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THE  
**BRITISH CRITIC,**

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,  
NOVEMBER, DECEMBER.

MDCCCXII.

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Nemo adeò ferus est, ut non mitescere possit,  
Si modò culturæ patientem commodet aurem: Horæ

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VOLUME XL.

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# P R E F A C E.

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ONE branch of the new art of MNEMONICS we have always practised and taught, the art of remembering what good books have been published, in any branch of knowledge. In many other things, we agree with Themistocles that the art of forgetting must be the most desirable; and in particular we very quickly forget what books and authors we have been obliged to censure. Of these, therefore, no traces remain in our half-yearly Prefaces; which may not improperly be called, the beauties of literary recollection. First then, as usual, for theological memorials.

## DIVINITY.

The pleasure of commending a valuable work is sensibly diminished, when the author can no longer enjoy the commendations he has earned. That this should happen in the case of *Dr. Pearson*, we particularly regretted. His pious and useful labours at Rempstone we had often celebrated; and when we saw him not only in the pulpit of Warburton, but at the head of a College in Cambridge, (Sidney) we

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rejoiced

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rejoiced at the well-earned distinctions. But, though his *Warburtonian Lectures* \* were not a posthumous publication, yet before we could give them due consideration, the author was no more. We did not indeed, in all points, adopt his opinions; yet our differences were not such, as would have lessened our regard for the living, nor will diminish our eulogy on the dead. He was a pious, learned, and able man, and his Lectures are worthy of the author.

A misfortune not much lighter has fallen upon the next author, whom we have to celebrate. Blindness, accompanied by the total loss of an income, at best but very scanty, has been the visitation of *Dr. Bidlake*, whose *Bampton Lectures* † we lately reviewed. It is with much satisfaction that we see an active exertion of benevolence, in patronizing a second edition of those Lectures, for the benefit of the almost destitute, though well-deserving author; whose misfortunes, we trust, will thus obtain the best worldly alleviation they are capable of receiving.

The more we consider the vast importance of the Doctrine of *Atonement*, and the profound and masterly manner in which it has been treated, in all its bearings and results by *Dr. Magee* ‡, with the more satisfaction do we return to his republished and always improving volumes. But, beyond all the eulogies that we can accumulate, is the striking fact that a work, on so abstruse a subject of Divinity, should be going from edition to edition, by the incessant demand of the public. The fourth edition we understand to be now in the press, and to that we shall again advert, if we find new matter of sufficient importance to justify our return to it. Of trivial or even moderately useful books, a single notice may be quite enough; but where the fundamentals of

\* No. III. p. 238. and V. p. 467.

† No. V. p. 455.

‡ No. I. p. 13. V. p. 482.

## P R E F A C E.

Religion are so defended and illustrated we cannot return too often to the work. To *Mr. Gyles* also, a young Layman, of ample property, we feel that a particular attention is due, for his learned and satisfactory Essay on *the Authenticity of the New Testament* \*. If such studies can be rendered general (we will not use so trifling a word as fashionable, on such an occasion) by examples of this kind, our aid shall never be wanting to give them currency and commendation. To the zealous efforts of *Dr. Buchanan* in behalf of our common faith, and to his desire to see its light diffused through the regions of the East, we cannot refuse our approbation; but though, on this account, we have always recommended his labours to attention, we cannot recommend them to implicit adoption. It is in this manner only that we can speak of his *Christian Researches* †; referring for particulars to our more extended discussion of the subject.

While *Dr. Buchanan* is labouring to excite the zeal of Christians in India, *Mr. Maurice* is exposing *the Frauds* of their adversaries, *the Brahmins* ‡; frauds too gross, in fact, to notice, had they not been eagerly caught up by Apostate Christians, to lend, if possible, something of a new colour to their inefficient arguments. With how little success they have laboured *Mr. Maurice's* book will show. *Mr. W. Vansittart* also turns our attention to the East, but for still a different purpose. He employs the works of oriental travellers to illustrate *select passages of the Old Testament* §, a method always commendable, and hitherto by means exhausted.

Of the new and much augmented edition of *Bowyer's Conjectures on the New Testament* §, we

\* No. I. p. 43.      † No. VI. p. 598.      ‡ No. III. p. 263.  
    § No. V. p. 539.      § No. V. p. 507.

must speak with much reserve. It is a work for the learned only; and for those among the learned who can discriminate and judge for themselves. Conjectures on the sacred text are at best extremely hazardous. Hence is it that the work, though valuable, can deserve only a partial recommendation. We should have said more on this subject before, had not accidental hurry intervened.

Of collected Sermons, we have found reason to praise those published by *Mr. Naylor* \*, and the partly posthumous discourses of *Mr. Saville* †. The selection published by *Mr. Clapham* ‡, and another by an anonymous Editor §, are formed with good judgment, and may be strongly recommended for the purposes stated by the respective editors. *Frey's Hebrew Bible* §, though professing only to be a republication of Vander Hooght, must not be passed in silence. Whatever tends to assist the Biblical student, and to promote the study of the sacred language, must be deserving of notice and regard.

Among the shorter publications, in this class, there are some very highly worthy of distinction, nor can we possibly hesitate to give the place of pre-eminence to the *Bishop of Lincoln's Charge* to his Clergy ¶. The sound and accurate views which this discourse exhibits, on the important subject of the Catholic claims, cannot be too deeply considered by the clergy and laity, at the present arduous crisis. How it is that such multitudes have lost the recollection of these truths, or learned to shut their eyes to the consequences of them, we cannot by any means understand! It is as if we were become a different people, from what we were

\* No. I. p. 86.

† No. VI. p. 572.

§ No. III. p. 220.

+ No. V. p. 537.

|| No. III. p. 311.

¶ No. II. p. 168.

a very few years back.—The Romanists are not so supine, and as they have lately published, “Reasons why a Roman Catholic cannot conform to the Protestant Religion,” so they have been fully answered in an anonymous tract called *the Protestant and Papists Manual* \*, which, as we have attributed it to the *Bishop of St. David’s*, we notice here among similar works. The *Charge* of the same Bishop to his clergy † is chiefly controversial. His object is to rescue the fair fame of his predecessors in that See, from very harsh and very unjust imputations, in which he appears to us to be completely successful.

*Archdeacon Pott*, in a very well argued *Charge* ‡, has shown that the objections drawn, either from the virtues of Heathens and the vices of Christians, are equally invalid, as affecting the superiority of our holy Religion. The *charge* of Archdeacon *Cambridge* || is more of a practical nature, but very useful to the clergy, and a proof of laudable attention to business of importance. Among several Sermons worthy of notice, that of *Mr. Douglas*, preached at St. Paul’s §, must not be omitted. It is at once remarkable for style and argument.

But it so happens, that the Sermon which most demands attention, among those which we have lately read, is the production of a foreigner, of AN AMERICAN, whose name is *Channing* ¶. That it is a political Sermon, is very true; but its politics are those of a true Christian, who abhors tyranny and unjust ambition, though decorated with dazzling success; who venerates the struggles for liberty, which have been and are still made by THE ENGLISH, so much calumniated in his country; and who dares to develop the dangers into which his countrymen are drawn, by the arts of perfidy, and the success of cor-

\* No. VI. p. 647.

† No. II. p. 194.

§ No. I. p. 87.

+ No. III. p. 259.

|| No. VI. p. 651.

¶ No. VI. p. 649.

ruption. We have given, we could not indeed refrain from giving, a further specimen from this distinguished composition, in our present number.

### HISTORY and ANTIQUITIES.

The records of Ecclesiastical History very naturally succeed to the subject of Theology, and what records, excepting those of inspiration, can be so important? It was this consideration which induced us to take the advantage of a new edition of *Mosheim* in English \*, to give our sentiments on that work, in comparison with a more recent compilation by the late *Mr. Jos. Milner* †. No ecclesiastical historian has yet written, on whom implicit reliance can be placed. *Mosheim* sees nothing but what is democratic in the original constitution of the Christian Church, and accuses the most venerable of the Fathers of systematic falsehood; *Milner* sees no true Christianity except where he can trace the Calvinistic system of divine decrees; and imagine the miraculous illapses of the Holy Spirit. In other respects, both historians are highly valuable; but attention must always be had to the secret bias of each. Popish historians have again another class of prejudices. It must be from a careful comparison of all, confronted with every original document which can be found, that a perfect history of the Church, if such a work can ever be expected, must be produced. We have not yet concluded what we have to say on this important subject. In the early history of the Church, nothing can be more curious, or, in some points of view, more important, than that which *the Bishop of St. David's* ‡ has so lately

\* No. II. p. 137. IV. p. 326.  
IV, p. 326.

† No. VI. p. 613.

‡ No. II. p. 151.



brought into fresh notice, the idea that St. Paul actually planted the Gospel in Britain. The position is not a new one, as may be seen by the authorities, ancient and modern which the learned Bishop has produced. Nor can it surely be denied to stand upon very probable grounds. That it was his full intention to go into Spain, we find twice mentioned by himself, (Rom. xv. 24. 28.) and being there, he could hardly be unmindful of Gaul and Britain. In this matter, the chief difficulty is a chronological point, which is discussed by the Bishop, (with the utmost respect for the writer) against the author of the next work which we have here to mention, *Dr. Hales*; whose *New Analysis of Chronology* we began to notice in our former volume \*, have continued to consider in the present †, and shall not finally dismiss from our board, till some progress shall have been made in the volume now to commence. A work of such deep learning, and laborious research, must neither be petulantly censured, on account of a few doubtful opinions, nor lightly discarded, with a short and common consideration.

Turning our eyes from these more learned works, we come to *Mr. Bourke's History of the Moors in Spain* ‡, a period of History, hitherto but little handled, and embracing more objects of curiosity than, on a slight consideration, might be imagined. *Mr. Redd* carries us to the fertile source of much modern poetry, in translating for us the History ascribed to *Archbishop Turpin* §, while many versions from old Spanish ballads evince his own attachment to the Muses. *Mr. Bigland*, who is now a practised historian, has lately given us the history of *Europe* §,

\* See Vol. xxxix. p. 547.

† No. V. p. 462.

§ No. IV. p. 412.

+ No. IV. p. 373.

|| No. IV. p. 410.

In that singularly eventful period, which has elapsed between the year 1783 and the present time,

*Periculosa plenum opus aleæ,*

but handled, nevertheless by him with judgment and impartiality.

Of Antiquities, a more pleasing and instructive specimen has not often been produced, than in *Mr. Combe's* account of the Marbles in the *British Museum* \*. The first part is now published, besides a kind of introduction, on the *Terra Cottas* in that noble repository †; and there can be no doubt that every friend to the fine arts, as well as every classical antiquary, will anxiously expect the continuation of the work. *Mr. Brewer*, in his *Account of various Palaces* ‡, is sometimes a describer, and sometimes an antiquary, but always more or less historical; and his work, besides the value it derives from the plates, is in many respects instructive as well as pleasing. The *History of Mlinton*, as given by *Mr. Nelson* §, is a valuable and judicious specimen of local research. That the whole vicinity of London should be thus illustrated is certainly desirable; and the progress already made in it gives a reasonable hope of its completion.

#### BIOGRAPHY.

The present half year has been well supplied with articles of biography. *Waynflete*, the venerable founder of Magdalen College, Oxford, leads the way. His Life §, a posthumous work of the late *Dr. Chandler*, of that College, known during his life by

\* No. IV. p. 321.

† No. V. p. 479.

§ No. II. p. 110.

+ See Vol. xxxvii. p. 564.

|| No. IV. p. 390.

several

several valuable publications, is a pleasing monument of public gratitude. Had it been undertaken by the author earlier in life, and completed to his own satisfaction, it would doubtless have had additional value. But the life which has gratified us most, from the interesting nature of its materials, and the manner in which they are employed, is *Mr. Black's Life of Tasso* \*. It is not drawn out into two volumes, as some biographical works are, for the profit of the author and the publisher; but is filled with pleasing and valuable matter, of which even a part is reserved to another publication on Tasso, for want of room in this. We cannot say exactly the same of a life, important in itself, but certainly commenced in too diffuse a way, the *Life of the great Lord Somers*, by *Mr. Madock* †, a barrister of Lincoln's Inn. If the author, in his future volume or volumes, can be persuaded to compress rather than dilate his materials, he will form a work, not only acceptable to his own profession, but to the general reader. The life of another eminent lawyer, *Sir Michael Foster*, is of a very different character. It is an essay of very moderate length, drawn up originally by *Mr. Dodson* ‡ for the *Biographia Britannica*, and now separately published, on account of the cessation of that work. *Mr. Nichols's Memoirs of W. Bowyer*, now republished under the title of *Literary Anecdotes of the eighteenth Century* ||, are in fact best designated by their new name; being a most extensive collection of memoirs of almost every literary person who lived at that period, connected chiefly by the circumstance of their having printed works at the press of Bowyer. We have only given, as yet, a small specimen from this very various and interesting work.

\* No. VI. p. 581.

† No. VI. p. 545.

‡ No. IV. p. 396.

|| No. VI. p. 590.

The Life of *Benjamin Stillingfleet*, by Mr. Coxe \*, is connected with an edition of his principal works: It is however, well deserving of distinct notice: nor should we omit to mention that the work by Mr. Britton †, which we shall attend to in another place, contains very excellent biographical sketches of the artists whose works are there represented, and of the persons whose portraits are given. Mr. Lysons's account of the life of a friend, Mr. C. B. Trye of Gloucester ‡, is well deserving of notice, though modestly and properly designated by the name of a sketch. *Miss Seward's Letters*, in six volumes ||, we can consider in no other view than as her own record of her life and opinions. They were preserved by her for the express purpose of publication; and doubtless comprise, so far as her wishes have been complied with, the picture which she intended to leave of herself, with sketches also of many other persons. Nor can we have any fitter place for mentioning Mr. D'Israeli's *Calamities of Authors* §. It is a collection undoubtedly, of a biographical kind; and though not entitled to the highest praise, either for style or disposition of materials, is clearly superior to any other production of the same pen, and on many accounts attractive to the reader. That it will tend to meliorate the condition of authors, or deter a single young man, of scribbling propensities, from rushing into a profession so unprofitable, is rather to be hoped than expected.

#### TRAVELS.

Major General *Kirkpatrick*, whose publication of the Letters of Tippoo claimed our attention in two

\* No. I. p. 59.    † No. V. p. 433.    ‡ No. III. p. 315.  
 || No. IV. p. 364.    § No. III. p. 248.

preceding volumes, has now produced an account of the Kingdom of *Nepaul* \*, or Nipal (as Turner wrote it) which must always rank among the best books in this class. If Europe ever attains a complete knowledge of the East of Asia, it will be chiefly from the publications of English travellers. *Mr. Marier*, lately Secretary of Embassy at the Court of *Persia* †, adds materially to our information respecting that Country, and the route from thence to Constantinople. *Major Francklin*, in a small volume ‡, has published supplementary notices of *Ava*, and the northern parts of Hindostan. *Dr. Clarke*, by no means an ordinary traveller, engages us in discussion and controversy. His *second part* §, like his first, contains much that is ingenious and amusing, mixed with much that is open to objections. The mere matter of fact traveller is certainly a safer companion, but is seldom equally attractive. For some account of the interior of *Africa* we are obliged to the *Association* ¶ formed for discovery in those parts, where in spite of every effort, the extreme difficulty of exploring will long keep us ignorant of much that we ardently wish to know.

But it is not by English travellers exclusively that information is brought from these distant regions; *M. de Chateaubriand*, a poet, and an interesting writer on many subjects, has furnished an account of Greece, Palestine, Egypt, and Barbary ¶; and a Russian traveller, *M. Seetzen* \*\* has also explored *Palestine*, and the countries nearest to it. The narrative of this gentleman is published under the auspices of the Palestine Association, another laudable combination of private individuals, for the purpose of increasing useful knowledge. China,

\* No. I. p. 1. and III. p. 220.

† No. I. p. 29.

‡ No. III. p. 307.

§ No. II. p. 97. and VI. p.

616.

¶ No. IV. p. 429.

¶ No. II. p. 177.

\*\* No. I. p. 63.

which is always sure to excite curiosity, is pleasingly depicted in a work translated from the French of *M. Bertin* \*, which they will gladly purchase, who cannot aspire to the more costly publications on that subject. Of the *Nicobar Islands*, some curious particulars have been published by the Missionaries from the *Moravian Brethren* †; a small tract, but by no means devoid of interest, on several accounts.

The substance of many oriental excursions, and the result of much local knowledge, is published by *Captain Williamson*, in a book which he has named *the East India Vade-mecum* ‡. It contains indeed so much that must be practically necessary to every Englishman going to our Indian settlements, that we should suppose it will be as regularly purchased as the strops and other accommodations requisite for the voyage.

To a very different climate and country, we are conducted by *Mr. Hooker*, whose *Tour in Iceland* §, extends our knowledge of that curious country, in a manner extremely satisfactory.

#### POLITICS.

We have seen lately nothing so important in this line as *Mr. Chalmers's Estimate* ¶, a work which has gone through several editions, but always with increasing claims upon the public attention and gratitude. We have here fact and document opposed to speculation, useful fact to pernicious theory; and we learn not to despair of the public weal, merely by contemplating its real situation. To *Mr. Gregor* of Trewarthenick ¶¶, we are indebted for very powerful remarks on the pernicious spirit of innovation, which

\* No. I. p. 91.

† No. I. p. 88.

§ No. VI. p. 563.

+ No. I. p. 90.

¶ No. IV. p. 359.

¶¶ No. I. p. 77.



veils itself under the stale pretence of Reform, and which he saw strongly developed in a public meeting at Bodmin. The *Remarks* on public affairs, published by *Mr. Hunter* \*, are also of a valuable kind; while *Mr. Burt* †, treating on the influence of the French Revolution in this Country, brings forward useful observations, mingled with some errors. Other tracts of this kind are too trifling to notice.

## LAW,

The lives of two eminent lawyers [Lord Somers and Sir Michael Foster] already mentioned under Biography, may be considered also as professional works. Besides these, we have little of the kind at present to record. The work of *Mr. Whitmarsh*, on the *Bankrupt Laws* ‡, though not without merit, stands upon a ground already occupied by works of credit and authority. *Mr. Chitty's* book, on the *Game Laws* §, is a useful compilation; and an anonymous work, entitled *The British Constitution Analyzed* §, takes a correct and historical view of the subject, from the time of Alfred to the present day. A compilation of this kind not warped by party views, nor subservient to any factious purposes, is a real acquisition, and deserves to be recommended; besides which it is portable, and not expensive. We cannot see why the author should have withheld his name,

## MEDICINE and PHILOSOPHY.

Nearly as these topics are allied, we do not recollect having united them before, but having at

\* No. III. p. 305.

† No. IV. p. 351.

§ No. II. p. 192.

† No. III. p. 305.

§ No. VI. p. 642.

present only a scanty account to give of both, we hesitate not to do so. Medicine ought to be certainly philosophical, and if at any time it is not so, the fault must be in the professor and not in the science.

We begin by noticing the *Pharmacologia* of Dr. Paris \*, a small but very valuable work, instructing the young Physician in that important part of his business, the art of prescribing with elegance and success. Dr. Latham's elaborate work on *Diabetes* †, though not devoid of superfluities, will repay the patience which its perusal may demand, by very good information. Nor must we pass in silence the observations of Dr. Rees on *Disorders of the Stomach* ‡; though not of very primary importance; nor equal, certainly, in point of philosophical research, to the *Essay* of Mr. Carmichael on the *Scrofula* §, in which a new hypothesis is supported by much experiment, and very able reasoning. Should it be established, the effect will be highly beneficial.

The other works noted in our list are rather of a surgical kind; namely, Dr. Farrel on *Ophthalmia*, and its consequences §, and Dr. Jones on *Hæmorrhage* ¶. In the former we have the result of much and well conducted experience, and in the latter no inconsiderable specimen of anatomical and philosophical investigation.

The *Philosophical Transactions* of the Royal Society \*\*, are a work which it is generally more important to describe and to abridge than to criticize; nor can we cease to lament the debt under which we still labour, with respect to that national work, from the loss of our able friend Cavallo. Our last report carried us no further than to the end of 1809. Dr. Pitts, whom we have noticed in a former volume, has now published an ingenious essay, on that much

\* No. I. p. 79.

† No. VI. p. 560.

‡ No. V. p. 530.

§ No. V. p. 531.

¶ No. I. p. 81.

¶ No. IV. p. 382.

\*\* No. II. p. 122.

agitated question, the *Influence of Climate on the Human Species* \*. It is a subject which from its intricacy, we shall not soon see exhausted, but every sensible contribution towards it is worth receiving. A small tract entitled *Calendarium Botanicum*, by the Rev. *W. Phelps* †, has the merit of compressing, by means of short-hand marks, much useful information into a very narrow compass. That this is performing an office of some utility to science, will not surely be denied.

## POETRY.

Here as usual we have a copious account to state, but not abounding with articles of importance. An Epic Poem of course claims the precedence; and, though we could have wished that *Mr. Wharton* had taken a different subject, we cannot but acknowledge much merit in his *Roncesvalles* ‡. But it is not only from the House of Commons that we are to receive poetical contributions, the House of Lords also puts in its claim, in the person of *Lord Thurlow* §, a name hitherto connected chiefly with Law. *Hermilda in Palestine* written by this nobleman is at present only commenced; but it begins auspiciously, and is united with other respectable proofs of talent.

Of smaller bards the number is great, and without specifying “*Alcander*, and *Halius*, and *Noëmon*, and *Prytanis*,” we may dwell with pleasure on the productions of such poets as *Mr. Impey* ¶, and *Mr. Heber* ¶¶. These writers may ensure upon Parnassus whatever rank seems worthy of their ambition; and their effusions now published are probably only an earnest of what we may expect in future. *Mr. Dyer* is no young candidate for fame, he has long held a

\* No. IV. p. 421.

† No. V. p. 438.

§ No. III. p. 299.

‡ No. II. p. 193.

§ No. VI. p. 576.

¶ No. V. 525.

certain station; from which his *Poetics* \* will not tend to degrade him. The poem entitled the *Pleasures of Possession*, by Mr. Verral † will be classed among the poetical *Pleasures*, in no mean place; though his subject was certainly more difficult to handle, with propriety, than either Memory or Hope.

*The Rejected Addresses* ‡ (not the real, but the pretended) stand almost alone among the existing specimens of Poetic Imitation. So happy are they in their degree of resemblance, where resemblance was intended, and so judiciously temperate in their degree of burlesque, that it is hardly possible to suggest an amendment. If we spoke but briefly of them, it was from an idea that no reader of poetry could be so out of the world as to want information on the subject. The *Picturesque Tour of Dr. Syntax* § continues anonymous, and the author, we believe, unknown. He evidently possesses powers beyond what appear in that laughable sketch; and in a less hurried composition, with a better system of versification, would appear to much greater advantage. As it is, he is much indebted to the pencil of Mr. Rowlandson for the effect of his poem. We took leave to bring forward Miss Mitford's little poem entitled *Wallington Hill* ¶, though not actually published. We thought, and still think, that it has too much merit to remain confined to private circles. Of Mrs. Barbauld as a successful versifier, we could say much; but we are too little pleased with the topics of her poem, entitled 1811 ¶¶, to give it cordial commendation. The Muses, when gloomy and discontented, resemble more the Furies than the daughters of Apollo. Mr. Mathias, who, since Milton, has best cultivated the Italian Muses, of any native of

\* No III. p. 231.

† No. V. p. 527.

§ No. II. p. 174.

+ No. IV. p. 406.

¶ No. I. p. 56.

¶¶ No. IV. p. 406.

Britain, has given an Italian version of the *Lycidas* \*, which, to our apprehension, almost rivals the original. We speak, however, with submission to the judgment of native Italians, or of those who may be more deeply versed than ourselves, in the refinements of that elegant language.

### DRAMATIC.

*Miss J. Baillie* has given us a third Volume of her Dramas on the *Passions* †. Placing this somewhat below her former volumes, we should yet consider her as rivalled only by herself. We know not by what other writer such a task could have been executed with comparable success. A *Mr. Clarke* has published a Comedy with the odd title of *the Kiss* ‡. It is in blank verse,—aye, and in spirited blank verse, which runs parallel with the scenes of Beaumont and Fletcher, without disadvantage. This is an acquisition, and we hope to hear more of it. *Mr. Poole's* very eccentric Drama of *Hamlet Travesti* || makes an irresistible attack upon the risible propensities. Nor are his comments less laughable than his text, and often very fairly severe upon the learned Commentators of our inimitable bard. The Ancients acted parodies, and something of the same nature is performed at the *Theatre des Vaudevilles* at Paris. We have not hitherto approached nearer to that style than in the *Rehearsal*, the *Critic*, &c. where the burlesque is of a more general nature.

### NOVELS.

Very short and desultory are our excursions into regions, but it is not for want of a supply of

\* No. VI. p. 634.

† No. VI. p. 637.

‡ No. I. p. 554.

|| No. IV. p. 409.

new novels that we are so silent about them. Such productions, however, as *Mrs. West's Loyalists* \*, we should be very sorry to pass by; where fiction is the hand-maid to truth, and invention is only a livelier species of instruction. A share of this commendation is due also to *Mr. Kett's Emily*, the third volume of which † has left nothing further to wish for the honour of his heroine.

### MISCELLANIES.

Being here about to close our present account, we crowd together the remaining articles. Let the Merchant here look for *the Universal Cambist*, which *Mr. Kelly* ‡ has provided for his use; the critic for the illustration of Virgil, by *Mr. Penn* §, and *the Classical Recreations* of *Mr. Barker* §. The connoisseur will here find mention of *Mr. Britton's* work on the *Fine Arts of the English School* ¶; the Agriculturist of *Mr. Adams's* work on that subject \*\*; and *Mr. Farish* on the merits of the famous *Fiorin Grass* ††; and the reader of any thing or nothing, for mere idle amusement, of *Mr. Southey's* oddly titled *Omniaria* ††; and if any one asks why these dissimilar productions are here huddled together,

Mollia cum duris, sine pondere habentia pondus,

let him know that it is because they are too few to form separate classes, and too good to be quite omitted. Now therefore we drop the curtain, with a VOS VALETE, ET PLAUDITE.

\* No. IV. p. 354.

† No. I. p. 49. III. p. 267.

§ No. VI. p. 624.

\*\* No. I. p. 68.

†† No. V. p. 540.

‡ No. VI. p. 640.

¶ No. II. p. 115.

¶ No. V. p. 433.

†† No. VI. p. 645.



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THE  
BRITISH CRITIC,

For JULY, 1812.

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Καλὸν γὰρ καὶ δίκαιον, καὶ ὅσιον, καὶ ἥδιον τῷ ἀγαθῷ μᾶλλον ἢ τῷ  
κακῷ μεμνησθαι. XENOPHON.

It is becoming, just, and good, and in itself more satisfactory,  
to dwell on what is good than on the bad.

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**ART. I.** *An Account of the Kingdom of Nepaul, being the  
Substance of Observations made during a Mission to that Coun-  
try, in the Year 1793. By Colonel Kirkpatrick. Illustrated  
with a Map and other Engravings. 4to. pp. 386. Price  
2l. 12s. 6d. W. Miller. 1811.*

**T**HIS author, now Major-General Kirkpatrick, an able  
and distinguished officer in the service of the Hon. East  
India Company, we have lately had occasion to notice in  
animadverting to his "*Letters of Tippoo Sultan*," a work of  
considerable celebrity. The British Possessions in India are  
of such vital importance to the naval, commercial, and finan-  
cial interests of Great Britain, that every publication de-  
scribing countries contiguous to these Oriental settlements  
must attract the attention of almost all descriptions of readers;  
more especially at a period when a serious question is about  
to be agitated. It was among the last, and not least wise,  
acts of the late much-lamented premier, to put off to another  
session the renewal of the Company's charter, in order that  
time and reflection might have their due effect in allaying  
unfounded clamour, and in checking dangerous specula-  
tions, which had filled the minds of men naturally desirous of  
participating

participating in the commerce of India. The very able correspondence carried on, on this subject, between the President of the Board of Controul and the Court of Directors is, we understand, to be published in such a manner as to meet the public eye. The consequences of throwing open the trade are clearly explained in these papers. It is made out, that private adventurers would involve themselves in ruin, by rash speculations, and by a total ignorance of local circumstances connected with the nature of the commerce to which they aspire; while the safety of our Eastern colonies would be materially endangered by uninformed agents, succeeded by similar persons, and pursuing a line of conduct calculated to promote views of avarice, and to alienate, if not to destroy, the present avowed attachment of the natives to the British Government. Time would not improve this intercourse of ignorant mercantile adventurers in constant succession, and actuated by the same motives. If the East India Company's servants, who remain frequently thirty years in the country, find it difficult, with their intimate knowledge of the manners, customs, prejudices, opinions, and laws of the natives, to govern and manage a people of a very uncommon character, what is to be expected by bringing them in contact with clerks from Port Glasgow, or illiterate traders from the fishing-towns of Cornwall? This is not all; for it is distinctly proved in the papers alluded to, that if the erroneous measures stated, and deprecated, are given into, the public revenue must sustain a defalcation of *four millions sterling*, and the certain loss of a present saving of 150,000*l.* a year in the collection, all which must be made up by additional taxes on the subjects in general. Thus, the loss of India would be risked by indulging idle expectations, terminating in general smuggling; and British subjects, totally unconnected with the question, would be charged with an *unnecessary burden*. All that can be conceded to British adventurers, consistently with the safety of the public and of the East India Company now identified, ought to be granted; and that appears to be principally the share of trade hitherto carried on by Americans and other foreigners to a very considerable extent. The return of the trade to the port of London is a *sine qua non*. The printed papers elucidate this primary condition in a train of reasoning equally forcible and conclusive, and sanctioned by experience through a long series of years. We refer our readers to these documents, which could be but cursorily noticed here.

The distance from the frontiers of Bengal to Chatmandah, the capital of Nepaul, is nearly seventy miles, and inter-

course

course between the inhabitants and the servants of the Company has been rendered difficult by the jealousy of the former, by the ruggedness of the frontier, and by other physical causes. The mountains of Himma-leh are seen from the Bengal provinces at the distance of above 150 miles. They are constantly covered with snow, as mentioned by Pliny, and are not less in height than the mountains of Chili in South America. The Himma-leh mountains, running in a waving line W. N. W. and E. S. E. form the south frontier of Thibet. Another chain of inferior mountains lies to the southward of these; and between the two are situated many small states, of which we have little knowledge, and of some of them scarcely any whatever. These states are Serinugur, Chowbeisia, Bootan, Ghoordah, Assam, the possessions of twenty-four Rajahs, Nepaul, and less known tracts contiguous to the Barampooter River. Parallel and close to the last-mentioned range of lower hills, dividing our territories from these provinces, there runs a line of country, not exceeding twenty miles in breadth, supposed by Father Giuseppe to be the most unwholesome possible, being subject to a malignant fever, called by the natives *ahul*, and which occasions death in a very short time. This inhospitable region is infested by ferocious animals and noxious reptiles. The air is vitiated by mephitic exhalations, and a few inhabitants, struggling with the climate and disease, are to be found only in the less deleterious situations. If this account be true, this fatal belt forms a frontier to our provinces more formidable than a chain of fortresses, and an extensive military establishment. Too much confidence, however, must not be put in such accounts; for it is on record, that the Chief of Bootan made a predatory incursion into the Bengal territories; and to avert the consequences, an ambassador was sent from the court of the Delai Lama. A civilian from Calcutta carried back the Governor-General's acceptance of the offered apology, he being the first Englishman who entered this country. On the death of the Grand Pontiff, or Lama, at Pekin, his soul, which never perishes, was discovered in the body of a child, on which occasion, in the year 1783, Captain Turner was sent by Mr. Hastings, to offer the congratulations of the Company on the renovation of the Lama in his youthful form. Captain Turner gives an account of the travels of an extraordinary fakir, or Oriental monk, of the name of Fraun Poury. Some account of Nepaul is given in these travels, and is to be found in the Asiatic Transactions, where also the missionary Bernini's account, as communicated by

Lord Teignmouth, is inserted. These accounts, however, are limited and scanty, and cannot for a moment be put in competition with the more detailed and copious information in the work now before us. The jealousy of the natives was ever on the alert, and too frequently frustrated General Kirkpatrick's intentions of procuring more ample information on the military policy and general institutions of the country.

In the year 1792 the Rajah of Bootan plundered the city of Teshoo Lomboo, where the young Lama resided, expelling the gylongs, or priests of the country, beyond the Barampooter. The extensive provinces of Thibet are rendered tributary to the Chinese empire by the crafty policy of the most extraordinary government in the world. The Chinese Emperor sent an army to repel the attack made on Thibet by the Nepaul army, which, being inferior in strength, fell back on Nepaul, after a slight resistance. The Chief of Nepaul, full of apprehensions of a powerful invasion by the Chinese, addressed himself to the English Government, then conducted by Marquis Cornwallis, a nobleman of eminent talents and virtues. The Governor-General, sensible of the value of our commercial relations with China, saw immediately the impolicy of being drawn into an unprofitable contest with that people, and wisely resolved to act only in a mediatorial capacity. With this view, which would give weight to the English with both nations, without committing them with either, General Kirkpatrick was instructed to proceed to the Chinese camp, and to negotiate previously with the government of Nepaul. The Rajah, either overawed by the Chinese force in his vicinity, or proving inferior to his wily opponents in diplomatic finesse, in the mean time was induced to make a disadvantageous and dishonourable peace. He agreed to give up all the booty taken, to pay tribute in future to the Emperor, and to permit the erecting of a chain of small fortresses on the hills separating Bootan from Nepaul. The first of these terms might be founded in strict justice, provided the original invasion was an unprovoked aggression; but by the two remaining conditions he completely relinquished the independence of Nepaul; and thus brought a very designing and intriguing power almost in contact with our eastern dominions. This interesting event does not seem to command all the attention it merits. With the real military power of China it now becomes necessary for us to get better acquainted. The useful work of record published by Sir George Staunton sufficiently instructs us, that this artificial government, which has existed through

through ages, is not founded on any basis of honour, but totally on a penal code, rendering punishment in a great measure commutable into fine. We find the official man of science, who makes erroneous calculations, is liable to be bamboozed if unwilling to buy off with money the number of regulated strokes assigned by the code; while the same bamboo is applicable to the wretch who steals for subsistence, and to the frail fair one who violates her conjugal vow. Our present trade with China yields an annual profit of near a million sterling, which would in a great measure be lost were that and the general trade *not returnable to the port of London*. While the commerce remains thus profitable to the nation, sound policy must dictate the maintenance of peace with China. Still, however, a very vigilant eye must be kept on the progress of this cunning and unfeeling people towards the frontier of British India. When Lord Clive recommended the paying off of the national debt by an invasion of China, he must have supposed aggression on their part, and might not have recollected, that the destruction of an industrious and commercial nation, of unwarlike habits, does not, in the opinion of sagacious politicians, tend ultimately to enrich the invaders.—But to return: General Kirkpatrick, though well informed of the above transactions, proceeded to Nepaul in the month of March, 1793. In 1801, Marquis Wellesley dispatched an embassy to the capital of Nepaul. From Dr. Buchanan, who then travelled into that country, the public expect an account of his observations. From the Doctor's information we have only a few insulated facts through the medium of Mr. Pinkerton: as the existence of the goitre or wen on the neck; of sheep with four horns; of neat houses with three floors; of plenty of oranges and pine-apples; of mountains covered with snow; and of licentious females selected for their beauty to form the dragoon guards of princes, and riding *en cavalier*.

The three cities of Chatmunda, Bhatgong, and Lilit Patn, are described by Father Giuseppe as well built, populous, and magnificent. The temples for the worshippers of Brahma and of Bhudh are splendid, according to him, and finished in the style and taste of the Chinese. His captivating account of the country in general does not accord with the reports of later travellers. The Rajahs of the above three cities quarrelled. The Rajah of Ghoorka entered Nepaul, after committing great cruelties to prevent resistance. The Chief of Chatmunda applied for succour to the English, who detached Captain Henlock, with a small force, which was unable to pass the mountains, being quire

reduced by the fever incident to the inhospitable belt already mentioned. The city of Certipoor was surrendered by treason to the invading Rajah of Ghoorka, who put the nobles to death, and ordered the noses of the inhabitants, even to infants, to be cut off, calling the place the town of cut noses. The Kings of the three districts were expelled from their dominions, and perished miserably; while the Chief of Ghoorka joining the conquered districts of Nepaul to his own territories, the government of the whole has since that period remained vested in the family of the conqueror. Having premised thus much, we now come to the account before us.

The preface informs us, that the cursory observations composing the present volume were not intended for publication. The writer of the original manuscript, ten years after his mission, consented, at the instance of some private friends, that the manuscript, with the assent of the Court of Directors, should be put into the hands of a literary gentleman, in order to be properly prepared to meet the public eye. The death of the proposed editor arrested the progress of the work. The present editor endeavoured, unsuccessfully, to prevail on the original writer to revise the manuscript, and to give it the form intended by the literary gentleman mentioned. This candid statement certainly exonerates the writer from all responsibility on the score of defects, if any there be, in the present production. Though this publication would have been more perfect as a literary and philosophical work, had General Kirkpatrick, on his return to Europe, applied in a revival of it the mental powers and talents he is known to possess; yet still we must acknowledge that the present editor merits every credit for having offered this volume to the public nearly as it came to his hands, with the addition of an Appendix, containing the correspondence of the writer with Lord Cornwallis. The writer says, that his residence was too short to admit of collecting such materials as would constitute a complete account of Nepaul. The accuracy of the map attached to the volume cannot be much depended on, as the distances were calculated by the rate of walking, uncorrected by astronomical calculations. This being the case, no accurate idea can be conveyed to the reader, of the exact tract pursued by the writer, through thick forests, dreary wastes, along the beds or banks of rivers or rivulets, and through deep valleys, or over lofty mountains. The forests abound with valuable timber, particularly the saur, 100 feet long and eight in diameter, and iron-wood, found so useful for purposes of building on the island of Sumatra,

Sumatra, where this last-mentioned wood is plentiful. After passing the great forest, the embassy arrived at Hettowra, laid down in the latitude of  $27^{\circ} 15'$  nearly. It is a village of fifty or sixty houses, though it forms the centre of commerce carried on between Nepaul, the Visier's, and the Company's western territories. The mode of fishing in the river Rapti, near this place, is curious.

“ The channel of the river is intersected by seven or eight casting-nets, united together by being hooked at their extremities to poles or sticks erected in the water for the purpose. To each net there is a man or boy, who has a second net fixed to his waist, and hanging behind him, in which he deposits the fish he catches; this he does by diving. They dive head foremost, though in water not deeper than the middle, throwing up their feet nearly quite erect, and seizing the fish, sometimes between their teeth, but most commonly with their hands. After remaining as long as they think proper at a spot, all the nets are dragged together farther down the stream, when they renew their operations; these being over, they draw casting nets separately, some of which, as well as those round their waists, are often quite full.”

—“ On this occasion, as well as many others, it was observable, that the superior classes of these people admitted of considerable freedom in the carriage and conversation of the lower orders, whom they very rarely affected to keep at any distance. Nor was this sort of easy intercourse confined to particular descriptions of men, it existed equally among the military and civil ranks, the private soldier being as unembarrassed and forward to deliver his sentiments in the presence of an officer of whatever degree, as the fisherman or porter before a minister of state or governor. At the same time this frankness of manner was never seen to degenerate into rudeness or disrespect.” P. 35.

The country beyond Hettowra is extremely inaccessible, as all baggage and merchandize are carried on the shoulders, of hill-porters, at prices regulated by Government. Travellers, particularly women, are carried over the mountains in baskets, termed dhokas, formed of bamboo, and shaped like a reversed frustum of a cone.

“ The carriages employed instead of palanquins are a sort of hammock, nearly resembling those used at Madeira. They consist of a durwar, or cotton sack, slung from a pole made for the most part from the juggur wood, which is a species of palm, differing but little from the khujhoor of Bengal. From four to eight bearers are assigned to each, two or four (according to the weight of the person in it) being under the pole together. When four are necessary, they usually fix a stick horizontally across the extremity of the main pole, one man supporting each end of the



two cross sticks. These bearers receive for the trip, whether from Goolpuffra, Hettowra, or Khatmanda, at the same rate as the porters, and are for the most part of the same tribes. Persons of a certain rank have suitable establishments of durwars or hammocks, without, however, regularly maintaining bearers for the carriage of them, it being among the obligations of tenants of jaghires, and other landed estates, to perform this service occasionally for the proprietor." P. 38.

The author says, that the pines of Bechiacori, and the Saul trees both of that and the Jhurjoory forest, are not to be surpassed in any part of the world, either for straitness or dimensions, or probably for strength or durability. This timber could be floated to every country washed by the Ganges; and two trees, 76 and 78 feet long, arrived at Calcutta, and were much approved by the principal shipwrights there. Besides timber transported at less expence than it now costs, pitch, tar, and turpentine could also be supplied in any quantity required. This is a valuable consideration, and well worth attending to when the reader is informed, that we are actually in habits of purchasing pine-spars and tar from American traders.

The natural obstacles to be overcome, in order to convey the above valuable articles, are such only as industry directed by science could easily remove. This is still more desirable at a momentous crisis, when our navy must be increased, and that also by building ships of war in India. Sir Robert Barker wrote to Lord Clive in 1766, on the productions of this country.

"Bettyah (meaning the borders of Nepaul) will, I think, be of considerable consequence to the Company; its firs will afford masts for all the ships in India, which must produce a new and considerable trade with all the other nations in India, as well as advantage to our own shipping. Gold and cinnamon are also here, (the latter we gather in the jungles;) timbers as large as any I have seen; musk, and elephants teeth, besides many other commodities I have not yet got the knowledge of." P. 44.

This account is deemed by the present author somewhat exaggerated. Gold dust is found in moderate quantities in the beds of some of the rivers. The cinnamon is only the *lignea cassia*, found also in abundance on Sumatra; and the musk is not the true sort, or *Kustoor*. The materials for naval purposes are, however, the principal consideration meriting the attention of Government. Among the minerals of the country was observed an iron ore, which the natives used



as a magnet, by previously wrapping it in a buffalo's hide, and burying it for some time in the earth.

From Hettowra to Cheesapany Fort our travellers proceeded along the bed of the Rapti. Cheesapany means cold water: the thermometer plunged into it fell to 48°. The course from Hettowra ran, nearly N. N. E. After passing the Fort,

“ The mountains of Himma-leh suddenly burst upon the view, rearing their numerous and magnificent peaks, eternally covered with snow, to a sublime height; and so arresting the eye as to render it for some time inattentive to the beautiful landscape immediately below it, and in which the Mount Chandraghiri, and the valley of Chitlong, with its meandering stream, form the most prominent objects.”

The Himma-leh chain of mountains has under it another range of lower Alps, making lower Boutan, which divides upper Boutan, or Tibet, from the Nepaul territories.

Conical piles of stones, raised to commemorate some remarkable event, or from some superstitious motive, are to be found in almost every country. In descending from Cheesapany such piles were seen. In this neighbourhood there are rich veins of copper, and the hills are formed into parallel cultivated terraces, after the manner of the Chinese. From Cheesapany to Mount Chandraghiri the general course ran N. E. and by N., being a distance of about 16 miles in a straight line.

“ From the summit of Chandraghiri there is a most commanding prospect; the eye from hence not only expatiating on the waving valley of Nepaul, beautifully and thickly dotted with villages, and abundantly chequered with rich fields, fertilized by numerous meandering streams, but also embracing on every side a wide expanse of charmingly diversified country. It is the landscape in front, however, that here most powerfully attracts the attention, the scenery in this direction gradually rising to an amphitheatre, and successively exhibiting to the delighted view the cities and the numberless temples of the valley below; the stupendous mountain of Sheoopoori, the still super-towering Jib-jibia, clothed to its snow-capped peak with pendulous forests, and finally the gigantic Himma-leh, forming the majestic background of this wonderful and sublime picture.” P. 69.

From Chandraghiri to Khatmanda (the word is spelt variously) the direction is E. by N. The hamlets and villages in these mountainous tracts exhibited, at a distance, an appearance highly romantic; but on a nearer view this delusion vanished,

vanished, and the most prominent picture that remained displayed the squalidness of poverty, and the miseries of distress. In the month of March the mercury stood in Fahrenheit's thermometer, in this part of the country, at  $43\frac{1}{2}$ . The springs of the Seker are situated near the town of Pheerphing. These springs are deemed sacred. They abound with small fish, the catching of any of which would, in the opinion of the natives, be followed by instant death. The natives seem to grow no more corn than is necessary for their own consumption; for the gentlemen of the embassy experienced much difficulty in purchasing, for themselves and their retinue, the requisite supplies. A species of oak, called phut-laced, grows in these districts. The acorns are medicinal, and are also given as food to hogs. Seven species of the oak were in the year 1792 discovered on the island of Sumatra, and specimens of them were transmitted by Lieut.-Col. Macdonald to the learned President of the Royal Society. In these districts the pith of a wood called Kâlôlô is used in times of scarcity by the poorer natives as bread, rendered still more nutritious by the admixture of flour. The Timmûc is a plant which produces a berry resembling pepper, and it answers the same purpose for culinary uses. Paper, ropes, and packthread are manufactured from the bark of a tree called Siedburooa. The walnut-tree abounds here, and they have learned, in imitation of the English, to make gun-stocks of this wood. It were to be wished, that an able botanist had accompanied the embassy, to class and describe technically the various trees, plants, and shrubs mentioned, who would thus have added rich stores to this species of knowledge. The writer had not the means of giving a complete account of the nature of tenures, but gives the best sketch he could derive from scanty sources of intelligence.

“ The sovereign is deemed to be originally the absolute proprietor of all lands, nor is there any tenure under which they can be enjoyed permanently, or considered as hereditary possessions, except the few hereafter particularized. Even the first subject of the state, whether as to birth or office, has, generally speaking, but a temporary and precarious interest in the lands which he holds, being liable at every Punjunni, or grand council, (which is for the most part annual, and assembled in the months of May and June,) to be deprived of them altogether, to have them commuted for a pecuniary stipend, or to have them exchanged for others. This council is composed of the principal ministers of government, and of such other persons as the Prince or Regent thinks proper to invite to it; and its business is to examine into the conduct of all the public officers during the pre-  
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ceding year; to degrade, punish, and reward them according to their merits; and to bestow governments, military commands, and jaghire-lands for the ensuing year; in all which it is the policy of this court to make frequent changes, with the view of preventing local attachments, and the dangerous effects of long-confirmed local authority; of accustoming its subjects to serve indifferently in all parts; and of keeping its dependents always in a state of fluctuation between hope and fear; imitating herein the practice of the Court of Delhi, during the most vigorous period of the Mogul monarchy; I say imitating, because, little as I had an opportunity of observing the political constitutions of the government, I saw enough to satisfy me that many of them were drawn directly from that source." P. 86.

The Rajah divides the produce of some lands with the husbandman. Other lands are cultivated by his agents, or by neighbouring farmers, who are obliged to assign a certain number of days in the year for that purpose. Lands are bestowed on the brahmins by a curious ceremony of investiture. The Rajah has a clod of the land brought to him, which he waters with his own hand, mixing with it, in the presence of a priest, some holy grass. The clod is then delivered to the brahmin, who keeps a part of it, and returns the remainder to the ground thus made over to him. A patent sometimes accompanies this ceremony, and such lands are rent-free, saleable, and hereditary, but may be forfeited by the committing of certain crimes. Lands having no streams passing through them are moderately cessed, according to the number of ploughs or spades. Widows cultivating such lands are exempted from paying any cess. The plantation lands, which are not the most fertile, yield thirty fold, or proverbially, *gherame mooti, a handful for each seed*. The inhabitants have an aversion to the plough, because it requires the labour of bullocks. If even a coarse figure of a cow were placed in a field, the husbandman would leave his work, and approach it in a posture of adoration. They with great labour form the ground into ridges, which are flooded and then levelled. These operations are performed in one day. Military establishments are maintained in general by grants of lands, though pay and grain are assigned in some instances. The rents of houses in villages, and the duties on salt, tobacco, pepper, and beetle-nut, yield a considerable revenue. Fines are imposed by the proprietor of a village for the commission of certain crimes, called *punchuck-hut*, in allusion to the number five. These crimes are, the ill-treatment of a cow, the ill-usage of a woman, the wounding

wounding of one's self for sinister purposes, the wounding of another, and adultery. In this last case, the offender, if detected, may be put to death; and the woman's nose may be cut off or slit, in which case she becomes a slave to the proprietor of the village.

Every Nepaulian wears a dagger, bearing some resemblance to the creese, so generally used by the Malays scattered over the Eastern islands. Maha-Mai, the universal mother, or nature, is the principal goddess worshipped under various figures. The brass vessels and weapons dedicated to her are suspended from the projecting pinnacles of her temple. The buffalo is sacrificed to her, and the priests regale on the flesh, by a pretended divine permission obtained by an extraordinary dispensation, something like the Roman Catholic indulgences, which may be bought, or had gratuitously, according to circumstances.

The sacred bull of the Shaster is furnished with a long dew-lap. In a late expedition into Thibet, the Rajah's army being straitened for provisions, the bullocks were slaughtered; and the sacrilege palliated by asserting, that there was a material difference in the size of the dew-lap. This reminds us of the Nabob of Oude, who, though a Mahometan, eats ham, which he calls English mutton: so true it is that man, in every situation, when unenlightened by that religion of truth which has brought life and immortality to light, lives in error, and in a perpetual and vain endeavour to reconcile absurdities and palliate crime.

We fear much, that missionaries are not exactly the description of people best calculated to convert the natives of India. Their inconsiderate zeal frequently tends to injure the very cause they mean to support. Some of these missionaries offered to instruct the Rajah in mineralogy and metallurgy, provided he agreed to embrace the tenets of Christianity. The Rajah alleged, that his rank in the state did not admit of his accepting of the proposed terms, but that he would make up for the deficiency by substituting three men, who would make as good proselytes as himself. When the missionaries rejected this offer, the Rajah pretended not to comprehend why three souls should be deemed of less value than one, and told the missionaries their refusal of such a reasonable offer proceeded only from their desire of concealing their ignorance of the arts which they professed to be able to teach. To such men so serious an undertaking as the conversion of the natives ought not to be committed, independent of superior superintendence. Much desirable  
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good of this description cannot be effected in India, without the appointment of one or more Bishops, and a regular Church-Establishment.

The leading tribes are the Brahminical, and Chetree. The chiefs of tribes are denominated Thurgurs [occupiers of a nest], and these conduct the affairs of the state, and are inferior only in rank to a few Rajapoot families of the same descent with the reigning Prince. The number of these great Lords is six and thirty, of whom six hold a more exalted rank, and from the word six, are called Chutter. These nobles from ancient services, and attachment to the Ghoorkah-Family, are, as it were, the direct pillars supporting the throne. They receive and divide among their clans, a land-tax appropriated to them. They can be punished or disgraced by the Rajah only; and great must be the crime that can produce this effect.

[To be continued.]

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**ART. II.** *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice; and on the principal Arguments advanced, and the Mode of Reasoning employed by the Opponents of those Doctrines, as held by the Established Church. With an Appendix, containing some Strictures on Mr. Belsham's Account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. By William Magee, D. D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin. 2d and 3d Editions, with Additions. 2 Vols. 8vo. 518 and 548 pp. 1l. 4s. Cadell and Davies. 1809—1812.*

**I**N our Review for May 1802, vol. xix. p. 501, we gave an account of the first edition of this most important work. Totally unconnected and unacquainted, at that time, with the learned author, we remember to have felt a peculiar anxiety to make known to the public on this side of the water, as early as possible, a performance of such singular merit, and to recommend it in the strongest terms to the careful perusal and diligent study of every zealous and enlightened Christian. Elaborate as most of the criticisms are, which it contains, we could not indeed expect it to be generally, or rather universally read; but we confess that we felt a lively hope, and even ventured to prognosticate, that in no very long space of time, it would become a book of standard eminence with biblical scholars and critics; and we are happy

" No. IX. On the granting of the *divine forgiveness* through a *Mediator* or *Intercessor*.

" No. X. On UNITARIANS or Rational Dissenters.

" No. XI. On the distinction between UNITARIANS and SOCINIANS.

" No. XII. On the Corruption of Man's *natural* State.

" No. XIII. On the *misrepresentation* of the Doctrine of *Atonement* by Unitarians.

" No. XIV. On the *disrespect* of *Scripture* manifested by Unitarian Writers.

" No. XV. On the *beatben notions* of *merit* entertained by Unitarians.

" No. XVI. On DR. JOHN TAYLOR'S Scheme of Atonement.

" No. XVII. The doctrine of *Atonement* *falsely charged* with the presumption on the *necessity* of Christ's death.

" No. XVIII. On the mode of reasoning whereby the *Sufficiency* of good works without mediation is attempted to be defended from *Scripture*.

" No. XIX. The want of a *discoverable connexion* between the *means* and the *end*, equally applies every Scheme of *Atonement*.

" No. XX. On the *Scripture Phrase* of *our being reconciled to God*." &c. &c.

When the Reader considers the importance of those articles alone which are here enumerated, and is told, that on the whole they amount in the 2d and 3d editions to more than seventy, independent of the Appendix, now also enriched with many very learned and curious notes, he may be able in some degree to appreciate the value of the learned Professor's labours, thus communicated to the public.

Besides the table of contents, which stands at the beginning of the work, there are subjoined at the end a copious index of the principle matters discussed—an Index of *texts*, and a List of the books consulted.

We have been the more particular in noticing these parts of the work, as auxiliary to the researches of the student, because we have happened to hear the Professor's arrangement of his matter questioned; and have therefore been led to consider it the more maturely; and we must confess, that the result of our own reflections is, much more in favour of the present arrangement than against it; without we are almost at a loss to know whether it would admit of any other improvement in future editions (which are already called for) than the incorporation of such notes, as would of course be taken into the text, whenever the book shall go to press under such circumstances as to admit of it; for every person acquainted with

with such writings must know how additional matter will accumulate in the hands of an author, even while his work is passing through the press, and how irresistibly he will be compelled by this circumstance to add note upon note, though it must certainly always be desirable to avoid such accumulation as much as possible. Had not the present work been likely to descend to posterity, as a standard book of *reference*, our ideas might have been different in regard to the arrangement; but considering it as such, and having a view to the great multiplicity of topics, severally discussed by the learned Professor, we think the apparent want of coherency, compensated by the present arrangement under distinct heads, aided by the tables and indexes noticed above. This very arrangement has rather enabled the learned author to go beyond the limits of his title-page, and to treat of subjects, which though not immediately connected with the Doctrine of Atonement, are certainly very curious, and upon which we are truly happy to have, as upon other points, his thoughts and opinions; but of which perhaps we should have been deprived for ever, had it not been for the facilities afforded him by the method adopted. We doubt not however, but that before another edition shall appear, the learned Professor will himself re-consider this matter, and if this arrangement should appear really capable of improvement, willingly adopt any steps towards it that may be pointed out; for ourselves we must repeat, that we are contented with the work as it is, always taking into account that we regard it in great measure as a book of *reference*.

In an advertisement prefixed to the *third* edition Dr. Magee has given an account of the additions made to the work in that particular impression. He has not so immediately pointed out what was added in the second edition. We shall give some account of both.

The principal additions in the 2d edition occur in numbers VII. VIII. IX. XII. XXXIV. XXXV. XL. XLII. XLVIII. LXVII. LXX. LXXI. LXXIV.

It is impossible for us to enter far into the merits of these several additions. They are all of them of great importance; the most noticeable perhaps are those that occur in No. XII. "On the corruptions of Man's natural State." No. XXXV. "On the Passover being a Sacrifice." No. XL. "On The Antiquity of the Book of Job, and objections thereto." No. XLII. "On the Heathen corruption of the Divine institution of Sacrifice." No. XLVIII. "On the  
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supposition



supposition that the Mosaic Sacrifices originated in human invention." No. LXX. "On the disproportion between the effects of the Mosaic and the Christian Sacrifices." No. LXXI. "On the correspondence between the Sacrificial language of the Old Testament and that employed in the New to describe Redemption by the death of Christ." And in No. LXXIV. "On the vicarious import of the Mosaic Scriptures." In the additions to No. XII. the learned author reprobates in strong terms the tenets of the modern Methodists, with respect particularly "to miraculous impulses" and "Sinless Perfection," so insisted upon in the writings of Whitefield and Wesley. Whatever might be the original purity, and amiable tendency, of the motives, by which these two heads of the methodistical party were actuated when they first separated from the church, there can be little doubt, that in a short time they fell into that fast of language, and hyperbolical style, which has served to turn the heads of many of their followers. Attempts are often made to give an unexceptionable turn to their expressions, and to lower their pretensions greatly, but as far as language can be considered as the vehicle of thought, and thought as the expression of the feelings of the Soul, we must be justified in concluding, that the assumptions of Methodism are of the boldest character, that they tend to encourage the most dangerous and erroneous sentiments, by a representation of the state of human nature, and the condition of the race of man, very different as well from the actual state of things, as from the declarations of Scripture. Dr. Magee is careful to refer to their own writings in confirmation of all that he alleges against them, and in this he is extremely wise, for we have no means of judging of them, but from what they say, and what they write. The great question is, do they mean what they express, or do they intend to be understood, as saying one thing and meaning another. Some of their defences would almost lead us to suppose that the latter was actually the case.

The additions to No. XXXV. consist principally of a long note (taken into the text in the 3d edition) on the true import of the Hebrew term which we render *Passover*. Dr. Magee cites with good effect *Josephus*, *Philo*, *Aquila*, and *Jerome*, to show, that according to the ancient version, nothing can be more correct than the English term *Passover*. It seems however that *Vitringa* and *Lowth*; *Dathe* and *Rosenmüller*, some of the most eminent of modern commentators questioned the propriety of the English term. The two latter having

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founded their objections on the different sense of the correspondent term in *Arabic*, Dr. Magee objects to their principle, and proposes a sort of *raison* upon this head which we shall transcribe—

“ Objections drawn from the kindred dialects ought to be admitted only in the case of such words as are in themselves of doubtful signification, receiving no illustration either from corresponding passages or from early versions. Very different is the case in question. Not only, as we have seen, do some of the earliest and most competent translators ascribe to it the sense already stated, but several passages of Scripture justify that sense by a corresponding use of the *verb* from which the word is derived. This will appear by considering the several verses of the 12th Ch: of Exodus in which the institution of the Passover is prescribed, and the reason of its designation by that term expressly assigned.”

The Professor proceeds to this investigation, and after many references to prove his point, he is brought to a citation from Rabbi Sol. Jarchi adduced by Dr. Geddes; which naturally leads him to notice, the strange term adopted by the latter, of *Skip-offering*, which he admits to come nearly up to the true *idea* of the term, were it not so devoid of all taste and decorum, as to be nearly ludicrous, in comparison with the more sober and chaste term of *Passover*. The learned author pursues this enquiry farther than we can follow him, making many acute remarks and observations on critics and writers of the highest eminence. We shall say but little *here* upon the additions to No. XL. because in the 3d edition we shall find it in a different place, and shall therefore reserve our remarks upon it, 'till we meet with it there. No. XLII. is, we believe, almost entirely additional. In the new matter added here the Dr. introduces Mr. Bryant's very curious account of the *Phœnician* offering of the most dearly beloved of their offspring, in cases of emergency, attended with such circumstances, as in the estimation of that respected author appeared to be strongly typical of the Christian Sacrifice. Dr. Magee is inclined to differ from Mr. Bryant, in assigning the origin of this rite to a tradition descending through the race of *Esau*; he professes to be “ rather disposed to think, that this Sacrifice of the Phœnicians, grew out of the intended sacrifice of Isaac by Abraham, to which the circumstances of the history seem to correspond in many particulars.”

In the addition to No. XLVIII. we have an admirable exposure of the absurd comments of Dr. Geddes on the

Mosaic Law, and with great judgment, and admirable effect. Dr. Priestley is called in to answer him. Dr. Geddes contends, that it is so obvious that Moses borrowed his rites from the Egyptians, and only adapted them to the Jewish people, that it no longer remains "a question among the learned;"—but says Dr. Priestley, whoever can indulge such a suspicion, can "never have compared those rites together:" and Dr. Priestley had undoubtedly the advantage in the argument.—"I could not resist," says Dr. Magee, "the opportunity of confronting him" (Dr. G.) with a brother critic, equally removed from the trammels of received opinions, and equally intrepid in exercising the right of free enquiry, in the face of whatever consequences might result—*when Greek meets Greek*. The most important matter however, in this citation of Dr. Priestley, is the notable circumstance that the Doctor here answers even himself. Dr. Magee particularly remarks a circumstance, with which we have ourselves been struck in the perusal of Dr. P.'s late works, namely, that he approached much nearer to orthodoxy in his latter days. His "notes on all the Books of Scripture;" (a posthumous work) and his "Dissertation on the originality and superior excellence of the Mosaic Institutions," bearing very important testimonies to the divine mission and sacred authority of the Jewish Legislator.

The additions to No. LXVII. are not very considerable in quantity of matter, but curious as tending to confirm the rendering of Gen. iv. 7, adopted by the learned professor in his Sermon; first proposed by *Lightfoot*, approved by *Kennicott* and *Pilkington*, and very much supported by the renderings of *Jerome* and *Theodotion*. Dr. M. notices an oversight (if it really were so) of Dr. *Geddes*, in regard to that anomalous connexion of a feminine noun נֶחֱמַת with a masculine adjunct עֲוֹן on which the construction of the passage in the way proposed by *Lightfoot* materially depends. Dr. *Geddes* would insist upon it that there are no authorities for connecting the noun in its ordinary sense of *Sin*, with a masculine adjunct, not yet even in the sense of *Sin-offering*, but Dr. Magee has expressly proved the contrary in regard to the latter, and shown that in fact the masculine adjunct expressly tends to demonstrate that the term נֶחֱמַת is here to be taken in the sense of a *Sin-offering*; he cites to this end Exod. xxix. 14. Levit. iv. 21, 24. v. 9. and other places, in Levit. whence the masculine *pronoun* is used instead of the feminine. To vindicate and establish the reading proposed, the learned Professor in this note, offers the following elucidation of the passage.

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"The principal difficulty attending the translation of the verse in question (Gen. iv. 7.) has arisen from the apparent want of connexion between the concluding clause and those which go before. If however the context be well considered, the connexion becomes clear and convincing. Of Cain, who was filled with rage at the preference given to his brother Abel by the acceptance of *his* sacrifice whilst his own was rejected, Jehovah demands the reason of his anger: "*If thou doest well (says he) shalt thou not be accepted?*" or rather as the margin of our Bible reads, shalt thou not have *the excellency* or exaltation, above thy brother, which thou conceivest to belong to thy birth-right? "*and if thou doest not well, a Sin-offering lieth at thy very door, to make the due reconciliation, and restore thee to the station which thou hast lost by thy misconduct. So that in every way it depends upon thyself, that thy brother shall be rendered subject unto thee, and that thou shalt have the superiority over him.*" This meaning naturally and spontaneously flows from the literal rendering of the passage as it stands connected. *And the Lord said unto Cain wherefore art thou wrath; &c: (with thy brother?) is there not, If thou doest well exaltation; and if thou doest not well, a Sin-offering lying at thy door? and thus he may become subject to thee, and thou mayest have the dominion over him.* It is apprehended that this, which is an exact translation of the original, affords in the view of the above paraphrase, a clear, consistent, and satisfactory sense, of a part of Scripture which has hitherto caused much trouble to interpreters."

An ingenious attempt is made also in this No. to account for the extraordinary rendering of the LXX, though the Professor claims no higher credit for his proposed construction and arrangement of the passage, for this end, than that "it is to be considered after all as rather possible than actual." We cannot however here find room for the Doctor's solution of the difficulty.

No. LXX. is almost entirely new, "on the disproportion between the effects of the Mosaic and Christian Sacrifices," and it is extremely important; showing the false conclusions drawn by *F. Socinus* and *Crellius*, from their own view of the two systems, as described by the Apostle to the Hebrews. Those two fathers of the Socinian School having clearly agreed with Grotius in the three following principles: "1. That the expiation wrought by the sacrifices under the law were typical of that effected by the death of Christ. 2. That in every type there must be something of the same general nature with that which is contained in the thing typified: and 3. that combined with this general correspondence between the type and the thing prefigured; there should exist that disproportion which might be expected between

between the shadow and the substance." These principles, Dr. M. shows, both F. Socinus and Crellius admitted; but, differed from Grotius in the application. His own exposition of matters is brief, but excellent: he plainly shows, that the Jewish sacrifices were not merely and solely typical, but had a real efficacy suited and proportioned to the dispensation to which they belonged: in their way they were complete and effectual, though at the same time introductory and subservient to other and more important objects.

The additions to No. LXXI. are very considerable in quantity, and very valuable in point of matter. It is impossible for us to do justice to the many curious and able remarks of the author, upon the various topics handled in this Dissertation. It is full of learning, and extremely interesting. The title of the Number is, "On the Correspondence between the sacrificial Language of the Old Testament, and that employed in the New, to describe Redemption by the Death of Christ." On this subject the learned author has been induced to enter into an investigation of singular importance and great curiosity, namely, the probable relation existing between the primitive religion of the world, and the pagan mythologies. He enters ably into the subject, by a judicious correction of the learned Tillotson, for whose character and talents he expresses the highest consideration and veneration, but who undoubtedly fell into an error, upon this head, of great consequence; an error countenanced by other great names, but which is, nevertheless, without any support either in Scripture or reason. If the Jewish sacrifices and Christian atonement were but accommodations to an human invention, the Bible loses much of its character, even the attributes of the Almighty are lowered and debased, and we must give up the very history of the beginning of things, as related by the great Jewish legislator. Natural religion was not the commencement of things. Revelation began all the communications between the Deity and man; the Pagan systems were corruptions of a primitive revelation, and not revelation the imitator of Gentilism. Sacrifices were in the very first order of things after the fall, and they were typical, emblematical, introductory to the great Christian propitiation, and the heathen sacrifices, and heathen mythologies, were so many departures from, and corruptions of the true revealed religion. This is a question of very material consequence, especially in these days, when the atonement, by the death of Christ, is liable to be misunderstood, and even denied, and the connection between the New and Old Testaments on this great point under-rated, misrepresented, and abused. The ques-

question is intrinsically connected with the Professor's main subject; and though it has led him into a wide field, and occasioned great additions, there is perhaps no part of his work less out of place, than the view here taken of the real histories and bearings, (if we may so speak) of revelation and natural religion. It must ever be a curious subject. Writers of the first eminence, and highest literary fame, have found or made this a stumbling-block in the way of their researches, their reasonings, and speculations, their criticisms, their view of scriptural, philosophical, and historical truths. Dr. Magee is able to cope with the greatest of these writers\*; and, both in learning and temper, particularly competent to weigh the merits of their respective opinions, which he does in this number of his disquisitions, in a style and manner most interesting and most instructive. It can scarcely be unknown to any of our readers, how much the late discoveries in India have revived all the questions and speculations relating to the true antiquity and precedency, (if we may so say) of the Jewish Scriptures, and upon these points Dr. Magee is particularly learned and able; and, we apprehend, no part of his book will be read with more avidity. It is easy to introduce extracts from a work, the style and manner of which require chiefly to be made known; but it is almost trifling with the readers to transcribe only a few passages for his perusal, of a work, of which, if he be competent to read and relish a part, he ought, on all accounts, speedily to make himself master of the whole. Even from this long number, we have found it almost impossible to select any one part more important than others, or which might, with justice to the author, be severed from the context. A very long note on Lord Bolingbroke, introduced into this number of the 2d edition, is properly and judiciously thrown into another form in the third.

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\* We shall subjoin a few of the names of the celebrated writers here alluded to: Tillotson, Spencer, Warburton, Bolingbroke, Hume; on one side we may add indeed an older writer than all, Maimonides; on the other, Wittius, Shuckford, Speer-man, Ellis, Clarke, Beattie, &c. &c.: names we merely mention here, to show generally the importance of the Professor's lucubrations, to which we are not able otherwise to do common justice, and to which indeed we principally purpose to direct the reader's own attention. Very many more authors are cited, recommended, and commented upon, by the Professor in this valuable number of his great work, which, in short, is full of information, and of the highest literary value.

We have lastly to notice the additions to No. LXXIV; of the present edition. We must confess, that they are principally directed against a modern and contemporary writer of name and eminence, but whose conduct has ever appeared to us most questionable and most extraordinary: we mean the *Reverend* Robert Fellowes, (if he do not disdain and discard, as many of his brethren do, the title we have prefixed to his name). Of Mr. F.'s talents we have never dissembled our opinion; he is an able and agreeable writer upon *certain* topics. His *learning*, his *judgment*, his *discretion*, and (we could almost add) some more important qualities, we feel ourselves obliged to question. His private character we respect upon the testimony of those who know him, and have borne witness to it; but he has undoubtedly assumed a public character, which is of course most prominent and most exposed to animadversion; and this we must declare, it is utterly impossible for us to approve. Dr. Magee has taken him in hand: he is a powerful, and, we think, a most victorious antagonist! And we confess, feeling as we ever have done, with regard to the inconsistent, anomalous, suspicious conduct of Mr. F., we think it very fortunate, that he has fallen under the lash of the Professor's animadversion. The doctor has detected, and here exposed, in a very forcible manner, the strange inconsistencies and contradictions to be found in Mr. F.'s writings.

"Really," says he, (with no slight feeling of concern and indignation) "it were by no means unadvisable, that a writer (not excepting even a teacher of theology) should take some little pains to know what his own opinions were, before he proposed them for the instruction of the public."

And again:

"Surely, he should have endeavoured to form at least a *consistent* set of opinions, before he attempted to obtrude them on the public; and more particularly before he ventured to fly in the face of the whole Christian world, by an open rejection of one of the most important portions of inspired Scripture. Humility, however, is not one of the *weaknesses* of this writer; and certainly knowledge is not his *forte*."

In reference to Mr. F.'s extraordinary conduct in continuing a Minister of the Established Church, while he holds opinions diametrically opposite to her creeds and articles, he says, with great reason:

"It is indeed scarcely conceivable, how a person, in the possession of a *sound* understanding, can reconcile to himself subscrip-  
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tion to the Articles of the Church, and rejection of the doctrines which these Articles define."

A very judicious remark is also introduced, in regard to the 6th Article, under which these caluistical ministers would seek to take shelter.

"To say, as this author does, that the VIth Article, in pronouncing, that nothing is to be received as an article of faith, which is not founded in holy Writ, supplies a dispensation from the obligation of the rest, is to make as short work with the Articles of the Church, as he has already made with the Canon of Scripture."—"But, to a person not desirous of escaping from the obligations of a solemn engagement, it would naturally occur, that the Church, in propounding certain articles of belief, could never have acted so absurdly, as to superadd to these one paramount article, which was to do away the obligation of all the rest. On the contrary, he would necessarily reason thus: that, whilst certain doctrines are proposed as articles of faith, and it is at the same time declared, that none are to be received as such, which are not founded on the authority of Scripture, it is clearly intended to be conveyed, that the articles proposed *are* founded upon that authority, and to be received as articles of faith, by those *only*, who conceive them to be so founded."—" *Juravi linguâ, mentem injuratum g.ro,*" adds the Professor, "is a sentiment which has seldom been so openly avowed as by this gentleman;"—and yet, "this is the gentleman who resolves the whole of Christianity into *morality*."

This is far from saying too much upon a point which has lately been forced upon our attention by the strange conduct of others besides Mr. F. Few indeed in number, but those supported by many partizans out of the Church; who, if they can reconcile their opinions in any manner to the strict laws of honour, plain-dealing, and integrity, it must unquestionably be by some such erroneous reasoning as is above described; reasoning however so glaringly erroneous, as to be scarcely distinguishable from the most inveterate perverseness. We shall not pursue the Professor's remarks upon Mr. F. farther, for this particular reason, that what we have said above, we had introduced because it happened to express the exact sentiments of our minds; and we had written it before we were aware that we were ourselves to be brought in as parties to the cause. We are proud and happy to find, that our own strictures upon Mr. F. in times past, have appeared highly justifiable in the eyes of the learned Professor; and have even induced him to take our part against a champion in the cause, whose general fame and celebrity

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is such, that whatever he may lose in this particular contest, he will retain enough to command the admiration of every scholar, and the good will and good wishes of every private friend and acquaintance. The motive of the Professor's hostility and attack, is set forth in the following dignified and feeling terms.

"In truth, mischievous as are the publications of Mr. Fellows, I should not have thought it necessary to animadvert upon them in this place, but that the eloquent eulogies of Dr. Parr, joined to the writers presenting himself to the public as a clergyman of the establishment, might, by throwing young readers off their guard as to the true character and object of his works, expose them to be misled, by the false lights of a treacherous guide. To such readers, the *satis eloqueutiæ sapientiæ parum* of the author, is imposing; the specious gloss of liberality and benevolence, which his writings wear, is attractive; the classic authority of his splendid panegyrist, is commanding; and as it was for readers of this description, especially for students of divinity intended for holy orders, that the present work was originally designed, it naturally falls within its province to endeavour to secure them against such snares; when calculated to entrap them into false notions of their duties as professors of a Christian faith, or of their engagements as members of a national Clergy."

We have now touched upon some of the principal additions to the notes and disquisitions in the second edition; but much remains, of which it has been quite out of our power to take any notice: and we cannot but feel dissatisfied at the scanty account we have been able to give of the Professor's labours. We trust, however, that our readers will examine matters for themselves, it being far from our intention to give such an account of the work, if it were possible, as should in any degree prevent, or render superfluous, the perusal of the book itself.

In regard to the second edition then, we have little further to remark, except that the Appendix also has been considerably enriched with additional notes, in some of which the learned Professor indulges himself in a strain of pleasantry and humour on Mr. Belsham's *Metaphysics*, which is highly amusing. There is a very important note also added on "The Improved Version of the New Testament," put forth by the Unitarians, a short time only before the publication of this edition; but as more is said upon it in the third edition, we shall reserve our notice of this part of the work, till we meet with it there: and shall immediately proceed to give a general account, as far as we are able, of the latest improvements of this valuable work.



In the case of the *third* edition, the author has himself pointed out the most material and considerable improvements, in an advertisement prefixed, which is to the following effect.

“ In the edition now given to the public, additional matter, which, it is hoped, may bestow some additional value, has been introduced; and a few changes (conceived to be improvements) in form and arrangement, have been adopted. The principal additions will be found in Numbers VII, VIII, XII, XIV, XVII, XXVII, XXX, XLI, XLII, LIII, LXV, LXIX, and its Postscript, and in the last forty pages of the Appendix. The index of *matters*, and list of *books*, are likewise enlarged, and a new index of *texts* is introduced. The Syriac quotations are printed in their proper character, which could not be done in the former editions for want of a Syriac type.”

The advertisement notices also the alterations of arrangement, &c.; but the above is sufficient to give a general view of the principal improvements of the third edition: of which improvements, it will not be in our power to notice many. We must still refer our readers to the work itself: we shall only seek to give such a bill of fare as may serve to quicken the appetite of every scholar and theologian. In the notes to No. XII, we have much that is new, and of great importance at this period, on the tenets of the Methodists, as they are to be collected from the writings and conduct of Mr. Wesley. The general subject of the notes, and drift of the Professor's remarks, may be collected from the title of the Number, viz. “ On the Corruption of Man's Natural State.” It is highly fit that the precise tenets of these Separatists should be well known and understood, more especially as they profess to adopt the established Liturgy, while they countenance such changes and mutilations, both of that and the articles, that the pretence deserves to be exposed and made known. We cannot here transcribe the exact amount of these alterations, or state their necessary effect upon the doctrinal parts of the creed of these teachers, but must refer to the book in this as in most other instances. The following is the conclusion, however, of Dr. M.'s enquiries.

“ These extracts, from the writings of the Father of Methodism [Wesley], fairly open up to us the two great fundamental doctrines of his sect: viz. 1. That the assurances of forgiveness, and of salvation, arise from a sudden infusion of divine feeling, conveyed by some sensible and miraculous manifestation of the Spirit: and 2dly. That the true believer attains in this life such perfection, as to be altogether free from sin, and even from the possibility

possibility of sin. Holding such doctrines," adds the Professor, "it is not at all wonderful that the Wesleyan Methodist is indifferent about every other. Mr. Wesley fairly says upon the subject of doctrines, "I will not quarrel with you about *any* opinion: believe them true or false!" (*Third appeal*, p. 135.) In another place he confesses, "The points we chiefly insisted upon were, that orthodoxy, or *right opinions*, is at best a very slender part of religion, *if it can be allowed to be any part of it at all!*!" — This, it must be admitted, is an excellent expedient for adding to the numbers of the sect: a perfect indifference about doctrines, and a strong persuasion, that the divine favour is secured, while the fancy of each individual is counted to him for faith, are such recommendations of any form of religion, as can scarcely be resisted: but what can be more mischievous than all this? what more destructive of true Religion?"

A long note, added to No. XXVII, is highly creditable to the feelings of the worthy author. He espouses the cause, and supports the merit and fame of his countryman, Dr. Leland, against his two mitred antagonists, Warburton and Hurd, with becoming zeal; and we must say, that we sincerely regret that there should be so much reason for the interference. At the end of the note, Dr. Magee notices a singular circumstance.

"In concluding this long note, which has been almost exclusively dedicated to Dr. Leland, I cannot forbear asking the question, whether it is to be ascribed to ignorance or fraud, that in a recent edition of his *Translation of the Orations of Demosthenes* (viz. 1806) his designation in the title is that of *Fellow of Trinity College, Oxford*. Was the translation of the Greek orator supposed too good to have come from *Ireland*; or was it imagined, that the knowledge of its true origin would diminish the profits of the circulation?"

We cannot answer the doctor's enquiries, as from authority, but in our regard and respect for the University of Oxford, we shall venture to observe, that she might well betray a jealousy of such scholars as Dr. Leland and Dr. Magee, and claim them as her children, if she could: but any deceit for this purpose, we are certain she would disdain; and would acknowledge, as fully and as freely as we are ready to do, that the addition of TRINITY COLLEGE, DUBLIN, ought to be as sure a passport to fame in the literary world, as any title or designation that could possibly be affixed to the name of any author, or scholar, in the whole compass of the globe.

[Some additional remarks hereafter.]

ART. III. *A Journey through Persia, Armenia, and Asia Minor, to Constantinople, in the Years 1808 and 1809; in which is included, some Account of the Proceedings of his Majesty's Mission, under Sir Harford Jones, Bart. K. C. to the Court of the King of Persia. By James Morier, Esq. his Majesty's Secretary of Embassy to the Court of Persia. With Twenty-five Engravings from the Designs of the Author; a Plate of Inscriptions; and three Maps; one from the Observations of Captain James Sutherland; and two drawn by Mr. Morier, and Major Rennell. 4to. 438 pp. 3l. 13s. 6d. Longman and Co. 1812.*

WE have here a very large and costly volume, with various engravings and maps; and there can be no question that it contains a considerable portion both of amusement and information; but by no means in proportion to its promise. Mr. Morier certainly enjoyed great facilities for obtaining intelligence, for having doubts removed, difficulties explained, and intelligence communicated; he certainly also traversed a large portion of the countries he professes to describe from the Persian Gulf to Persepolis, from Persepolis to Ispahan, thence to Teheran, the capital, and homewards by Tabriz, through Armenia, by Arzroum and Amasia, to Constantinople. But after all, we confess ourselves disappointed. It is of these latter places, so seldom visited by our countrymen, that we required and expected information. But the traveller passed through these regions with such extraordinary rapidity, frequently proceeding by night, that whatever might have been his curiosity, he enjoyed but little opportunity of extending his own knowledge, or of satisfying the expectations of others. We may, however, soon hope for ample illustration of what is now but obscurely and very partially known. We learn that Mr. Malcolm has prepared a work on the subject of Persia, which, from its extent, from the author's perseverance, the means of information he enjoyed, and the diligence with which these were used, cannot fail effectually to fill up the chasm which has so long rendered the geographical knowledge of Persia defective.

In the mean time, let us make the best use of what has hitherto been given us, and let us thank Mr. Morier for doing the best he could with the instruments he had, as well as for increasing, to a certain extent at least, our stores of knowledge.

The first chapter details the particulars of the voyage from  
Bombay

Bombay to Bushire, in the Persian Gulf; and the purchaser will be pleased with the very neat engravings, from drawings by the author, of different capes and islands, occurring in the passage. The second chapter communicates the History of the Sheik of Bushire, of no very particular interest or importance. The next chapter, describing the particulars of the temporary residence of the Mission at Bushire, is agreeable enough, and communicates some novel information on the subject of Persian manners. We bear willing testimony to the eulogium deservedly paid to the memory of Mr. Coore, at the conclusion, but cannot help expressing our surprise that his name should be twice spelt inaccurately.

The fourth chapter is on the same subject, and of increasing interest; and the reader will not be displeased with the following extract, on the subject of the Pearl Fishery.

“ The fishery, though still in itself as prolific as ever, is not perhaps carried on with all the activity of former years; since it declined in consequence by the transfer of the English market to the banks of the coast of Ceylon. But the Persian pearl is never without a demand; though little of the produce of the fishery comes directly into Persia. The trade has now almost entirely centred at *Muscat*. From *Muscat* the greater part of the pearls are exported to *Surat*; and, as the agents of the Indian merchants are constantly on the spot, and as the fishers prefer the certain sale of their merchandize there, to a higher but less regular price in any other market, the pearls may often be bought at a less price in India, than to an individual they would have been sold in Arabia. There are two kinds; the yellow pearl, which is sent to the *Mahratta* market; and the white pearl, which is circulated through *Bassorah* and *Bagdad* into Asia Minor, and thence into the heart of Europe; though, indeed, a large proportion of the whole is arrested in its progress at *Constantinople*, to deck the Sultanas of the Seraglio. The pearl of Ceylon peels off; that of the Gulph is as firm as the rock upon which it grows; and, though it loses in colour and water one per cent. annually for fifty years, yet it still loses less than that of Ceylon. It ceases after fifty years to lose any thing.

“ About twenty years ago the fishery was farmed out by the different chiefs along the coast: thus the Sheiks of *Babrein* and of *El Katif*, having assumed a certain portion of the Pearl Bank, obliged every speculator to pay them a certain sum for the right of fishing. At present, however, the trade, which still employs a considerable number of boats, is carried on entirely by individuals. There are two modes of speculation: the first, by which the adventurer charters a boat by the month or by the season; in this boat he sends his agent to superintend the whole, with a crew of about fifteen men, including generally five or six divers. The divers

divers commence their work at sun-rise, and finish at sun-set. The oysters, that have been brought up, are successively confided to the superintendent; and when the business of the day is done, they are opened on a piece of white linen: the agent of course, keeping a very active inspection over every shell. The man who, on opening an oyster, finds a valuable pearl, immediately puts it into his mouth, by which they fancy that it gains a finer water; and, at the end of the fishery, he is entitled to a present. The whole speculation costs about one hundred and fifty piastras a month; the divers getting ten piastras; and the rest of the crew, in proportion. The second and the safest mode of adventure is by an agreement between two parties, where one defrays all the expences of the boat and provisions, &c. and the other conducts the labours of the fishery. The pearl obtained undergoes a valuation, according to which it is equally divided: but the speculator is further entitled by the terms of the partnership to purchase the other half of the pearl at ten per cent. lower than the market price.

“ The divers seldom live to a great age. Their bodies break out in sores, and their eyes become very weak and blood-shot. They can remain under water five minutes; and their dives succeed one another very rapidly, as by delay the state of their bodies would soon prevent the renewal of the exertion. They oil the orifice of the ears, and put a horn over their nose. In general life they are restricted to a certain regimen; and to food composed of dates and other light ingredients. They can dive from ten to fifteen fathoms, and sometimes even more; and their prices increase according to the depth. The largest pearls are generally found in the deepest water, as the success on the bank of *Kbarrack*, which lies very low, has demonstrated. From such depths, and on this bank, the most valuable pearls have been brought up; the largest indeed which Sir HARFORD JONES ever saw, was one that had been fished up at *Kbarrack* in nineteen fathoms water.

“ It has been often contested, whether the pearl in the live oyster is as hard as it appears in the market; or whether it acquires its consistence by exposure. I was assured by a gentleman (who had been encamped at *Congoon* close to the bank; and who had often bought the oysters from the boys, as they came out of the water,) that he had opened the shell immediately, and when the fish was still alive, had found the pearl already hard and formed. He had frequently also cut the pearl in two, and ascertained it to be equally hard throughout, in layers, like the coats of an onion. But Sir HARFORD JONES, who has had much knowledge of the fishery, informs me, that it is easy by pressing the pearl between the fingers, when first taken out of the shell, to feel that it has not yet attained its ultimate consistency. A very short exposure, however, to the air gives the hardness. The two opinions are easily reconcileable by supposing, either a misconception in language of the relative term hard, (by which one authority may mean

mean every thing in the oyster which is not gelatinous, while the other would confine it more strictly to the full and perfect consistency of the pearl;) or by admitting that there may be an original difference in the character of the two species, the yellow and the white pearl; while the identity of the specimen; on which either observation has been formed, has not been noted.

“ The fish itself is fine eating; nor indeed in this respect is there any difference between the common and the pearl oyster. The seed pearls, which are very indifferent, are arranged round the lips of the oyster, as if they were inlaid by the hand of an artist. The large pearl is nearly in the centre of the shell, and in the middle of the fish.

“ In Persia the pearl is employed for less noble ornaments than in Europe: there it is principally reserved to adorn the *kalams* or water pipes, the tassels for bridles, some trinkets, the inlaying of looking glasses and toys, for which indeed the inferior kinds are used; or, when devoted more immediately to their persons, it is generally strung as beads to twist about in the hand, or as a rosary for prayer.

“ The fishermen always augur a good season of the pearl, when there have been plentiful rains; and so accurately has experience taught them, that when corn is very cheap, they increase their demands for fishing. The connexion is so well ascertained, (at least so fully credited, not by them only, but by the merchants,) that the prices paid to the fishermen are, in fact, always raised, when there have been great rains.” P. 53.

The natural history of this province is also agreeably illustrated in this chapter.

From Bushire, the Mission proceeded to Shiraz. In their journey, they examined the ruins of Shapour, which are well described, and illustrated by engravings. The description of Shiraz occupies the whole of Chap. VI. and is very entertaining. We have an account of the tomb of Hafiz, the gardens, entertainments, in honour of the Mission, &c. &c. The entertainments exhibited extraordinary feats of activity and skill, by a rope-dancer, to a degree hardly credible; but no less extraordinary to Europeans must have been the indelicate mode of eating. The attention and politeness showed to the guests, by the master of the feast, consisted in giving them large handfuls of favourite dishes.

“ These he tore off by main strength; sometimes a full grasp of lamb, mixed with a sauce of prunes, pistachio nuts, and raisins; at another time, a whole partridge, disguised by a rich brown sauce; and then, with the same hand, he scooped out a bit of melon, which he gave into our palms, or a great piece of omelette, thickly swimming in fat ingredients.” P. 115.

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We now accompany the travellers from Shiraz to Persepolis, of the ruins of which place a particular description is given, with a very pleasing engraving. As the author found Chardin and Le Brun at variance with each other, instead of reconciling their differences, he has judiciously described the ruins as they appeared to him in their present state. We cannot long have much to learn on this subject, as we understand that Sir William Ouseley has also visited Persepolis, with the intention of giving his observations to the public.

We are next conducted to Ispahan, which is represented as filling so large a space, that the traveller's eyes could not reach its bounds, from east to west. A very elegant engraving of the city is introduced; and the palaces, and public structures, are circumstantially described. It appears, however, to be in a decaying state; its population exceedingly diminished, and its grandeur defaced.

The narrative becomes more and more interesting as we approach the capital, Teheran; though the chapter, which conducts us thither, terminates with the melancholy observation, that "all the riches of this country are collected on the throne, and all around is poverty, real or affected."

From its appearance in the engraving, which is annexed, Teheran must be a very mean city, when compared with Ispahan; and indeed the streets are represented as miserable, and the whole has a mud-like appearance.

The court dress in Persia requires green slippers with high heels, and red cloth stockings. At the entrance of the Mar-dian, or court, a lion and a bear were chained. The king was on a peacock throne, highly ornamented with jewels, and covered with gold plates.

"We saw the whole court to disadvantage during our first visit: it was then the days of mourning, and the King himself did not at that time wear his magnificent and celebrated ornaments of precious stones. He appeared in a *catebee* of a very dark ground, embroidered with large gold flowers, and trimmed with a dark fur over the shoulders, down the breast, and on the sleeves. On his head he wore a species of cylindrical crown, covered with pearl and precious stones, and surmounted by a light feather of diamonds. He rested on a pillow embossed on every part with pearl, and terminated at each extremity by a thick tassel of pearl. On the left of the throne was a basin of water, in which small fountains played; and on its borders were placed vases, set with precious stones. On the right, stood six of the King's sons, richly dressed: they were of different sizes and ages; the eldest of them (brother by the same mother to the Prince of Shiraz) was the Vice-roy

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roy of *Teheran*, and possessed much authority in the state. On the left behind the basin stood five pages, most elegantly dressed in velvets and silks: one held a crown similar to that which the King wore on his head; the second held a splendid sword; the third, a shield and a mace, of gold and pearls; the fourth, a bow and arrows, set with jewels; and the fifth, a crachoir, similarly ornamented. When the audience was finished, the King desired one of his Ministers to inquire from JAFFER ALI KHAN (the English Agent) what the foreigners said of him, and whether they praised and admired his appearance.

“The room in which we were introduced to the King was painted and gilded in every part. On the left from the window is a large painting of a combat between the Persians and Russians, in which the King appears at full length on a white horse, and makes the most conspicuous figure in the whole composition. The Persians of course are victorious, and are very busily employed in killing the Russians, who seem to be falling a sufficiently easy prey: at a farther end of the scene is the Russian army drawn up in a hollow square; and firing their cannon and muskets without doing much apparent execution. Facing this great picture, is another of equal dimensions, which represents the *Shah* in the chase, having just pierced a deer with a javelin. In other parts are portraits of women, probably the King's favourites, who are dancing according to the fashion of the country.” P. 192.

The description of *Teheran* is continued through two succeeding chapters; and we have a very entertaining account of the feast given by the king to the English, which will not be perused without interest; which also may be said of the narrative of the successful negotiation, which obtained the abrupt dismissal of the French Mission, and the establishment of our own, with the appointment of Mirza Abul Hassan to accompany the traveller to England, in the character of Envoy Extraordinary. As it was insinuated by the French, that this person was a mean character, and not invested with any office of authority, and as he excited, when in this country, much curiosity and attention, the following particulars of his history may be acceptable.

“MIRZA ABUL HASSAN was born at *Shiraz*, in the year of the *Hejra* 1190, or 1776 of the Christian *Æra*. He was the second son of MIRZA MAHOMED ALI, a man famous in Persia as an accomplished scholar, and who was one of the Chief Secretaries and *Mirzas* of the celebrated NADIR SHAH. His father's services had nearly been requited by an ignominious and cruel death, when the hand of Providence interposed for his safety, to strike with more severity the head of his atrocious master. NADIR SHAH, in one of those paroxysms of cruelty so common to him during the latter years of his life, ordered that MIRZA MAHO-



MED ALI should be burnt alive, together with two Hindoos, who also had incurred his displeasure. The unfortunate *Mirza*, on hearing his sentence, remonstrated with the tyrant, entreating him that he might at least be permitted to die alone; and that his last moments might not be polluted by the society of men, who were of a different faith from his own, and on whom he had been taught to look with a religious abhorrence. To this the *Shah* consented, remitting his death until the next morning, whilst the Hindoos suffered in that same hour. That very night NADIR SHAH was assassinated in his tent, and MIRZA MAHOMED ALI was saved.

“ The family of MIRZA ABUL HASSAN rose to its greatest power during the reign of AGA MOHAMED SHAH, predecessor to the present king. The *Mirza's* father died in the service of KARIM KHAN; his uncle, HAJER IBRAHIM KHAN (uncle by his mother's side) attained the post of Prime Vizier, whilst himself and the other branches of his family enjoyed the greatest share in the administration of the affairs of the state. It was somewhat before the death of AGA MOHAMED SHAH, that HAJER IBRAHIM bestowed his daughter in marriage on his nephew, after a long and singular courtship. A sister of his wife's is married to MAHOMED TAKI MIRZA, one of the King's sons; and a second to the *Ameen-ed-Doulab*, the second *Vizier*.

“ The family, however, was not always prosperous; after some time, the King ordered HAJER IBRAHIM to be put to death, his relations to be seized, his wives to be sold, and his property to be confiscated. His nephews of course partook of the disaster: one was deprived of his sight, and remains to this day at *Sbirax*; the youngest, then twenty years of age, died under the bastinado; and the second, MIRZA ABUL HASSAN, who was then the Governor of *Shoofler*, was dragged to the capital as a prisoner. The circumstances of his seizure and escape from death are better described in his own words. He told me, “ I was asleep when the King's officers entered into my room: they seized me, stripped me of my clothes, and, tying my hands behind my back, dragged me to *Koom*, where the King then was; treating me during the march with all the rigour and intemperance that generally befalls a man in disgrace. The moment I reached *Koom*, the King pronounced the order for my execution: I was already on my knees, my neck was made bare, and the executioner had unsheathed his sword to sever my head from my body, when the hand of the Almighty interposed, and a messenger in great haste announced my reprieve. I was indebted for my life to a man who had known me from my boyhood, and who had long cherished me as his son. This worthy man, by name MIRZA REZA KOULI, the moment he heard the sentence of death passed upon me, threw himself at the feet of the King, and, pleading my youth and inoffensiveness, entreated that I might be pardoned. The King yielded to his entreaties; my pardon was announced; and I

still live to praise the Almighty for his great goodness and commiseration towards me."

"After his providential escape, MIRZA ABUL HASSAN, (fearing that the King might repent of his lenity towards him) fled from his country, although he had received his Majesty's order to go to *Shiraz*, and to remain there: he left Persia with the determination of never more returning, until the disgraces of his family had been obliterated, and until the wrath of the King against him had entirely subsided. He fled first to *Shoofar*, the city in which he had so recently been all-powerful; and there he experienced the hospitality for which the Arabs are so justly renowned. As his administration had been lenient and temperate, he found a host of friends ready to relieve him; and on quitting *Shoofar*, miserable and destitute of even the common necessities of life, the inhabitants came to him in a crowd, and forced seven thousand piastres upon him. From *Shoofar* he went to *Busfara*, he then crossed through the heart of Arabia, frequently obliged to proceed on foot, for want of an animal to carry him, until he reached *Mecca*. On this journey he visited *Deriyeh*, the capital of ABDUL ASSIZ, the then chief of the *Wahabees*. From *Mecca* he went to *Medina*; and, having performed all the devotions of a pilgrim, he returned to *Busfara*. At *Busfara* he learnt, that the King was still inveterate against his family; and, finding an English ship on the point of sailing for India, he embarked on board of her, and shortly after reached *Calcutta*, at the time when the MARQUIS WELLESLEY was Governor-General of India. From *Calcutta* he went to *Moorshedabad*, then to *Hyderabad*, *Poonah*, and *Bombay*; having remained altogether about two years and a half in India. At *Bombay* he received a *firman* from the King to return to Persia; by which he was assured of the King's forgiveness, and of his having been received into favour. He obeyed the *firman*, and ever since has enjoyed the royal protection. He has not, indeed, occupied any specific post under government, but has been the *Homme d'Affaires* to his brother-in-law, the *Ameen-ed-Doulab*, second *Vizier* and Lord Treasurer, by which means he has been continually in active and useful life, until he was nominated the King of Persia's Envoy Extraordinary to the Court of England." P. 220.

Chap. XIII. will be found to contain a great deal of information, indeed all that the author was able to obtain from the shortness of his stay in Persia. The King's harem is most numerous, and contains a female establishment, for all the officers are females. The interior accuracy of the household is carried on with the same etiquette by females, as the exterior is by men.

The King's family at that time consisted of sixty-five sons; as they make no account of females, the number of daughters

is not known: probably equal. Six of the women were brought to bed in one night, a joyful event. The climate is variable, but unwholesome. They put no confidence in our medicines, but have a superstitious faith in the book of Hafiz, and not a little in hanging a rag on certain bushes. Fruits were in abundance; honey remarkably fine; mutton excellent; hares are unclean; herrings delicious; salmon good; the best manufacture is cotton cloth; Rey, the Rages of Tobit; the worshippers of fire decrease annually; Mirza, the only hereditary title; six ranks of civil governors; three branches of tribute; all the tribes pay tribute; the principal provinces governed by the King's sons; the dress much changed since the time of Chardin and Le Brun; dark colours preferred; the head-dress universally alike; viz. a black cap, a foot and half high; beards dyed black in the following manner:

“ It is always performed in the hot bath, where the hair being well saturated, takes the colour better. A thick paste of *Khenna* is first made, which is largely plastered over the beard, and which, after remaining an hour, is all completely washed off, and leaves the hair of a very strong orange colour, bordering upon that of brick-dust. After this, as thick a paste is made of the leaf of the indigo, (which previously has been pounded to a fine powder), and of this also a deep layer is put upon the beard; but this second process, to be taken well, requires two full hours. During all this operation, the patient lies quietly flat upon his back; whilst the dye (more particularly the indigo, which is a great astringent) contracts the features of his face in a very mournful manner, and causes all the lower part of the visage to smart and burn. When the indigo is at last washed off, the beard is of a very dark bottle green, and becomes a jet black only when it has met the air for twenty-four hours.” P. 247.

They also dye their hands and feet by a similar process. We have now to accompany Mr. Morier in his progress homewards, in company with the Persian Ambassador, through Armenia, to Constantinople. This, without any imputation on the author, will be found rather jejune. The first part of the route exhibited Persia, as to fertility and cultivation, more promising than had before been observed. The first place of consequence at which they arrived, was Sultanieh, where is an immense Mausoleum, said to be 600 years old: it is of fine brick, and altogether very magnificent. Here also are the remains of several mosques; and the place was once so splendid, that when taken by the army of Jenghiz Khan, there were found in it six hundred thousand golden cradles.

A curious ancient bridge is well delineated at p. 267. The whole of the journey to Tabriz has but little interest; but the approach to this place is represented as beautiful. To Tabriz itself, a whole chapter is appropriated. It is no longer the splendid place described by Chardin, but is surrounded by gardens, is fruitful and healthy. It is governed by one of the King's sons, of whom some pleasing anecdotes are related. The following seems worth insertion.

“MIRZA BOZURK, first Minister to the Prince, appeared to me by far the most superior man whom I saw in Persia. I brought a present to him from the Envoy, which, however, he advised me to offer to the Prince in my own name, as it was not the custom in their country to pay a visit empty-handed to a person of rank. I resisted this, because, in the first place, I saw no necessity for the visit at any rate, as I was merely a passenger through the province, and had no business at the court. I mention this trait of liberality, because it is so singular in his nation. He talked much of the state of improvement in which the Prince's administration had brought the province of *Aderbigian*; never speaking of his own counsels or co-operation, to which so much is due, but always referring the whole merit to the talents of his Prince. He said, that within one year, they had brought their artillery to a state of perfection, which might rival that of their enemies, the Russians; that their infantry had now learned the perfect use of arms; and that, by the acknowledgment of the Russians themselves, the Persian soldiers were now a match for them. He added, that no pains had been spared to acquire a knowledge of military tactics, and the theory of fortification, which they had gleaned from French and Russian books, translated, by the Prince's order, into Persian. The Minister said, that the Prince was the only person in Persia who had a complete set of charts, besides drawings of every instrument and weapon used by Europeans in war. He told me, that they had discovered in *Aderbigian* mines of iron and brass, which, entirely by their own ingenuity, they made productive; but that they still laboured under the greatest inconvenience from the want of proper artists and miners, and could not therefore derive the full profit, which they might otherwise expect, or as yet reduce the price of their produce. According to the Minister, better guns are now cast at *Tabriz* than at *Ispahan*; and they had invented also a small kind of artillery, which was sufficiently light to be carried by mules, keeping pace with the march of their cavalry over mountains and difficult passes.

“When I offered to procure from England any books and other necessities to facilitate their operations and give new light to those subjects upon which they were imperfectly informed; the Minister replied, that nothing in the world could afford greater satisfaction to the Prince and himself; but he added, ‘there is only one thing which England will keep from our knowledge, as she has done from

from every other nation, the art of building ships.' I assured him, that England would furnish Persia not with instructions only, but with masters, as she had done for Turkey and Russia. He answered, 'all this may be very true; but there is still an art which she possesses in matters of navigation, which she will never disclose to any nation. If it be not so, how is it possible,' he continued, 'that her ships should be so superior to all others, and that none have ever yet been able to defeat her in any combat at sea.' I answered, that her superiority consisted not in the ships, but, by the blessing of God, in the men that were in them; that, in fact, in building ships we were equalled, if not exceeded, by the French; and that the superiority could not rest in the vessels, since a considerable proportion of our navy consisted of prizes taken in battle. The Minister, however, was unconvinced, and continued to believe that there was some secret in our naval architecture, on which our success depended. At our parting visit the Minister added, that the Prince was anxious to have some insight into the history of England, and desired me to bring with me, on my return, some book on the subject. He wished me also to procure for him histories of France and Russia, in order to compare them with those which he had already got; for, said he, 'the English being known ever to tell the truth, and the French and Russians to be less scrupulous, the Prince will not be satisfied with what he has learnt, until he hears it confirmed by an English pen.'" P. 282.

This chapter contains also a curious account of the Turcomans, whose territories are close to Asterabad. The next route of the travellers, was from Tabriz to Arzroum. The whole of the country from hence to Constantinople, is picturesque and luxuriant; and was seen by the author in all the beauties of spring. The next interesting object seems to have been the lake of Shahee, which, however, was only viewed by moonlight, as the travellers proceeded in the night. At Khoi, they passed into the Turkish territories: near Khoi, are said to be sculptured rocks, and many ruins. The Elauts, a wandering tribe in Armenia, were met near Khore, among whom they pitched their tents; and thus were exempted from a torment, of which they had great cause of complaint, viz. fleas.

"Among its enjoyments is that of its freedom from vermin; from which (particularly fleas) we had hitherto suffered so much; not that the people are singularly dirty, but the creatures are the usual productions of the place and season. A Persian, who was conversing with us in our tent, on seeing my servant beating a coat with a cane to clean it of the vermin which it had collected at the former stage, very gravely asked, 'Pray what crime has  
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that coat committed, that makes the *Parque* beat it to P. 302.

A very striking view of Mount Ararat, is exhibited at p. 306; and its scenery well described. Hence, to Arzroum, they had many perplexities and vexations to encounter, from the rudeness and inhospitality of its natives, and the unsettled state of the country; the narrative of which is lively and entertaining.

Arzroum is still a considerable place; has a castle, surrounded with a double wall of stone; and carries every mark of great antiquity. The inhabitants are composed of Turks, Armenians, and Persians. The Governor entertained them at dinner. In the preliminary ablution, the Turks wash both their hands; the Persians, the right only. The dinner was as follows:

“When all was ready our host said, ‘*Booyouroun*,’ or ‘you are served,’ and we approached the table. When seated each guest was attended by a page, who threw a large napkin, with gold-embroidered borders, over each shoulder, and arranged another on our knees; an apparatus not unlike that of the preliminary service of shaving. A small cloth was placed in the centre of the tray, on which stood the dish. First, in a glass vase, came a species of sweet soup, which was not unpalatable; then a lamb roasted, stuffed with rice and almonds; then stewed pears, then a stew of mutton, then sweet jelly; in short, there was a succession of at least one hundred dishes; consisting generally of an intermediate sweet article between the meats, besides pastry to each. The master of the entertainment said, ‘*Booyouroun*,’ when it was brought in, and ‘*Calder*,’ or ‘take away,’ when we had eat two or three mouthfuls, and scarce any other words but these two were heard during the whole feast. Servants attended behind each guest, with a vase of lemonade, or sherbet. The dishes were not, in general, badly cooked, although much coarser than those of Persia. The whole was closed by an immense *pillau*. The principal dishes were the *yakut*, which resembles our Irish stew; the *dol-mah*, meat balls enclosed in vine leaves; the *babab*, which is roasted meat; the *chorbab*, or soup; the *bahlarab*, a cake of honey, paste, and other sweet ingredients; the *lok-mah*, a light paste puff; and the *pillau*, which is nothing but rice intermixed now and then with plums, almonds, and always well peppered and spiced. When all was over we washed our hands with soap and hot water, smoked, drank coffee, and went away, and were dunned as usual for *backshishes* on departing.” B. 304.

From Arzroum they proceeded to Amasia. At Mama Khatoun is a caravanserai, and other structures, with Cufic inscriptions. The most interesting place was Carahissar, where

where are mosques and baths. From Iker-Sou to Niksar, the scenery is represented as extraordinarily beautiful, luxuriant, and fertile. Tocat is the next great town, the vicinity of which is rich in corn; the population is great, bazars very numerous, and every thing indicative of plenty. There are mines of copper at Kebban, which is made up in cakes at Tocat, from whence copper wares are dispersed through Turkey. The approach to Amasia is strikingly beautiful.

“ On the left in the valley below, are detached houses, embosomed in gardens and orchards. These are planted with fruit-trees of every kind, and when we passed, were in full perfection. In this direction the city of *Amasia* is hardly seen until almost its very entrance. The approach is extremely grand; and every step prepares the stranger for a view which his imagination has already pictured as sublime; and which realizes every expectation.” P. 347.

From Amasia to Constantinople is a tract but very little known to our countrymen. At Amasia are curious fragments of antiquity: in one monument St. Chrysostom is said to have concealed himself in his last exile and wanderings. The inhabitants are very courteous to strangers: their women beautiful. Mr. Morier passed through this district in great haste, leaving the Mirza to follow him at his leisure. The route was dangerous to Geredah, a large town: near it were large collections of blocks of stone, of various shapes, with Greek inscriptions. Boli also is a large place, and very populous. Khandak, twelve miles from Boli,

“ Is famed for the ferocity and wild freedom of its inhabitants. It is a village situated in the very heart of the forest, and its first appearance presents all the beauty that an intermixture of wood, water, cultivation, and buildings can combine. The low houses, with their shelving roofs nicely tiled, at the foot of lofty trees, (with partial openings here and there, where murmured a stream of pure water); still more enlivened by the most picturesque looking men and women, really formed a landscape which a *CLAUDE*, a *HOBBAEMA*, or a *RUYSDAEL* would have envied. We soon discovered, however, the temper of the inhabitants: all the men, and even boys of ten years old, wore a brace of pistols, and a large knife in their girdles; and displayed countenances more expressive of savage hardihood than I recollect to have ever seen. This horde of desperadoes is extremely obnoxious to the Porte; but, entrenched in their woods, they bid defiance to *firman*s or *Capidgi Basbees*. Within these few years (and the fresh appearance of the houses attests the fact) an officer from *Constantinople* was sent with a large body of men to surprise the inhabitants,

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and either to destroy them or take them prisoners ; but they had notice of the design, and fled into the fastnesses of the woods, leaving their homes as the prey of the invaders, who immediately burnt them to the ground, destroying all the poor creatures that happened to fall into their way. No sooner, however, had the troops of the Porte quitted the territory than the natives returned, cleared away the smoking rubbish, and rebuilt their houses, as if nothing had happened." P. 359.

Ismid, the ancient Nicomedia, is famous for its antiquities, which Mr. M. did not however stop to examine, but proceeded immediately, by water, to Constantinople.

The concluding chapter is exceedingly amusing, and represents the impression of European manners on the Persian Mission, with much effect. The following remark is whimsical enough.

" When the hour of dancing arrived, the *Mirza* entered the ball-room, escorted by all his servants. There his people were more than ever in amaze, particularly when the whole assembly was in motion. Of all the dances the Waltz excited the most wonder, and perhaps apprehension ; for one of them quietly asked my servant, in Turkish, ' Pray does any thing ensue after all this ? ' " P. 365.

The observations and behaviour of the Persians, when at sea, are related also with much vivacity.

The Appendix communicates some important information relative to the Arab Pirates, of the city of Shapour, so called from Sapor, son of Artaxerxes, with some miscellaneous notes, explanatory and illustrative of various matters in the body and progress of the volume. There is also an account of Persian money ; an itinerary from Bushire to Shiraz, from Koom to Sultanieh, and from Sultanieh to Bagdad. There is also a meteorological journal, kept at Bushire, by Dr. Jukes, the physician to the Embassy ; and a copious index. We have no hesitation in asserting, that Mr. Morier has made the best use of the materials in his possession, and has communicated his observations in a lively and entertaining narrative. The book is not likely to retain a very elevated rank in our geographical collections, as a book of reference ; and will shortly be superseded by the elaborate work of Malcolm, who, having spent many years in the country, and given his time and attention to the subject, well acquainted with the language, and assimilated with the manners, must, in every respect, be better qualified for such an undertaking.

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The Engravings to this work are executed with much elegance; and there are three Maps, one drawn from the observations of Captain James Sutherland, and two drawn by Mr. Morier and Major Rennell.

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**ART. IV.** *An Essay on the Authenticity of the New Testament; with an Account of the ancient Versions, and some of the principal Greek Manuscripts.* By J. F. Gyles, Esq. A. M. 8vo. pp. 112. 4s. Hatchard. 1812.

**T**HIS publication is in every particular highly honourable to the author, who, though in the vigour of age, and in the enjoyment of ample possessions, does not think it beneath him to employ his time and his talents in the investigation of religious truth. Nor has he employed them in vain. The present work will be found to exhibit a concise but comprehensive manual, on the authenticity of the New Testament; of which, though the more general particulars may be found in Montfaucon, Weistein, Woide, Michaelis, Marsh, &c. yet the arrangement is both perspicuous and judicious, the observations always learned and acute, not without some novelty of argument, and some new sources of information.

After some sound remarks upon the existence of the Supreme Being, the author thus proceeds to his immediate subject:

“ Clearly as the Divine hand is traced in the works of nature, no less conspicuously is it perceived in the religion of Christ—in the number and character of its evidences. Indeed it has ever appeared to me a subject peculiarly demanding our gratitude, that the Supreme Being has given such variety of proofs of the truth of Christianity, in order that every cast of mind may find that evidence upon which it can rest with the greatest security. It may appeal to the proof from miracles, so public and stupendous as to preclude all possibility of deception; to the proof from prophecy, a continually increasing evidence, the object of which is so clearly defined and the completion so notorious, that it is impossible to resolve the application of it into the ingenuity of accommodation or the industry of research. It may draw its conclusions from the character of Christ, the most wonderful part of the whole dispensation—from the nature of the dispensation itself and its doctrines—from the character of the Apostles—from the diversity of characters delineated, so unlike, as has been well remarked, to the partial or fictitious accounts of holy persons, where  
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we find them all cast in the same mould. Each of these subjects has been urged and insisted upon by Christian advocates; and whilst each singly is capable of affording conviction, the whole body of proof almost extorts it.

“ In order to mark out with precision the line of argument observed in this Essay, and to show the object, nature, and bearings of the present inquiry into the authenticity of the New Testament, as well as its influence upon the truth of the Christian religion, I will suppose certain questions proposed to me. For the sake of perspicuity, and in order to curtail various objections, I will substitute the truth of the resurrection for the truth of the Christian religion. This will simplify the argument, and convey definite and clear ideas. No one who admits that fact to have taken place, can deny the truth of the Christian religion. I will also, in the answer to the following questions, make some remarks on the general nature of the evidence afforded, and on the importance of the inquiry.

“ How can it be proved that Jesus Christ rose from the dead—that the Gospel history, which professes to give an account of certain transactions, was written by persons who were eye-witnesses of them, or who lived at the time they took place, and had proper means of information? Admitting some extraordinary person to have existed, and to have founded the Christian religion which now prevails, still, how can we know with any certainty the transactions which took place nineteen centuries ago? Were such or similar questions proposed (and I think they are the questions that would be likely to occur to the majority of unbelievers), I should reply, that with regard to the first point, as a previous step to any investigation, it would be necessary to settle what kind of proof we ought to expect, and of what sort of proof the nature of the thing is capable. I should observe, that abstract reasoning is here totally inapplicable; that a fact could not be proved to have taken place from metaphysical reasoning; but that the proof must arise wholly from evidence—that it depends on testimony\*. That it should also be remembered, that the grand cause of Christianity is supported by an appeal to facts. That the most enlightened of the Apostolic number rested the whole truth of the doctrine upon one single fact—Jesus Christ rose from the dead. That this was adapted to the capacity of every one; it was what the most simple might understand, and where delusion, or its most dangerous species, self-delusion, could have no place. That whenever the Deity has vouchsafed a revelation to man, it has been attended by such sensible evidences as could leave no doubt of its reality and Divine origin; and that it is an awful but inconceiv-

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\* “ It would be as absurd to think to demonstrate a fact by syllogism, as to endeavour to establish a mathematical theorem by an affidavit.” Horsley, Letters to Dr. Priestley.

ably important consideration, that He who well knows the impression such evidences will make upon the mind, will also know whether we are excusable in rejecting them. That it would surely not be dealing fairly with ourselves to allow trivial objections to have weight with us in the concerns of religion, supported as it is by a vast accumulation of evidence from independent sources, and enforced by such awful sanctions; objections, which would not in any of the common transactions of life have the smallest influence on our conduct." P. 6.

Mr. Gyles rests his arguments, first,

On the antiquity of the sacred writings, which are proved to be coeval with the events which they relate.

They have been universally received as genuine, and so acknowledged by those to whom they were addressed.

The original writings have not been altered, but are to every purpose the same as the early Christians received.

To establish these positions, the author gives an account of the ancient versions, and some of the principal manuscripts of the Greek Testament, and afterwards introduces the testimonies of Celsus, Porphyry, and Julian, not omitting the confirmation afforded by the Fathers, nor the internal evidence derived from the nature of the style.

The first version introduced to notice, is the old Syriac, which long served as a model for interpreters in the East, as the Vulgate did to those of the West. The learned are not precisely agreed in the particular period of its antiquity; but it is known and universally allowed to have existed in the second century, and many assign it a still earlier date.

The next version is the Coptic, which was used by the Egyptian Christians, who were termed Copts. This is supposed to have been made in the beginning of the fourth century. It is a mixture of Egyptian and Greek; was the common language of Egypt before the invasion of the Saracens.

The third in order is the Sahidic Version, the great antiquity of which is unquestionable. Two Sahidic manuscripts were brought to this country, one called Sophia, belonging to Dr. Askew, contains passages both from the Old and New Testament; whence it is inferred, that a Sahidic Version of the whole Bible must have existed in the early part of the second century. The second manuscript was written by Valentinus, in the second century, and also contains quotations from Scripture.

The next is the Ethiopic Version, probably made in the fourth century, and said to agree with the celebrated Alexandrian manuscript. The Armenian, Arabic, and Persian Versions

sions are merely mentioned to demonstrate the great attention paid to the Scriptures in the earliest times, and in various countries; and it is judiciously inferred, that the doctrine and the history suffered no alteration, but was the same to-day, yesterday, and for ever.

Of the European Versions the Latin was doubtless the most ancient, and of these the Italic was of the highest authority. From a revision of them all, Jerome published his corrected edition, which was the origin of the present Vulgate.

Having thus perspicuously enumerated the Versions, the author makes the following judicious observations.

“ Having arrived at this point of the inquiry, let me now request the reader to cast his eye on a map, and to observe over what extent and variety of countries, where different manners, habits, and languages prevailed, the Scriptures had spread at this early period; and in the examination of the events belonging to the several portions of this period, let him observe that no forgeries could have been imposed upon the Christians during the first century, or the beginning of the second, as many disciples of St. John and of the other Apostles must then have been living: yet the existence of the Syriac and Latin versions at this age incontrovertibly proves that our Scriptures were the accounts then received and sanctioned by the Christian churches. Let the reader turn to the Chronological Table, and he will see that soon after this time Christian writers became so numerous, that it would have been impossible for any later forgery to have found reception. It must have been immediately detected. Thus we are conducted by sure guides to a period, after which all attempts at forgery must have been totally useless. Let it also be considered what was the state of the Christian communities during these early times. The pride of the philosopher, the craft of priests, and the power of the magistrate, were all in combination against them. A conviction of the truth and integrity of their cause could alone render their situation supportable. It was not a time for the luxuriance of imagination to display itself in romance. The church had now twice “ passed through the flames of persecution, and had grown mighty by trials and sufferings.” If these circumstances are candidly taken into consideration, it must be acknowledged, that it is impossible to fix upon any period or any place that could have given birth to a forgery, or where any false account of the main transactions could have obtained reception.” P. 24.

Mr. Gyles next enters upon the examination of the most celebrated manuscripts of the Greek Testament, the existence of which, according to Dr. Paley, proves “ that the Scriptures were not the production of modern contrivance.”

After

After giving certain rules by which the antiquity of different manuscripts may be ascertained, by which he appears to have well considered the subject, the author more circumstantially describes the famous **CODEX ALEXANDRINUS**, believed by many to be not only the oldest, but the most accurate, which the Church has possessed for twelve hundred years.

The next manuscript considered is the **CODEX CANTABRIGIENSIS**, or **Codex Bezae**. This was found at Lyons in 1581, and presented by Beza to the University of Cambridge. Mill, Wetstein, and Marsh, are properly referred to; and, if it was really written before the invention of the Ammonian sections, Mr. G. may be justified in referring it to the third century; higher it is perilous to go; though Dr. Kipling assigns it to the second century.

The third manuscript is the **CODEX CLAROMONTANUS**. It contains the Epistles of St. Paul; is in the Royal Library at Paris; and was written probably not later than the seventh century.

We are next introduced to the **CODEX EPHREM**, which, if Wetstein may be credited, was written before the year 542; but Mr. Gyles assigns it an earlier date.

This manuscript is followed by the **CODEX VATICANUS**. It much resembles, and contends for antiquity with its rival, the **CODEX ALEXANDRINUS**. In the readings, however, they differ considerably. We agree with Dr. Marsh, that it was written before the Canons of Eusebius were in general use in the country where the transcriber lived; and with Mr. Gyles, that it was written before the close of the fifth century.

Having described the five principal manuscripts, the author proceeds to remark on their various readings, omissions, and additions; the whole of which, collectively considered, make no alteration whatever in any one point of importance, either to faith or morals. From the most elaborate and improved edition of the New Testament, where all these omissions, variations, and additions are carefully exhibited, infidelity can expect no help, false doctrine no support, nor religion any accession to its excellence, which indeed it does not want.

Mr. Gyles next proceeds to animadvert on the testimonies of **CELSUS**, **PORPHYRY**, and **JULIAN**.

It is evident, that when Celsus wrote his book against the Christians, in about the year 180, which was answered by Origen, before 250, he had our Gospels before him: against these he directs his attacks, not alluding to any that were spurious

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rious or apocryphal, but knowing that they were written by the Apostles of Jesus Christ himself, and their companions, and that they were believed to contain an account of his life, works, and doctrine. Thus unwillingly testifying, that Jesus Christ was a real person, that his actions were fresh in remembrance, and that the Gospels contained his history, his doctrine, and his works.

PORPHYRY also, in spite of his enmity to Christianity, affords the strongest proof of the authenticity of its records.

He lived in 238, was well qualified to detect literary frauds, yet he never imputes forgery to the Christians; he considered their writings as genuine, and attempts no more than to ridicule them for their ignorance. The objections made by this adversary are not only circumstantially enumerated, but powerfully answered. The truth is, Porphyry had much erudition, but no judgment; he was the most inconsistent of mortals; he was an advocate for demon worship, but acknowledged the superior powers of Christ. He staggered the faith of some, in the times in which he lived; but he now exhibits a remarkably strong evidence of the genuineness and authenticity of the writings of the New Testament; and this is all that the arguments of Mr. Gyles require.

The books composed by JULIAN, against Christianity, were, in the main, abstracts of the arguments of Celsus, Hierocles, and Porphyry. Many fragments remain, though the principal work is lost in the elaborate reply of Cyril of Alexandria. His evidence is of the highest importance, as to the authenticity of the New Testament; as he frequently quotes the writers of it by name, and was intimately acquainted with the writings of Celsus and Porphyry. Mr. Gyles concisely, but with great spirit, enters into the confutation of Julian's objections; proving, as he proceeds, that these very objections confirm the authenticity and genuineness of the Gospels, as well as of the writings of St. Paul. Having done this from Julian's own words, Mr. G. thus concludes this part of the subject.

“ It is certain therefore that Julian acknowledged the genuineness of St. Paul's Epistles to the Corinthians and to the Romans, and the genuineness of the other Epistles would hardly be denied by him who admitted these to be written by St. Paul. Paley, in his *Horæ Paulinæ*, p. 14, has observed, ‘ that whatever ascertains the original of one Epistle, in some measure establishes the authority of the rest. For, whether these Epistles be genuine or spurious, every thing about them indicates that they come from the same hand. The diction, which it is extremely difficult

cult to imitate, preserves its resemblance and peculiarity throughout all the Epistles.' This will apply to Celsus and Porphyry. I must once more request the reader to remember that Julian was in possession of the works both of Celsus and Porphyry: he had studied them with attention. From him therefore their objections are reflected. Whatever was wanting to complete their evidence, is supplied by Julian; and I do not hesitate to affirm, that the whole body of evidence afforded by Celsus, Porphyry, and Julian, amounts to a demonstrative proof of the genuineness and authenticity of the New Testament." P. 85.

The author next introduces the corroborative testimonies of Clement of Rome, Ignatius, Polycarp, Papias, Justin Martyr, Dionysius of Corinth, Tatian, Irenæus, Clement of Alexandria, Tertullian, and, finally, of Origen. The tract then concludes with some judicious and pertinent observations on the style of the New Testament. A useful chronological table is subjoined, with learned notes, illustrative of the arguments introduced in the body of the work.

It is hardly necessary to add, that the perusal of this volume has given us much satisfaction; and we have no scruple in asserting, that the theological student will find it a very convenient and useful manual. Mr. Gyles will, we trust, proceed in the execution of his proposed work, on the Credibility of the New Testament, as well as of his Elements of the Hebrew Grammar.

**ART. V.** *The Universal Cambist and Commercial Instructor, being a general Treatise on Exchange; including the Monies, Coins, Weights and Measures of all trading Nations and Colonies: with an Account of their Banks and Paper Currencies. By P. Kelly, L.L.D. Master of the Academy in Finsbury Square, London; and Author of different Works on Book-keeping, Exchanges, Spherics and Nautical Astronomy. 2 vols. 4to. 4l. 4s. Lackington and Co. 1811.*

**T**HIS is a Work of great magnitude, labour, and accuracy, and must, notwithstanding the present unfavourable state of foreign trade, prove an important acquisition to the Commercial world; and to men of business in general. The first and last recommendation of such a performance is accuracy; and Dr. Kelly seems to have been fully aware  
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of this it we may judge from his preparations and plans for obtaining the best information; and from the methods he has adopted for proving the truth of the various documents with which he was supplied, and for verifying his calculations.

These accounts are briefly stated in his preface, which contains also a very clear and unassuming account of the plan and execution of the work. We shall therefore make the following interesting extracts from it, before we enter more particularly into the merits of the performance.

"Exchange," says the author in his preface, "which forms an essential part of this work, is a subject of the first importance, both in commerce and political economy. By its direct and common application, foreign debts, loans, and subsidies, are paid, and the wealth of nations circulated, without trouble or expense of remitting specie; and, by its higher and more complex operations, (called arbitration of exchange,) great profits are frequently made;—and not only private fortunes are thus realised, but even public credit has sometimes been sustained by skilful Cambists\*, or negotiators of bills.

"A science, therefore, so highly interesting to nations, governments, and individuals, ought to be studied by statesmen, as well as by merchants and all persons concerned in foreign trade. It has, however, been often observed, as an extraordinary circumstance, that in England, where other branches of commercial and political knowledge are cultivated with the greatest success, exchange is not so well understood as on the Continent; and the manifest superiority of foreign publications on the subject affords a fair presumption that the observation is not altogether unfounded.

"\* The word *Cambist*, which is made the title of this work, may require some explanation, as it is of recent adoption in England, though long known on the Continent. *Cambiste*, in France, or *Cambista* in Italy, Spain, and Portugal, signifies a *Banquier* or *Exchange Merchant*. It is derived immediately from *Cambio*, which in Italian, Spanish, and other modern languages, means exchange, and which comes from the [low] latin *Cambium*, exchange; or rather from *Cambio*, to exchange:—This, according to *Ainsworth*, is derived from *Katambis* per *syncope*, *Katambis*.

"It may be further observed, that *Cambist* is not only a word of legitimate derivation, but is also a term much wanted in the English language, as there is no other to express the same meaning, except *exchanger*, which seems too general and indefinite.

"Among



“ Among the numerous works which have appeared at different periods on this science, that which has met with the most general approbation is *The Hamburg Contorist*, which comprehends, besides exchanges, an account of the monies, coins, weights, and measures, of all countries. It was published about fifty years ago by *Jurgen Evert Kruse*, a schoolmaster of some eminence at Hamburg. His residence in that grand emporium of commerce was likely to afford him the best opportunities of consulting foreign merchants on the various subjects of his work;—and, it may be added, that his profession was also favourable to an undertaking which required regular industry, laborious research, and accurate calculation.

“ The present work is partly founded on the *Hamburg Contorist*, but executed upon a more comprehensive scale. Before any account, however, is given of the plan or contents, it may be proper to state the circumstances which gave rise to the undertaking, and the preparations which were made to carry it into effect.

“ The first idea of such a work was suggested by the Right Honourable Sir John Sinclair, in his “*Letters to the Governor and Directors of the Bank of England*,” published in 1797, in which he recommends to have the *Hamburg Contorist* translated, for the better instruction of English merchants in Foreign exchanges \*.

“ In consequence of this suggestion, several proposals were made for translating *Kruse*; but none of them met with encouragement until the year 1804, when a Prospectus of the present publication was submitted to the Governor and Directors of the

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“ \* The following are Sir John Sinclair's observations, page 20.—“ It is a subject, (*meaning Exchange*) respecting which I have no pretensions to be possessed of any particular information; and, indeed, I understand, that there are very few in this country who are deeply conversant in it. The only publication, which I believe, explains it in a complete and satisfactory manner, is one, called ‘*Kruse's Hambro Contorist*,’ in two volumes quarto; a book of such merit and utility, that the city of Hamburg have given the author a pension for writing it. I would strongly recommend it to you gentlemen, (the Bank Directors), to have that valuable publication translated, and printed at the expence of the Bank, or by private subscription. The City of London ought now to be what Amsterdam formerly was, the centre of all the pecuniary negotiations of Europe, which it never can be so thoroughly as it ought to be, until the subject of exchange is pretty generally understood by our merchants, which might soon be the case, were this book translated. We must, till then, principally rely upon foreign merchants, who make fortunes from our ignorance of the nature of exchanges.”

Bank of England, who approved of the plan, and patronized the work. Their example was immediately followed, in a most liberal manner, by a Court of Directors of the East India Company; and also by the Board of Trade, and by many of the first mercantile houses in London.

“ Several eminent merchants further engaged to assist the undertaking with such information as their experience might afford; and the Bank Directors likewise granted the author access to the Bullion office, for the purpose of selecting coins; and permitted Mr. Humble, the chief of that office, to give such assistance as his extensive knowledge of monies enabled him to bestow—a permission which has proved of great advantage to the work. At the same time, Mr. Bingley, the King's Assay Master of the Mint, undertook to determine the weight and fineness of the coins; which he has gratuitously performed, with equal zeal and scientific accuracy.

“ In addition to these arrangements, the author employed an able mathematician and linguist to assist both in computing and translating; and established besides a correspondence, in order to obtain the most authentic information. He likewise procured the most approved publications in different languages, on the subjects of his research; and though these works have been consulted and compared on every occasion, yet no articles of importance have been finally committed to the press, without the inspection and approbation of experienced merchants of the different countries to which those articles respectively relate.

“ Such have been the preparations for this publication. It now remains to give a brief analysis of its plan and contents, with occasional remarks on what may be deemed most interesting or important.

“ The work is divided into two volumes:—the first comprises whatever has been thought necessary to be retained of the *Hamburg Contorist*, with much additional matter; for, it should be observed of that celebrated work, that, however correct and comprehensive it may have been when first published, recent revolutions and changes have rendered it, in many parts, either obsolete, or wholly defective.

“ The first volume may therefore be considered as the *Hamburg Contorist* modernized, adapted to the English Standard, and considerably enlarged. The additions principally relate to Great Britain and Ireland, to France and its Territories, to the East and West Indies, and to America.

“ Under the head *London*, will be found among many new and important subjects, *Tables of Tares or Allowances*. These tables contain the tares on packages at the Custom-House, at the New Docks, and the East India warehouses; and likewise the Mercantile allowances; all of which have been supplied for this work by public offices, experienced merchants, and other unquestionable authorities.

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“ The article *East Indies* is very comprehensive, and contains much new and accurate information, which has been procured, by permission of the Directors, at the East India house in London; and likewise obtained from several agency houses, and various other authentic sources.

“ As to the article *West Indies*, it is wholly original; and it is remarkable of those islands, that nothing regular or authentic has been ever published on their monies, currencies, or exchanges; which is probably owing to the frequent alterations and confusion to which they have been exposed. These monies are now reduced, for the first time, into something like order and system, a task which required much time in the performance, and which could only be accomplished by the aid of several intelligent persons who had resided in those colonies.

“ In the first volume will be also found many new documents on Banks, and on Mint regulations; with several important corrections of what has been generally stated on weights and measures.

The second volume is chiefly new, both in substance and arrangement. It begins with an exposition of the principles of *Exchange*; after which a regular system is introduced, where all the foreign quotations are explained, and the calculations performed by different methods. *Arbitration of Exchange* is included; and it is presumed, that this ingenious and useful branch of science will be here found greatly simplified by illustrations from actual and recent operations. *Arbitration of Bullion and Merchandise* follows; with examples of the use of *Logarithms* and *Fixed Numbers* in abbreviating the calculations of exchange.

“ Tables are next given of the intrinsic value of the monies of account of all nations; and these are succeeded by Sir Isaac Newton's Tables of Assays, which are inserted merely as an introduction to the New tables of gold and silver coins that have been computed for the present publication.

“ When Sir Isaac Newton was master of the Mint, he caused the principal coins of Europe to be assayed; and his Tables, which were published by order of the Privy Council in 1719, served long as a guide to Bullion Merchants, and as a standard from which the par of exchange \* has been computed: but several of those coins have been since altered, or withdrawn from circulation, and many new ones supplied; and even some, that have undergone no change, have been found by modern assays to vary from the original reports. This is owing, no doubt, to the great improvements that have taken place in the art of assay.

“ \* The circumstance of Sir Isaac Newton's Tables having become obsolete, is one reason, among many others, why the par of Exchange has been a question of so much doubt and difficulty.”

ing, in consequence of the advanced state of chemical knowledges which now enables the scientific assayer to determine the fineness of the precious metals with a degree of accuracy unknown at any former period.

“ The new tables of coins here given may be considered as a revision of Sir Isaac Newton's tables, and a continuation of his plan. The assays of the principal current coins, as well as of many of the subordinate ones, have been determined for this work at his Majesty's Mint, as before stated, by Robert Bingley, Esq. F.R.S.; and all the coins have been likewise assayed by Pierre Frederic Bonneville, *Essayeur du Commerce*, by order of the French Government, as published at Paris, in 1806, in his elaborate work on the coins of all nations. Here it should be observed, that the French and English assays have been found in general to agree with surprising exactness; and whenever any trifling differences occurred the London Reports have been preferred; because, they were deduced from *Average Assays*. These new tables may therefore be received as the joint production of the two first Assay Masters in Europe; and all the numerical operations may likewise be depended on, having been carefully verified by different calculators.

“ A description of coins follows, which it is hoped will prove highly interesting as well as useful to Bullion Merchants, travellers, and collectors of coins in general. Here all the various impressions are explained; and the legends and other inscriptions translated into English, from the Latin, Persian, Arabic, Russian, and other languages. This, it is believed, is the first general translation of the kind ever published.

“ Rules and examples are next introduced for calculating the *intrinsic par of exchange* between the principal trading places of Europe; and a table is added, shewing this par, gold against gold, and silver against silver; according both to the new assays, and the mint regulations that are stated in the first volume \*.

“ Tables of the proportion between the weights and measures of all nations are next given; and it should be noticed that they are computed to a greater degree of accuracy than in the first volume, where those comparisons are made, as much as possible, in round numbers, in order to simplify the subject and assist the memory. The calculation of these tables has been attended with considerable labour, not only in reducing foreign weights and measures to the English standard, but also in adjusting contradictory statements, which constantly occurred even in books of high authority.

“ \* This new table of the par of exchange was presented by the author, March 20, 1810, to the Bullion Committee of the House of Commons, and is printed in the Appendix to their report.”

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"It is proper here to remark, that the comparison of weights and measures is a subject in which error seems inherent on account of the uncertainty of original standards, especially those of measures of capacity. All, therefore, that can be expected from the most diligent research, is an approximation to accuracy; and if the present tables be more correct than any that preceded them, (which it is presumed they are) an important step is gained. Some future author may approach still nearer to universal correctness; which, if at all attainable, can be effected only by the progressive and aggregate labour of many men, in many ages.

"A concise view of ancient weights and measures follows; and the work concludes with a *General Index*, which is so contrived as to answer, in a great measure, the purpose of a *Commercial Dictionary*, either by referring to the page of the book, where the term is explained, or by giving an immediate explanation.

"Such is the general outline of a work, that has been undertaken with much system and preparation, and executed with unremitting care. Indeed, the labour and attention which it required will not be easily estimated; nor should the number of years spent in the performance be ascribed to any neglect or unnecessary delay, but rather to diligent and persevering research, in collecting materials, procuring information, and comparing authorities. In short, where numerous corrections and additions were continually to be made, deliberation was indispensable; and in many cases even long delays proved highly advantageous. This was particularly experienced where foreign merchants were to be consulted;—and it should not be forgotten, that without their help no individual, however skilled in commercial science, could hope to succeed in so extensive and laborious an undertaking.

"The author cannot conclude these remarks without expressing his most grateful acknowledgments to the many intelligent merchants and other able and eminent persons who have honoured him with their assistance in the progress of his work. He would also wish to mention their names and specify their important services, but the list would be inconveniently numerous, and might not be entirely approved. He begs only to add, that the valuable time and attention which they have so liberally bestowed, and the zeal which they manifested on the occasion, besides impressing him with gratitude, constantly stimulated him to new exertions, to render the work worthy of such honourable aid and distinguished patronage. How far his endeavours have been successful, he now, with all due deference, submits to the decision of the public."

From the foregoing quotations our readers may judge of the outline of this important publication. They will observe, that if the author has acted up to his plan, the work must

be extremely valuable. To every youth destined for the counting-house it will serve both as a Grammar, and Dictionary of Commercial Science, and even to the most experienced merchants it will be indispensable as a standard book of reference and of authority. In our next number we shall endeavour to point out how far the author has succeeded in all this (and he has no doubt been eminently successful) and we shall also take the liberty of pointing out such alterations and additions as we suppose may improve the Work, in a future edition. Suggestions of this kind we conceive to be the province and chief duty of Reviewers, and such we shall endeavour to pursue.

The pressure of other subjects has prevented us from taking earlier notice of this work, and must now compel us to postpone the further consideration of it for the present.

*(To be concluded in our next.)*

ART. VI. *The Tour of Dr. Syntax, in Search of the Picturesque. A Poem.* 8vo, pp. 275. With 30 plates by Rowlandson. 1l. 1s. coloured, 12s. plain. Ackerman, Strand, 1812.

THIS is a Work of genuine humour, and the pleasantry of the author is well seconded by that of the artist. A specimen of the latter kind appears in the engraved title-page, where the word *Picturesque* is formed partly by the ruins represented in the vignette, and partly by an engraving on a fragment of stone. At first sight the intention hardly catches the eye.

This Tour appeared first in a monthly publication entitled the Poetical Magazine, for which it was written, as the author himself tells, rather to illustrate a set of sketches than with any fixed design. The ingenuity of the writer has, however, worked it up into a very well connected tale, in which many sources of gratification are united. The author is either not a well-practised, or, as is more probable, a careless writer, at least in this little effusion; but he seems to improve towards the end of his task. There are however, no faults which can materially diminish the pleasure even of the critical reader. The following account of the  
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*picturesque,*

*picturesque*, the object of the Tour, will remind the reader of some doctrines of Mr. Gilpin.

" Your sport, my Lord, I cannot take  
 For I must go and hunt a lake ;  
 And while you chase the flying deer,  
 I must fly off to *Windermere*.  
 Instead of hallowing to a fox,  
 I must catch echoes from the rocks.  
 With curious eye and active scent,  
 I on the picturesque am bent,  
 That is my game : I must pursue it,  
 And make it, when I cannot view it.  
 If in man's form you wish to see  
 The *picturesque*, pray look on me,  
 I am myself, without a flaw,  
 The very *picturesque* I draw ;  
 A Rector on whose face so sleek  
 In vain you for a wrinkle seek ;  
 In whose fair form, so fat and round,  
 No obtuse [*acute?*] angle's to be found.  
 On such a shape no man of taste  
 Would his fine tints or canvas waste ;  
 But take a Curate, who's so thin,  
 His bones seem peeping through his skin ;  
 Make him to stand, or walk, or sit  
 In any posture you think fit,  
 And with all these fine points about him,  
 No well taught painter e'er would scout him ;  
 For with his air, and look, and mien,  
 He'd give effect to any scene,  
 In my poor beast as well as me,  
 A fine example you may see :  
 She's so abrupt in all her parts,  
 She's quite a subject for the arts.  
 Thus [do] we travel on together,  
 With gentle gale, or stormy weather ;  
 And though we trot along the plains,  
 Where one dead level ever reigns ;  
 Or pace where rocks and mountains rise,  
 Who lift their heads and brave the skies ;  
 I, Doctor Syntax, and my horse,  
 Give to the landscape double force." P. 108:

In the parts where he is more serious, the poet usually seems, with good judgment, to elevate his style.

" Now Nature's beauties caught his eye,  
 Arrayed in gay simplicity ;

And



## *Coxe's Life and Works of Benjamin Stillingfleet.*

Mr. S. travelled, and at Geneva formed, in conjunction with him, those intimacies which we have already mentioned. An early but severe disappointment in love alienated his thoughts from marriage, and he continued single throughout life, varying his pursuits at different times, but always ingenious and always learned. As a poet, a botanist, an agriculturist, and a writer on the theory of music, he stands distinguished by his works; and is particularly known as one of the earliest and most judicious advocates for the Linnæan system in this country. After a life of study and retirement he died in 1771, universally esteemed, and individually much and justly beloved.

To this very slight sketch of his life, we shall only add a few specimens from his works, and leave the further curiosity of our readers to be gratified by an examination of these volumes. A valuable part of Mr. Stillingfleet's works is introduced into the sketch of his life. This is his address to his pupil on coming of age, containing some of the soundest and most useful precepts of conduct. The author here appears as a sincere Christian, and employs some arguments for the truth of religion which are original as well as sound. We see indeed, with regret, that, in arguing against the corruptions introduced by the Church of Rome, he goes so far as to deny even the necessity of an order of priesthood. How a man of his general accuracy of knowledge could be so ignorant as not to know, or so inattentive as to forget, that the New Testament itself gives abundant proof of the establishment of such an order by the Apostles, it is difficult to conceive. Such, however, is the fact. The sentiments of Mr. S. on other matters are extremely right and good. But perhaps there is not a passage in these precepts more likely to be extensively useful than that which treats of the much abused term, Patriotism. From this we shall give a specimen:—

“ But as you will not in all probability be confined to the duties of private life, I must touch upon your obligations, as you may have the honour of serving a nation. And here I must recommend to you Patriotism, whatever prejudices may have been taken against that word by some people, not as it may acquire you glory and reputation, nor as it was the practice of the genuine heroes of Antiquity; but as it is a part, and a very considerable part too, of Christianity. Let then this Christian patriotism be your guide in all your resolutions on whatever side it appears. You can have no motive to act in subserviency to any man, but such as you must unreasonably create; and if you do



do it without that one of necessity, you will want the only one which the worst of men ordinarily plead in their excuse.

“ I would advise you on all occasions to be gentle towards persons, however great your zeal may be in the cause you defend. To make use of passion when reason is on your side, is putting yourself on a level with those who are in a bad cause. On the other hand, there is something so prevailing in a mild and at the same time unshaken resolution, that it will either convince, or at least leave favourable impressions on the minds of those who continue to dissent from us; and if they find that we are unwilling to employ any heat against them, even when we have the superiority, they come always predisposed to agree with us whenever they can.

“ In effect we may observe, that the calm man, and he who is master of himself, always carries his point, and becomes the master of others; while the man of warmth, even with eloquence and reason on his side, blazes out awhile, affords a superficial amusement, and dwindles at last into an unregarded prater. You perceive, dear sir, that I do not by this recommend a vicious coolness or indifference for the good of mankind. No; that man in my opinion must be so void of every sentiment noble and generous, who can be lukewarm when his country is in danger, that I would give my vote with a wise man of Antiquity, to punish him who could sit still at such a time.

“ You must expect to meet with persons of great apparent wisdom who will either openly teach, or tacitly insinuate, the folly and imprudence of sacrificing any thing for the present or future good of others. They will treat the noblest sentiments you can produce, though sustained by the best reasons, as the prejudices of education, corrupted by chimerical notions. You will run the hazard of being thought a novice, who understands not the world; but he must be very weak who can be moved by such prostitute rhetoric. Hold fast that which is good, is a maxim of such consequence, that he who cannot practise it in spite of any fashion to the contrary, must give up all pretence of being his own master, and abandon himself to the power of any one who shall find it his interest to make use of ridicule. Custom, no doubt, deserves some regard for our own sakes; but then we ought to examine whether it runs counter to any duty of morality or religion, and not barely among whom it prevails. For surely right and wrong, honourable and dishonourable, take not their qualities from worldly distinctions.

“ But that you may not appear a pretender in the love you profess to your country, I must observe that it is absolutely necessary to show by your behaviour in all the common relations of life, that you are truly animated by that noble principle. A vicious husband, an imperious master, a cruel father, an undutiful child, an unmerciful landlord, a quarrelsome neighbour, a debaucher

to comprehend all the Countries on either side of the River Jordan inhabited by the Tribes of Israel.

M. Seetzen, whose Journal is here communicated to the Public in an English dress, is represented in the introduction as "Conseiller d'Ambassade de S. M. l'Empereur de Russie." His letters were addressed to M. de Zach, Grand Marechal de la Cour de Saxe Gotha, and portions of them have appeared in the *Moniteur*.

Some of the Members of the National Institute at Paris, transmitted the papers to Sir Joseph Banks, by whose kindness they came into the possession of the Palestine Association.

The following is the route of the traveller.

He sets out from Damascus to visit the district of Ladscha, where some remarkable antiquities were represented to exist, almost every village was found to contain Greek inscriptions. On returning to Damascus, M. Seetzen commenced his journey by the foot of Mount Hermon. At Asba were the ruins of a Roman Temple; the places next visited were Halseia, Cesarea Philippi, now a miserable hamlet. Here is presumed to be the source of the Jordan. After many difficulties he reached the Lake of Tiberias, the banks of which he followed. The next progress was to Gadara and Adraa or Edrei. According to this author, Gadara is the place now called M'kefs. Here he was deserted by his guide, and was obliged to find his way alone to Abila. From Abila he proceeded to Jerrash, where are some curious ruins.

"The next day I had the satisfaction of seeing the important ruins of Jerrash, at a distance of two leagues to the eastward of Sûf, which ruins may be compared to those of Palmyra, or of Balbek. It is impossible to explain how this place, formerly of such manifest celebrity, can have so long escaped the notice of all lovers of antiquity.

"It is situated in an open and tolerably fertile plain, through which a river runs. Before entering the town I found several sarcophaguses, with very beautiful bas-reliefs, among which I remarked one on the edge of the road, with a Greek inscription. The walls of the town are mouldered away, but one may yet trace their whole extent, which might have been three-quarters of a league or a whole one. These walls were entirely built of blocks of hewn marble. The ground within it is of unequal heights and falls towards the river. Not a single private house remains entire. But on the other hand I observed, several public buildings, which were distinguished by a very beautiful style of architecture. I found two superb amphitheatres, solidly built

built of marble, with columns, niches, &c. the whole in good preservation. I found also some palaces, and three temples, one of which had a peristyle of twelve grand columns of the Corinthian order, eleven of which were still upright. In another of these temples I saw a column on the ground, of most beautiful polished Egyptian granite. I also found a handsome gate of the city, well preserved, formed of three arcades, and ornamented with pilasters.

“ The most beautiful thing that I discovered, was a long street crossed by another, and ornamented on both sides with a row of marble columns, of the Corinthian order, and one of whose extremities terminated in a semicircle, that was set round with sixty pillars of the Ionic order. At the points where the two streets cross, in each of the four angles, a large pedestal of hewn stone is visible, on which probably statues were formerly set. A part of the pavement still remains, formed of hewn stone.

“ To speak generally, I counted about two hundred columns, which yet partly support their entablatures, but the number of those thrown down is infinitely more considerable; I saw indeed but half the extent of the town, and a person would probably still find in the other half, on the opposite side of the river, a quantity of remarkable curiosities.

“ There were some Arabs about. Yussuf began to grow uneasy—and I was obliged to promise a present to my guide to induce him to stay another half hour. I cursed the want of bravery in the one, and of civility in the other, which prevented my pursuing my researches:

“ Jerrash can be no other than the ancient Gerasa, one of the decapolitan towns. It is difficult to conceive that so much ignorance of its real situation should exist, as would allow Mons. Paulus in his map, to have placed it to the *north-east* of the northern extremity of the lake of Tiberias. I do not know whether any ancient geographer has made the same mistake.—From a fragment of a Greek inscription, which I copied, I am led to conclude, that several of the buildings of this town were erected under the Emperor Marcus Aurelius Antoninus. The Roman History may perhaps furnish some date in corroboration of this conjecture. It is at all events certain that the edifices of this town, are of the age of the most beautiful Roman architecture.” P. 32.

From the place last mentioned the traveller visited Amman, the ancient Philadelphia, passing the Jebok of the Hebrews. At Amman are some remarkable ruins,

“ Such as, 1st, a square building very highly ornamented, which has been perhaps a mausoleum. 2ndly—The ruins of a large palace. 3dly—A magnificent amphitheatre of immense  
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size and well preserved, with a peristyle of Corinthian pillars without pedestals. 4thly—A temple with a great number of columns. 5thly—The ruins of a large church, perhaps the see of a bishop in the time of the Greek emperors. 6thly—The remains of a temple, with columns set in a circular form, and which are of extraordinary size: 7thly—The remains of the ancient wall, with many other edifices." P. 35.

The more careful examination of these is recommended to future travellers. Returning to Salt, a large town, the next object of attention was Madaba, called in the time of Moses, Madba. We are next conducted to the ancient country of the Amorites, the ruins of Robba, formerly the residence of the Kings of the Moabites, and arrive at Karrak, on the borders of the Dead Sea. From hence Jerusalem is distinctly visible. Pursuing his road to Jerusalem, the traveller determined to find his way round the Southern extremity of the Dead Sea, a perilous undertaking; but which eventually succeeded. After rounding the extremity, we accompany the author westerly to the North on the right. Here was a considerable mountain of crystallized salt, which impregnates the waters of the Dead Sea with their bitter taste. Of this Sea the traveller speaks as follows—

"The Dead Sea is known among the Arabs by the name of Bahhetet-Lûth, or Bahhâret-Lûth, or Birket-Lûth. It is pretended that remains of ancient buildings are still to be found in this Sea. That is not probable. I enquired about it; none could give me any positive information, and several, who assured me of the fact, differed in their statements.

"I have however only visited its banks during one day's journey, and its circumference is equal to six days' journey. Several travellers pretend to have discovered therein the remains of ancient buildings, but their relation merit little credit. M. de Neitzschietz indeed asserts that he has seen the shape and form of this sea, from the Mount of Olives, near Jerusalem, (Jibbal-el-Tur,) which is absolutely false and impossible.

"The water of the Dead Sea is salt and limpid, but as salt as the water of Saltpans. The salt which is extracted from it is of excellent quality, and is produced particularly on the eastern shore in large lumps, often of a foot thick. This process takes place in those spots which are inundated by the sea in the rainy seasons; for the Arabs do not give themselves the trouble to dig pits to assist the evaporation of the water. The stones upon the shore become covered as in our salt-works, with a calcareous and gypsous incrustation. The salt is only used in one part of Palestine.

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I have above mentioned the cause of the bitter taste of this water, according to which it should be continually encreasing. It is not perhaps necessary for me to point out moreover, that the many tales respecting this sea are fabulous. Such as that iron swims upon it, and light bodies sink to the bottom—that birds, in their passage over it, fall dead into the sea, &c.

“ The asphaltum, which is here collected differs from that of the mines of Habséin, as being more porous, and as having been apparently in a fluid state. I was told at Karrak that this bitumen oozes out of some rocks on the eastern shore, and that it gradually forms a thick crust, which, on being detached by the wind, is carried along the surface of the water, and gathered by the Arabs, who convey it in large lumps to Jerusalem. These lumps are so large as to form a load for several camels. However it is only after a lapse of several years, that a quantity of asphaltum can be procured from the shores of the Dead Sea. It is here called Majar-Muzza, or the stone of Moses. When touched it is as cold as any other stone, and its appearance is like that of slate.

“ It is very natural that vapours should be continually arising from a surface of water, in the midst of a deep valley, surrounded by high mountains, and in which during the months of June, July, and August, the heat is equal to that under the tropics. Going one day from Jerusalem to Bethlehem, I observed a very thick smoke issuing from some furnaces of lime, charcoal, and soda, which the Arabs had erected upon the banks. These Arabs do not consider the vapours of the Dead Sea, more unhealthy than those of any other lake.

“ I did not find in this sea, any kind of sea snails or muscles, only some common snails, which I collected on the banks; I must however confess that I examined only a small part of it. There are no reeds hereabouts, but they abound at some leagues distant to the east.” P. 43.

At p. 45. We have an explanation of the solanum Sodomæum, or famous apples of Sodom, but not altogether satisfactory. The author passed by Bethlehem to Jerusalem, and thence proceeding to Jaffa, embarked for St. Jean d'Acre.

We consider this Tract a very pleasing as well as interesting addition to our Geographical Collections, and we trust it will be the forerunner of others still more extensive and important. The Society have a respectable foreigner resident at Jerusalem, with whom they have a regular communication; and they request the co-operation of all, who may be solicitous to assist their views through their Secretary, William Hamilton, Esq. of the Secretary of States office for Foreign Affairs.

A neat map is prefixed to this Work, and some geographical Notes, explanatory of the Text, are added in an Appendix.

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ART. IX. *A Treatise on a new System of Agriculture, and Feeding of Stock.* By George Adams, to whom his Majesty has granted his Royal Letters Patent for the same. 8vo. 29 pp. 10s. 6d. Kidderminster, Gower; London, Longman and Co.

**T**HE new System of Agriculture here stated, if it shall be warranted by experience, is certainly a most important discovery.

“ The author has been a practical farmer for the last twenty-six years, and has paid great attention to the different cultivation of land in most of the counties in England; and he assures the reader, that the following treatise is the result of *his own* practical knowledge, without any relation to the opinions of any other writer on the subject.

“ The author is convinced by experience, that in the general way of feeding stock in this kingdom there is a waste of at least three parts of the manure that is used, and of as great a proportion of the produce of grazing land. He hopes he shall be able to prove, that by adopting the rules laid down in the following pages, three times more stock may be kept and fed upon the land employed for that purpose, than are now kept upon it; and that, consequently, two-thirds of the land usually appropriated for cattle might be used for the growth of corn.” Pref. p. 7.

A few extracts will doubtless induce many of our readers to procure and peruse the whole book.

“ There are six ways by which beasts and sheep destroy their *keep*, (viz.) by eating, walking, dunging, staling, lying down, and breathing upon it. To prevent these and other inconveniences, I would recommend all feeding stock to be kept in moveable houses, upon grass seeds, clover, cinquefoil, la lucerne, or any other luxuriant *keep*. These should be mown, and regularly given in sufficient quantities to the stock; by which means, not only four times the quantity of *keep* will be produced on the same land, but an opportunity will be afforded of properly disposing of the manure, made by the stock in feeding. This is a very important consideration. I have no doubt, that upon the usual plan of feeding stock, three parts of their manure is wasted, if not entirely lost.” P. 12.

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“ The method I here point out will be of general utility, being suitable to every county and every climate. The grand object is to shelter the stock from the inclemency of the seasons. Let any man notice how any kind of stock will endeavour to get shelter during a storm, and to find a shade from the sultry heat, and he will at once be convinced, that it is congenial to their nature to screen themselves from the extremes both of heat and cold.” P. 15.—“ It will only be necessary to state the proper method of cultivating a single acre of land, as the principle will of course apply to any number of acres which a farmer may choose to till upon my plan. By pursuing the following directions, a single acre of land will produce a crop sufficient to feed in one year 24 beasts, or 240 sheep.” P. 16.

“ Now supposing we allow for each beast or ten sheep 200lb. of good, wholesome, nutritious food in a day and a night; and that each beast or ten sheep get only four pounds in weight in that time; this will be an increase of 28lb. a week, or 16 score 16lbs. in 24 days or 12 weeks, the time I allow for feeding. Allowing, then, an average profit of sixpence per lb. each beast or ten sheep, will produce a clear profit of 8l. 8s. Total profit of 24 beasts or 240 sheep will be 201l. 12s.” P. 12.

From this total profit, expences being deducted 87l. the gain from each acre may be 164l. 12s. The substance of the directions is—In September, let the land be well manured and ploughed; plant one-third of an acre with the large sort of early cabbage-plant, that is, the late York or sugar-loaf; one-third more with the same sort in February or March; and the remaining third, at the same time, with the ox or drum-headed cabbage.

“ In the beginning of June, the first crop of cabbages will be perfection. Then put either six beasts or sixty sheep, in the manner here directed, according to the plan of the moveable houses herein annexed, either for cattle or sheep.” P. 17.

In 12 weeks these will be fat. The same number will fatten in 12 weeks more,

“ A few rows of cabbages being cleared off after the 1st of June, spread the dung and urine carefully over the ground, leaving all the cabbage-stalks, which will soon sprout again; then with a small caff or hoe, kibble the ground regularly over so as to cover the manure, and sow turnip-feed amongst your cabbage-stalks as you clear off the cabbages, and continue to do so till you have gone all over the ground the first time. About the 1st of November you will have another crop of keep as good as the first.” P. 18.



The cattle and sheep are to be kept in *portable houses*; which are accurately described, with plates of them, at the end of the book.

“ As I have made a moderate calculation of profit, and a very handsome allowance for rent and other expences, every unprejudiced reader must be convinced of the advantages of this New System of Agriculture. Not that I mean to say that every acre of land will produce the same weight of *keep*; for it is readily admitted that there is a very great difference in the fertility of soils; but I will affirm that much depends upon management, and that the System now proposed will be found upon trial vastly superior to any other ever yet acted upon. Even this plan is, doubtless, capable of improvement, and it will give me great satisfaction hereafter to see it improved by any gentleman who may pay due attention to it.

“ It will be a great consolation to me, if by this information I have been in any measure able to serve my country; but I naturally hope, nevertheless, to receive some remuneration for the great anxiety, trouble, and expence to which I have been subjected by actual experiments to reduce my theory to practice. I am persuaded that my plan will not only produce greater crops than any other system, but also with greater certainty render different kinds of lands more fertile than any other method of cultivation.

“ For this discovery, his Majesty has been graciously pleased to grant me his letters patent; which patent was attended with very considerable expence. I will give every encouragement to all well-disposed persons who wish to raise plenty to supply the wants of their fellow creatures, by means of the portable houses, for which I have obtained the patent.

“ If stalls be fixed at any part of an acre of land, the expence of carrying the *keep* and properly disposing of the manure made by the stock, will at a moderate calculation amount to 15l. per acre per annum, besides the injury done to the land thereby in a wet season. I will therefore permit any person to work any number of portable beast houses, upon the following terms: (*viz.*) for every such house not holding more than one beast at a time, 10s. per annum; and for every portable sheep cot not holding more than five sheep at a time, 5s. per annum; and for every such cot holding not more than ten sheep at a time, 10s. per annum, and so in proportion for any greater number of sheep each cot may contain. And I hereby give notice, that all such portable houses shall have fixed upon them, a plate with the following inscription, “ *Adams's patent portable beast houses and sheep cots,*” which shall be signed only by the patentee. An agent will immediately be appointed in every county town, to grant the proper certificates (signed only by the patentee) to any person requiring and paying for the same; and likewise to sell the proper plates



plates to be affixed to each house or cot, specifying the number of beasts or sheep allowed by the patentees certificate.

“ Any person who shall attempt to feed stock in portable houses, without my plate affixed, and without first taking out my certificate, will have an action commenced against him ; as I am authorized, by his Majesty’s warrant, to have the exclusive right of this improved method of feeding stock, which is my own invention.

(Signed)

GEORGE ADAMS.” P. 25.

The Dedication of this work is dated, Jan. 8, 1810 ; but it does not appear when it was published. If soon after, some trial may have already been made of its usefulness. The *portable houses* for beasts and sheep, will be found cheaper (we hope) than this *book* ; which surpasses in price, any one that we remember.

## BRITISH CATALOGUE.

### POETRY.

ART. 10. *A few Verses ; English and Latin.* 12mo. 66 pp.  
4s. 6d. Cawthorn. 1812.

These verses are said to be taken “ from the port-folio of a deceased friend,” whose portrait is drawn by the editor with an elegant simplicity, in no small degree attractive. “ I would have prefixed my friend’s name to this little volume, but it would have done no good. ‘ You did not know him, Sir,—nor indeed did you, madam ;’ they were not many whom he knew, and from the bottom of my heart I do not think any body but myself knew him.” Whether this be, or not, the artifice of an author concealing himself, is immaterial. The verses are pleasing, and justify the publication. Witness the following, on

#### DEATH.

“ When I am lull’d in Death’s long sleep,  
As soon perhaps these eyes may be,  
How very few will turn to weep,  
Or cast one sorrowing thought on me !  
Soon is the debt of outward mourning paid,  
Soon springs the poppy ’neath the cypress shade,

“ The winds which hurtle o’er my grave,  
May breathe faint echoings of a sigh ;

Around my turf the flowers that wave,  
 May shed their dew-drops where I lie.  
 The plaintive bird, who waits upon the spring,  
 May swell my requiem chant, and nightly sing:

“ But hush’d for ever, ’neath the clay  
 Are the fond words by friendship spoken;  
 And dim to me is heav’ns own ray,  
 The holy spell of love is broken.  
 I have not now the one who by my side  
 Would pour the tender tear, which never can be dried.

“ Mysterious state! I once had fear’d  
 To tempt thine unacquainted shade,  
 The couch where no man’s voice is heard,  
 The cell no living steps invade!  
 I once had wish’d youth’s opening scenes to try,  
 Not unknown live, nor unregarded die!

“ I did not wish this head should bow  
 So soon a nameless tomb beneath;—  
 The myrtle wreath is wither’d now,  
 What care I for the laurel wreath!  
 Come thou dread power, which ever treadst more near,  
 Come when thou wilt, I hail thee without fear!” P. 27.

The Latin verses are few, and not by the same author. They were found among his papers in a different hand, but were judged by the editor too good to be lost: an opinion we do not feel inclined to controvert.

ART. II. *Themes of Admiration, a philosophical Poem, with other Natural Specimens.* By T. Hemming. 8vo. 7s. 6d. Sherwood and Co. 1812.

This philosophical Poem is a composition in blank verse, on Man, the Human Soul, the Heavenly Bodies, Productions of the Earth and Seas, the Glory and Grace of the Redemption, and the consequent claims of Mankind for Praises and Thanksgivings. It is always pious and moral, and often very spirited.

The other Poems are a scene of sorrow from the French Revolution, written in stanzas of alternate rhymes, of which we think less favourably as a poetical specimen than that which precedes. This is followed by what is called a reverie, which principally turns on the contrast between sensual and heavenly enjoyments. To this grave subject the Metre of Seven feet is but ill adapted. We have next a Monody at Nelson’s tomb, some lines on Pevensey Bay, and an Apology to Cupid. Some notes are subjoined with translations of the quotations introduced in the body of the work.

The author is unquestionably a man of reading and taste, and  
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having amused himself and the circle of his friends is probably satisfied without aspiring to rank very high in the class of modern English poets.

ART. 12. *Drury's Resurrection: or, The Drama versus the Menagerie. Humbly inscribed to Samuel Whitbread, Esq.* 4to. 17 pp. 2s. 6d. Shade. 1812.

The writer of this specimen of good-humoured Satire, is far better acquainted than ourselves with the plots and mysteries of the Theatres, that he is no contemptible writer the following lines will demonstrate:—

“ Whence sprung the O. P. war? The direful spring,  
I answer'd, Ghost or Genius, deign to sing:  
That war which sent to Bow-Street's drear domain,  
Full many a chief who fought and kick'd in vain;  
Since great John Bull and great John Kemble strove,  
Such was the will of Clifford and of Jove.  
Look round, with wringing hands, the form replied,  
Look round and see the cause of Kemble's pride,  
Self dubb'd, the sole purveyor of the town,  
He bade it swallow what caprice forced down,  
Not so content, a bolder scope embraced,  
And made it pay a tax for murdering taste,  
Till opposition like a Hampden grew,  
The tax resisted and the power o'erthrew:—  
'That contest o'er, another task arose,  
To gain the point without employing blows,  
To ease John Bull politely of his cash,  
By glittering nonsense and equestrian trash.” P. 9.

ART. 13. *Poems, &c. &c. chiefly Amatory. By Richard Small, Esq.* 12mo. 175 pp. 5s. Lloyd. 1811.

Richard Small, we presume, is an imitator of John Little. But Little, with all his faults, is a real poet, and this a most wretched poetaster. He has all the faults without an approach to any one of the merits of his prototype. He is at once indecent and stupid, amorous and ridiculous. For Example:—

“ Phillis and me, from tender age,  
Have tripped together and been sage,  
The one as oft' as t'other:  
For e'er we knew young Cupid's power,  
Happy we frolick'd in a bow'r,  
As Sister and as Brother.” P. 33.

Thus

## NOVELS.

ART. 16. "*One Night*," which was begun "*One Day*," and is now brought to a Conclusion, without being finished, yet containing some Things worth beginning, which like Eternity, will have no End. Amongst others, the singular Opinions of the Author Himself; and last not least a Practical Illustration of the Art of Procrastination. 12mo. 212 pp. 4s. 6d. Sherwood, Neely, and Jones. 1812.

If critics were obliged to enquire into the motives and expectations of every author that appeared before them, it is hardly to be expected that their labours would ever arrive at a conclusion. In the present instance, however, this task would not be very difficult, as the only motives here evinced are the wishes of levelling with himself the justly popular work of *Thinks-I-to-Myself*,—and the only expectation must be, that readers have as little wit or decency as the author.

ART. 17. *The Adventures of Dick Distich, in Three Volumes.* 12mo. 16s. 6d. Wilson. 1812.

There must be viands of different flavour for the different palates of readers, but it is by no means easy to say what taste this composition will suit. It is intended to be humorous and also moral. There may be some pretensions to the first, and the dignity of the latter is not much offended. But we cannot say that the reading of it altogether will produce much satisfaction or improvement.

ART. 18. *Says She to her Neighbour What?* in Four Volumes. By an old-fashioned Englishman. 12mo. 4 vols. 1l. 8s. Newman. 1812.

If we are indebted to the ingenious and amiable author of *Thinks-I-to-Myself* for much amusement, which indeed we acknowledge ourselves to be, we can hardly acquit him for having, by his vivacious powers, given birth to a large fry of the most monstrous and heterogeneous kind. The above, however, seems one of the most respectable among them all, and is not ill written, nor without some pretensions to ingenuity of contrivance.

## MORALITY.

ART. 19. *An Answer to the British Critic, being a Defence of the Essay on Morality.* 12mo. 92 pp. Cadell and Co. 1812.

This author has made a bold attack upon his reviewer, and has accused him of several high crimes and misdemeanors, of which,

which, however, he certainly was not guilty. The truth is, that, disgusted by the nonsensical appearance of the chief part of the work, the reviewer did not give it a very serious consideration. Who could expect any good to arise from this perpetual opposition of *should* and *should not*? “A man *should* be decent, and *should not* be obscene—he *should* be prudent and wise, and *should not* be guilty of levity and folly,—he *should* be frugal, and *not* profligate,” &c. Or, “Women *should* have reserve, and *should not* be bold and impudent, and *should* avoid temptations.” Of such assertions one half at least might be spared, as implied in the other; and after all they are mere assertions. It is not proved that they are connected with the welfare of man, which is the basis of the system. It is only asserted.

That the author has justified himself from the accusation of disregarding religion, his reviewer is as happy to acknowledge, as to observe: and he willingly confesses that the conclusion was too hastily drawn from the formidable words, that “his [man’s] *only* object in raising the idea of eternity and God is for his good, human welfare.”

The dispute about Paley is very little to the purpose. His immediate principle of morality is “general expediency,” (i. e. human welfare,) and on this he was ably attacked by Mr. Gisborne. That the foundation of this expediency was placed by him in the “Will of God” is another part of the question, and not at the time required to be considered. That the author of the *Essay* meant well, we are perfectly ready to allow; but that his book is calculated to produce the good which he intended, we cannot be persuaded.

## POLITICS.

ART. 20. *Observations on the Resolutions passed by certain Friends of Parliamentary Reform, at Bodmin, on the 8th of July, 1811.* By F. Gregor. 8vo. 70 pp. 1s. Truro; printed by F. Flindall, and sold by all the booksellers. 1812.

To Francis Gregor of Trewarthenick, Esq. late Member for the County of Cornwall, are we indebted for these excellent Observations. “The meeting at Bodmin in July, 1811, (says Mr. G.) does not only prove system, but also a pretty strong sympathetic feeling, (I do not say co-operation, for I cannot prove it) with the Reformers in London. I will ask any man, can it be expected that this system, which I have described, will stop here? Let no man deceive himself; it certainly will not stop where it now rests. Let him look to the history of mankind in all ages, and especially during the Revolution in France, and see whether a rage for innovation has any limits, and whether it will not gradually and insensibly turn its views to every thing established,

blished, whether civil or religious. I think I can at this moment discern evident proofs of the truth of this opinion in the writings and papers of the day; and I most earnestly wish, that such proceedings may not escape the vigilance of that immense majority of the people of this country, who duly appreciate and love the constitution under which we live, and which it is equally our duty and our interest to defend from the rashness of those who proclaim and circulate undefined, or dangerously extensive principles of general innovation." See Introduction, p. xi, xii. The closeness of the Author's reasoning is such, that it is impossible to detach any passage, as a fair specimen, from this admirable little work. We shall content ourselves, therefore, with a short quotation from the 55th page; holding it consecrated to the memory of our lamented Perceval. "It is notorious, that the persons, who composed and supported the administration of the late worthy and excellent Mr. Perceval, were in possession of a very moderate share of what is called "Parliamentary Influence," in comparison with that exercised by their opponents: And yet Mr. Perceval was enabled to carry on the government of the country with very respectable majorities. Nay, even his successors have on a late occasion, received the support of a majority of *reg* members, in despite of the most powerful party and family connexion that exists in this kingdom, headed by men of talents, and fully versed in all the management of political contention." We are assured, that even these short extracts will be sufficient to protect us from all suspicion of partiality while we speak in the highest terms of this performance.

The questions, in truth, which are here discussed, are managed with such dexterity, with such legal knowledge, ability and candour—there is such correctness in every statement, precision in every definition, and soundness in every argument,—and in the style and language such perspicuity and force,—the sentiment is so manly and generous, and the feelings so truly patriotic, that we cannot but recommend the perusal of the "Observations" to all who have any interest in the fate of the British Empire.

**ART. 21.** *A Word to the Wife, addressed to the Pillars of the Community. By an observing Bye-stander.* 8vo. 86 pp. 2s. 6d. Rivingtons. 1812.

We have here a connected chain of sound, temperate, and very able arguments, against the inconsiderate relaxation of principles which at present prevails. Against committing the education of the poor to the care of a man professedly dissenting from the national Church: against the principles upon which Lord Sidmouth's Bill for the amendment of the Toleration Act was rejected *without a hearing*; and in general against that extreme indifference which, under the seducing names of *liberality and popularity*, is tending to throw

throw down every bulwark which the wisdom of our ancestors has erected, and every sound provision under which we have so long flourished.

We cannot guess to whom the public is indebted for this anonymous remonstrance, but we have no hesitation in recommending it as of the highest merit, and most beneficial tendency. The whole is so connected that it is difficult to select a specimen, without evident mutilation of some part of the reasoning.

### CRITICISM.

**ART. 22.** *Invitation to an Examination of some Part of the Internal Evidence respecting the Antiquity and Authenticity of certain Publications, said to have been found in Manuscripts at Bristol, written by a learned Priest, and Others in the fifteenth Century; but generally considered as the supposititious Productions of an ingenious Youth of the present Age.* By John Sherwen, M. D. Member of the College of Physicians; also of the College of Surgeons; and a corresponding Member of the Medical Society in London. 8vo. 457 pp. 6s. Bath, printed; Longman and Co., London. 1806.

Notwithstanding all the illustrious adjuncts to this author's name, we cannot, after many efforts, bring ourselves to reengage in a finished controversy. As far as we are concerned, Dr. Sherwen, who also monthly inundates the pages of magazines, with the same stuff, must enjoy his almost solitary opinion.

The metrical artifices of the 18th century could not have been known in the 15th, and they are *all* employed in the Poems in question. Show us a house, pretended to have been shut up, or overwhelmed like Herculaneum, from the 15th century; the exterior architecture tolerably, but not exactly, adapted to the style of that time. But let us find within it, all the conveniences and contrivances of modern luxury, sash windows, Rumfordized chimneys, papered rooms, &c. and who shall ever persuade us that it was really built and furnished at that time?—Why not?—because the thing is impossible. Whatever arts may be employed to favour the deception, it cannot be believed; for the things invented under George the Third, *could* not have been used under Edward IV. This is exactly the case.

### MEDICAL.

**ART. 23:** *Pharmacologia: or, The History of Medicinal Substances, in order to enable the Practitioner to prescribe them with Efficacy and Elegance, and to dispense them with Accuracy.* By John Ayrton Paris, M. D. F. L. S. Fellow of the Royal Medical Society of

*of Edinburgh, Physician to the Westminster Hospital, and Lecturer on Pharmaceutic Chemistry.* 8vo. 229 pp. 6s. Callow. 1812.

We have great pleasure in announcing to our medical readers, the publication of this little volume, because we feel that such a work has been long a desideratum to practitioners; and we have no doubt, that its value and utility will be soon demonstrated by the rapidity of its sale, and the extent of its circulation. We cannot better unfold the plan and object of the work, than by quoting a passage from its well-written and spirited preface.

“The discovery of new facts in chemical science, can be alone anticipated from those, whose sole life is devoted to its research; but the arrangement and application of what is already known, for improving the medical profession, may be reasonably expected from the pen of the practical physician; it is *exclusively* in the attainment of such an object, that the present work grounds its pretensions to public notice. Many compendiums and epitomes of plausible pretensions have been already published, with a view of directing the practice of the junior, or relieving the occasional embarrassments of the more experienced prescriber, it is not my wish to disparage their merits, nor depreciate their utility, but it must be acknowledged, that their views are far too limited, and their objects too confined to be extensively useful; they rather furnish a catalogue of formulæ, than teach the principles upon which they may be constructed; they offer the shadow instead of the substance, and inculcate a spirit of empiricism, in preference to that of philosophical induction.

“To attain the art of prescribing with elegance and success, an extensive range of information is required, and this I have endeavoured to comprise under the history of each article, with as much conciseness as was consonant with perspicuity; thus are noticed, 1. *Its sensible qualities.* 2. *Its chemical composition, or the constituents in which its medical virtues reside.* 3. *Its relative solubility in different menstrua, or the proportions in which it should be combined with different bodies, in order to produce suspension or saturation.* 4. *The incompatible substances, i. e. All those which are capable of destroying its properties, or rendering its flavour or aspect unpleasant or disgusting.* 5. *The best and most efficient forms in which it can be exhibited.* 6. *Its specific doses.* 7. *Its medicinal effects.* 8. *Its officinal preparations.* 9. *Its adulterations.*”

Such are the objects which the present work professes to accomplish; and we can confidently assure our readers, that its execution will answer their most sanguine expectations. It is, certainly, the only work which concentrates in one point of view, every circumstance with which the practitioner should be acquainted, “*in order that he may prescribe with efficacy and elegance, or dispense with accuracy.*” We are particularly glad to find that



that the various impurities and adulterations to which drugs are liable, are accurately enumerated; for there is certainly no source of mischief more common or more dangerous. This work also offers an analysis of the most popular quack medicines, which is, undoubtedly, a most valuable addition. We cannot take leave of this truly useful and philosophical work, without commending the table prefixed to it, which offers a comparative and synoptical view of the various officinal preparations, which, although they bear the same name, differ very essentially in strength and activity in the different Pharmacopœias.

ART. 24. *Observations on Ophthalmia and its Consequences.* By Charles Farrell, M. D. Surgeon to His Majesty's Forces. 8vo. 138 pp. 5s. Murray. 1811.

Ophthalmia, ever since the return of our armies from Egypt, has been, unfortunately, too interesting an object of attention. Much has been written, and much controversy and difference of opinion have existed. From what we have seen, heard, and read on this disease, we incline to the opinion of this author, expressed in his introductory remarks, that the disease which, more than nine years past, broke out among our forces employed in Egypt, differs not essentially from the Ophthalmia which rages in the Mediterranean, and is seen, occasionally, almost every where else, though that of Egyptian origin exceeds the rest in virulence.

Dr. F. thinks it is not a disease "*sui generis*," but an aggravated form of the general disease, termed *Ophthalmia*. He, therefore, condemns the notion of calling it, by way of distinction, the *Egyptian* Ophthalmia, more especially as the means of cure depend upon the same principle.

Dr. F. seems to have had much experience in Ophthalmia, by means of large depôts of soldiers afflicted with this disease being consigned to his care. We, therefore, strongly recommend his work to perusal, which, though it may differ occasionally from the theories of others, appears to us to contain sensible and well-grounded remarks, and a system of treatment, not at war with reason or experience. In his excellent remarks on the lives and manners of soldiers in general, the reader will see the usual exciting causes of Ophthalmia delineated; which it is easy to conceive, as producing greater or less degrees of disease, according to circumstances of habit, situation, climate, &c. without calling in the assistance of specific contagion to explain these variations.

The result of the author's experience has induced him, without hesitation, to form the opinion, that Ophthalmia, as it rages in the army, is a contagious disease. But the ideas broached as to its resemblance to, and connexion with *Gonorrhœa*, though he does not deny the assertion positively, he does not feel inclined to adopt, as he has never seen an instance where he had the least ground to suspect their having any sympathy with each other.

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Several

Several of his patients had Gonorrhœa and purulent Ophthalmia at the same time, but neither in these, nor in cases where swelled testicle succeeded the suppression of the former disease, did the eyes exhibit any sympathetic connection. We, however, have known a dog infected with a kind of Gonorrhœa by the application of the purulent discharge from the eye of an Ophthalmic patient. The phenomena of the two resemble each other, as also the principle of cure, but we never witnessed any sympathy in their actions.

ART. 25. *Letters on Professional Characters and Manners; on the Education of a Surgeon, and the Duties and Qualifications of a Physician: addressed to James Gregory, M. D. Professor of the Practice of Medicine in the University of Edinburgh. By John Bell, Surgeon. 8vo. 636 pp. Edinburgh. 1810.*

Never, surely, was such a profanation of a title-page, never such a wanton waste of ink and paper! Propitious as is this ponderous tome to the reign of sleep, we never could, at one sitting, and we essayed at various intervals, get through a sufficient number of pages, to experience the wished-for soporific effects. The title-page ought to run thus:

"*Letters upon the Life and Conduct of Dr. James Gregory, in which are interwoven a greater Variety of abusive Epithets, coarse Invektive, and rude Declamation, than can be found in any other Publication.*"

ART. 26. *Osteologia, or an Anatomical Description of the Human Bones, illustrated by Fourteen accurate Engravings, designed for the Use of Student. Intended as an Accompaniment to Innes's Description of the Human Muscles. With 14 Plates. 12mo. 285 pp. Murray, Caltow, &c. 1811.*

The Editor of this book (he is right not to assume the title of Author, for he deserves it not) has shown great foresight and policy in not putting his name to this specimen of the poorest species of compilation, for it would most certainly disgrace him, and nip in the bud those fond and sanguine hopes with which he concludes his *animated* preface.

We have no difficulty in perceiving that, as the editor himself says in his preface, he cannot boast of having made so much proficiency in his studies as he ought to have made at the anatomical schools, notwithstanding the opportunities he has had to improve himself under these eminent lecturers from whom he "received the most material part of the rudiments of his profession." The reader need go no farther than the preface to perceive also, that the Editor's proficiency in the *rudiments of Grammar and the English language* is not to be boasted of, any more than his professional acquire-

requirements. If the latter, indeed, do not outshine the former as a law-enforcing business altogether.

We found the motive which excites the Editor to say "His endeavours will always be directed as far as *lays* [his] in his power, to do his utmost for the profession, and to raise it, if possible, to a higher *pinacle* of honour than it has at present obtained" returned, we presume he meant to say:

High as the honour of the profession stands, we still hope to see it ~~stand~~ an higher pinnacle of honour yet. But also, if we find no better labourers than the one whose wishes we are now quoting, these hopes, we fear, will even want a foundation. Many editions indeed will be the building of this pinnacle, and weak the superstructure, if this Editors effort be intended as the foundation stone.

The best which we can say of this book is, that it is on a par with *some* and *inferior* to *many* is too bad as to grammar and style to be classed even with *these* with *those* *questions*, *guides*, *understandings*, *summaries*, *tables*, &c. of various authors, most of whom are too much ashamed of their works to own them, though some of them have the effrontery to affix their names to these tokens of their disgrace. They find that students enough to fill their pockets by purchasing their trash, and this is all they are solicitous for, well knowing how many in the great anatomical schools (to whom the Editor dedicates his work) prefer these "royal roads," and "short cuts to science" to the rougher paths of perseverance and personal observation.

The concluding sentence of this book may serve as a sufficient specimen of it. The formation of the female pelvis, the author says, besides having an important use,

"Is one reason why women in running generally shuffle more from one side to the other than men, to preserve the centre of gravity of their bodies [what danger to the gravity of critics!] from falling too far to the side of the joint of the thigh which supports them, when the other is raised, which would endanger their stumbling to the ground." *Elegant*

## DIVINITY.

No. 27. Church-Gate. A Sermon, preached in the Parish-  
 Church of St. Mary, East Levington, in the County of Wilt,  
 on Friday, July 14, 1809, at the Visitation of the Archdeacons  
 of Sarum. By the Rev. John Prince, Vicar of Enford, Wilt, &c.  
 Bro. 1s. 6d. Rivingtons. 4009.

This discourse was printed at the request of Mr. Daubeny, the Archdeacon, which must sufficiently recommend it to the public favour. It was composed and delivered, (the author tells

us) without any view to publication. Mr. Prince was led to make choice of the subject, from the deep concern which he felt "on seeing the best of Churches deserted by so many of its members, and from an earnest wish to bring them back to its communion." From a Sermon, whose character is plainness, good-sense, and piety, without any pretension to originality, we can make no extract. The notes are well worthy of attention; particularly the first, that relates to the building of Churches and Chapels; for want of which, in populous parishes, so many conventicles have been erected. "This is not the time, it is said, to increase the public burdens." But we do not hear of the pressure of the times, when any great work of public grandeur or utility is to be accomplished; and to the credit of the national character be it spoken, the wants of the poor are not unrelieved by the failure of public or private beneficence. Immense sums are also daily raised for various purposes of adventure, speculation, profit, and pleasure; one place of public amusement has been rebuilt in less than twelve months, at the enormous expence, as it is said, of 150,000l.; and, if report be true, 200,000l. were subscribed in three days for the purpose of erecting a new theatre. Here is no complaint, no sign of the pressure of the times; no pretence of the want of the means; and I am very unwilling to think that, if put to the test, there will be found a want of inclination to express a regard for the honour of God, the Church of England, and the best interests of our fellow-creatures and fellow-christians, by refusing to enable so many thousands of the members of the establishment to worship God within the pale of their own church."

The good work, which this author has so much at heart, is already begun: in many parts of the kingdom, chapels have been lately built; and others are still in contemplation.

ART. 28. *The Duty of the Parochial Clergy in the Religious Education of the Children of the Poor, considered in a Charge delivered to the Clergy of the Archdeaconry of Northumberland, at the Ordinary Visitation in the Year 1809. By Robert Thorpe, D.D. Archdeacon of Northumberland. 8vo. pp. 163. Rivingtons. 1811.*

It does not appear, that the Archdeacon of Northumberland, desirous as he is of instructing the poor, would go such lengths in their education, as too many of our reformists and innovators are ready to carry us. "I am aware of an objection," says he, "which has been started with some show of reason, that, as it is essential to the preservation and happiness of human society, that men of all ranks and conditions should give a peculiar attention to the discharge of those duties, which arise from the relations in which they are placed; so it is more beneficial to the community, and safer for the religion of the country, that the lower

lower classes of the people should be uneducated, that their attention may be confined to those laborious employments, which are suited to their humble stations. But it should be considered, that there are certain Christian graces and virtuous practices, which all men, of whatever rank or station they be, are bound to endeavour to attain. No condition will excuse us from religion, reverence, submission, and gratitude towards God; from being just and honest, true and faithful to such trusts as may be reposed in us; peaceable, benevolent, and merciful towards our neighbours; and from those great duties towards ourselves, temperance, sobriety, humility, and self-government.

“ Yet I would be understood as recommending that degree of education to the poor, which is suitable to the rank of life in which they are placed, and proper to make them useful members of society in the stations which they may hereafter occupy; such as may not render them indisposed for those habits of industry and those useful occupations, which are necessary for the provision of their own subsistence, as well as to fit them for that character, which they are to sustain in their humble situations.

“ I would be understood also to recommend the education of the poor from a principle of religion, as well from those prudential reasons that respect society: that care should be taken to prevent the prevalence of evil habits, to guard early against the corruptions of our nature, and to pre-engage the mind on the side of wisdom and virtue, at a time when it is unbiassed by passion, and unfettered by habits. *As far as* the education of the children of the poor is employed in teaching them to read the Holy Scriptures, and the Common Prayer Book; in qualifying them for a devout attendance on divine worship, and instructing them in the doctrines and duties of Christianity by the Catechism, it is guarded and secured in the best manner against all the abuses to which the literary instruction of the poor is liable; it is guarded against the pernicious effects of those publications, which have been circulated among them, well adapted to the apprehension, and calculated to shake the faith, and corrupt the principles of the lower orders. At the same time it is perfectly consistent with the acquisition of those habits of industry, which are necessary to make them useful members of society.” P. 6.

With respect to Lancaster's School, he tells us: “ I can never be of opinion, that it is consistent with christian charity, however it may carry with it the specious pretence of liberality to introduce that system of national education, which in order to include all sects of christians, professes to inculcate no opinions about which they differ, but only such in which all agree. It is evident that this would exclude instructions in all the essentials of Christianity, and consequently in Christianity itself. The position is founded on this mistaken supposition, that all sects of Chris-

tians agree in the essential doctrines of Christianity; and differ only in those which are not essential. This is far from being the case. There are none of the essential doctrines of Christianity which have not occasioned differences of opinion. The original depravity of human nature,—the doctrine of the Trinity,—the person, character, and office of our Blessed Saviour,—the Redemption of mankind by his sufferings and death,—the sanctifying influence of the Holy Ghost,—are subjects on which the most contradictory opinions have been maintained. If these doctrines, and all others that have occasioned differences of opinion, are to be excluded from the religious instruction of young persons, there will certainly remain very little of Christianity." P. 10.

Speaking of the schools, which meet his approbation, he well observes, that "we cannot more effectually contribute to religion and morals," than by our steady attention to the old parochial schools.

In the conduct of the new school, the influence of the clergy, we hope and trust, will be ever paramount to that of the laity. Yet, we cannot but acknowledge, that we have now and then a feeling of apprehension, on the view of new associations on a very large scale; even though their object be that of instructing the poor. In *parochial* societies, for this purpose, there can be no danger of abuse. In every parish, there is an officiating minister; there are churchwardens and overseers. And the clergymen and parish-officers would regularly fall in, as superintendants of the parochial seminary.

When, however, the children of the poor are brought together from many parishes, to one central place, new officers must be created: and from the multitude of scholars, and the various orders of masters and presidents, rules and regulations never before conceived, are found necessary; and the business of education becomes, indeed momentous, amidst the fluctuating course of inclinations, tempers, and opinions.

ART. 29. *A Series of Discourses, principally on the Evidences of Christianity.* By the Rev. M. J. Naylor, B. D. Vicar of Penistone, Lecturer of the Parish Church, Wakefield, and late Fellow of Queen's College, Cambridge. 8vo. 467 pp. Longman and Co. 1810.

These discourses, dedicated to the venerable Dr. Boush, prebendary of Durham, and supported by a large body of subscribers from the vicinity of Wakefield, who may be considered as bearing testimony to the worth of the author, were given to the press chiefly, says he, with "a hope that he might, by this means, contribute something towards supplying the wants of an infant family, for which he has always found it difficult to provide." Most heartily do we wish that this design may have been answered by the publication; and if we could think that the object

just had been in any degree hindered by our accidental delay in noticing it, we should feel a sincere regret. The discourses are sixteen in number, of which the following are the subjects; 1. The Necessity of carefully examining the Evidences of Christianity. 2. The Character of Jesus Christ. 3. The Miracles of Jesus a Proof of his Mission. 4. The Prophecies of Jesus a Proof of his Mission. 5. Observations on the Death and Resurrection of Jesus. 6. The same Subject. 7. and 8. Observations on the Apostles and First Witnesses of Jesus Christ. 9. Of the Authenticity of the New Testament. 10. The Credibility of the Original Witnesses of Christianity. 11. The Publicity of the First Origin of Christianity. 12. Reflections on the Rapid Progress of the Christian Religion. 13. The Beneficial Effects which Christianity has produced in the World. 14. The Connection of the Christian with the Jewish Revelation. 15. Rectitude of Conduct of more Value than Rectitude of Opinion. 16. The Danger of Evil Habits, and the Importance of a good Education."

That these subjects, so far as they are connected with the Evidences of Christianity, that is, to the end of the 14th Sermon, are well chosen and well arranged, is evident from the mere perusal of this list. That they are also well composed may justly be asserted of them. The fifteenth is on a subject which requires to be guarded with discretion, lest even fundamental opinions should appear to be undervalued; but it is so guarded, and the discourse is good of its kind. The last, which was preached for the benefit of Sunday Schools, is well calculated to recommend judicious and religious education.

*ART. 30. A Sermon preached at the Anniversary Meeting of the Stewards of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 16, 1811. By the Rev. William Douglas, M. A. Prebendary of Westminster, and Chancellor of the Diocese of Salisbury. To which are added, Lists of the Nobility, Clergy, and Gentry, who have been Stewards for the Feast of the Sons of the Clergy, together with the Names of the Preachers, and the Sums collected at the Anniversary Meetings, since the Year 1721. 4to. 70 pp. Rivingtons, &c. 1812.*

The chief objects of the preacher in this discourse are to illustrate the positions that practical is better than theoretical religion, and that benevolence is a part of the original declaration of God's law written in our hearts,—“to make us a law unto ourselves.”

As the latter position has been denied by Hobbes, and given up by some teachers of religion, the preacher reminds us both of the feelings which prove benevolence to be natural, and of the precepts which clearly established it as a duty, under the first covenant of God. In the principle of benevolence alone it is, that he finds any resemblance in Man of that Great Being, “whose offspring



offspring he is, and whose image he bears:" and to those who maintain that all traces of that resemblance were obliterated by the fall, he opposes (in a note) the authority of St. Paul, who calls man expressly "the image and glory of God." 1 Cor. xi. 7.

"If," says he, "at the sight of distress, our hearts melt into compassion; if they glow with gratitude at the recollection of benefits received; if such generous propensions exist, not peculiar to the temper of some only, but common and essential, in a greater or less degree, to every individual of the human race, have we not reason to hope that, notwithstanding the loss of primeval rectitude, we are not totally corrupt; and that our very passions, which in so many instances are such powerful obstacles to our duty, become in the exercise of benevolence, the first, the strongest, and the most importunate inducements to the zealous and hearty discharge of it. May we not therefore recognize, in our moral endowments, some resemblance, however distant, to the great Author of our being, and consider our disposition to benevolence, as an emanation from the divinity; as a ray, however faint, of that unbounded benevolence, which we habitually and gratefully regard, as the most predominant characteristic of the Deity." P. xviii.

After these statements, Mr. Douglas applies them very clearly to the business of the day, and concludes with a commemoration of, and an appeal to the characteristic benevolence of the country. It is an able and eloquent discourse.

## MISCELLANIES.

ART. 31. *The East India Vade-Mecum; or complete Guide to Gentlemen intended for the Civil, Military, or Naval Service, of the Hon. East India Company. By Captain Thomas Williamson, Author of the Wild Sports of the East. In Two Volumes. 8vo. 520 and 506 pp. 1l. 8s. Black and Co. 1810.*

So often have we deferred this work, on account of others, which seemed more immediately important, that we have at length resolved to notice it here, lest it should be again put off to an indefinite period. It is, in its primary use, a book of directions for those who expect to go, in any capacity whatever, to our Eastern settlements; but being very minute and exact in its information it is also secondarily, a complete answer to all questions which can be put by those who are never likely to visit India, concerning the situation, habits, and proceedings of their relatives in those climates. It is evidently the work of long experience, and accurate observation; and it occurs to us that, with the addition of an Index of Indian words and names, it would be the  
Very



very best book of reference for such enquiries, that could be formed or desired.

The author begins even with the preparations for the voyage, the articles to be provided, and every precaution necessary to be taken, for going with satisfaction and comfort. With such a book to prepare him for, and accompany him on his voyage, a young Cadet may arrive at Calcutta with all the advantages of experience. We cannot perhaps in a short compass give a better specimen than by inserting the account of the *Sircars*, or agents for immediate payments, who appear in the list of 39 servants, usually attendant upon Europeans or natives of consequence.

“ The *Sircar* is a genius whose whole study is to handle money, whether receivable or payable ; and who contrives either to confuse accounts, when they are adverse to his views, or to render them most expressively intelligible, when such should suit his purpose. These rogues are pretty nearly the same as the Madras *debasbes* : I believe all who have experienced the kind offices of either, will readily confess that no completer knaves are to be found in any part of the world : and this under the most sedulous appearance both to please and to serve those they are about to plunder. As *peons* and *hirkarabs* rise to be *chobe-dars*, and *jem-madars* ; and as *kbedmutgars* succeed to the appointment of *kansamabs* ; so may *Sircars* in time become *banians*, *derwans*, *darogabs*, *jemoastabs*, &c. Many of them set up as *broffs* or bankers, and establish such an extent of credit as would astonish the inhabitants of Lombard Street. There are *sircars* of all ages, and of all degrees ; from the shrewd lad of twelve, to the superannuated monster, whose sixty or seventy years of worldly intercourse may be considered as a record of fraud and extortion.” Vol. i. p. 200.

We have chosen this extract, particularly to give an idea of the vast variety of things requisite to be learned in India.

ART. 32. *Letters, Serio-comical and Ironical, on Education, from Cameleon, an experienced Schoolmaster to his Brother.* Cr. 8vo. 166 pp. 6s. Baldwin. 1811.

A vein of irony runs through these Letters, which is applied, and sometimes happily, to ridicule the false notions, that are but too current, on the subject of Education. Who the author is, there is so little difficulty in guessing, that we shall not assume the merit of discovery by mentioning the name. If there be a schoolmaster, who has published a translation of Pindar, whoever reads the 27th, and some following Letters, will of course conclude that they were written by him ; and that such a one there is our 35th volume bears testimony. His Socratic dialogue, on the Knowledge of the World, in Letter 15, has considerable merit ; it is indeed the best thing in the book, for the irony, in general, has neither sufficient delicacy nor sufficient pungency to render it very effectual.

**ART. 33.** *Escape from France. A Narrative of the Hardships and Sufferings of several British Subjects, who effected their Escape from Verdun. With an Appendix, containing Observations on the Policy and Conduct of Buonaparte towards British Subjects.* 8vo. 120 pp. 4s. Verner and Hood. 1813.

Two separate narratives are here given, and in a very different style, the first simple, natural, and most highly interesting; the second pedantically affected, and of little comparative interest, which is rendered still less, by following what is so much superior. The sufferings, the disappointments, and the very narrow escapes of our unfortunate countrymen, keep the mind in constant anxiety, and in a suspense, which though it forms the chief attraction of a tale, is sometimes very painful. We do not recollect having experienced more of these feelings than in perusing the first narrative. To make the second more completely disgusting, it was originally filled, the editor says, with quotations from the classics, but these he has had the good sense to remove. The parade of petty learning, in a tale intended to be interesting, is quite intolerable. The reflections in the Appendix on the relative situation of France and England, and their conduct towards each other, are sensible and proper.

**ART. 34.** *Letters on the Nicobar Islands, their natural Productions, and the Manners, Customs, and Superstitions of the Natives, with an Account of an Attempt made by the Church of the United Brethren to convert them to Christianity: addressed by the Rev. John Gottfred Harnsøl, the only surviving Missionary to the Rev. C. J. Latrobe.* 8vo. 78 pp. Hatchard. 3s. 1812.

This is an affecting narrative. Of twelve Missionaries who undertook the benevolent and truly pious office of endeavouring to plant the seeds of true religion in the breasts of these untutored savages, eleven fell victims to the pestilential effects of climate. Of these Islands we know so little that even what is here scantily communicated, must be considered as an acceptable addition to this sort of information. There seems to be an ample field for the researches of the Botanist. Cocoa trees in vast abundance; the mango plentiful; a prodigious variety of roots, fruits, and herbs. No wild beasts of the ferocious kind as tigers and leopards. Large herds of buffaloes in the upper districts. Serpents very numerous and venomous. The most formidable animal is the alligator, which is of two kinds. Shell-fish of great abundance and beauty. Pigeons and Parrots numerous. The natives good-natured but in the lowest stage of barbarous ignorance. They have not a word to express their idea of God. The Mission failed from the difficulty in learning the language and the unhealthiness of the climate. The birds: nests; the favourite article of luxury with the Chinese are well described,

described, and in the opinion of the writer are made of a gum called the Nicobar Cedar. The whole forms a curious and interesting tract, and is inscribed by the Editor, Mr. Latrobe, to Mr. Wilberforce.

**ART. 35.** *China, its Costume, Arts, Manufactures, &c. edited principally from the Originals in the Cabinet of the late M. Bernin, with Observations Explanatory, Historical, and Literary by M. Breton. Translated from the French in 4 Vols. 8vo. embellished with Plates. 3l. 3s. plain; 4l. 4s. coloured. Stockholm. 1812.*

This is the most pleasing publication that has hitherto appeared under the sanction of Mr. Stockdale, Jun. who does not on all occasions equally distinguish himself by the judiciousness of his selections. Against this work, nothing can be urged, except perhaps that the title-page promises somewhat too much. The Plates are nearly omitted, and as Mr. Alexander's greater work on this subject is beyond the reach of ordinary purchasers, this work of Mr. Stockdale's superintendence will be found generally acceptable. The explanations of the Plates are sufficient, and in general satisfactory, and it is altogether an amusing and interesting performance. It is inscribed to the deputations from mercantile and manufacturing towns assembled to oppose what Mr. Stockdale calls the East India Company's Commercial Monopoly. This might as well have been omitted.

**ART. 36.** *The Substance of a Conversation, with John Bellingham, the Assassin of the late Right Hon. Spencer Perceval, on Sunday, May 17, 1812, the Day previous to his Execution; together with some general Remarks. By Daniel Wilson, A. M. Minister of St. John's Chapel, Bedford Row, and Vice principal of St. Edmund, Hall, Oxford. 8vo. 60 pp. 2s. Hatchard. 1812.*

Amongst the various publications produced by this melancholy catastrophe, we have seen none that bear such internal marks of good intention as the present. The interview, in which this conversation arose, took place entirely from motives of benevolence, and with the full approbation of the infatuated assassin; that the design terminated unsuccessfully, was no more than was to be expected, but the thanks of every man are certainly due to that person who enters upon so meritorious and laudable an undertaking, we deem the few following lines as particularly worthy the perusal of our readers. "His relatives, I find, still indulge the opinion that his mind was unsound on his Russian affairs, I can only observe, that the long conversation I had with him, partly which turned on that subject, as well as the information I have since received of his whole previous character, totally forbid my admitting a supposition for which there appears to me to be no just foundation, and

and which would obviously open a door to the most dreadful consequences." While we totally coincide with the opinion manifested in the above extract, we refer those readers who wish to discover the origin, trace the progress, and mark the result of Bellingham's mind, to the pamphlet itself, which amongst other information, contains one observation we do not remember to have heard before—viz. that Bellingham's father was confined in St. Luke's Hospital for a twelvemonth, and at the end of that time returned as incurable.

ART. 37. *Lucianus Redivivus; or Dialogues concerning Men, Manners, and Opinions.* 8vo. Longman and Co. 8s. 6d. 1812.

The writing in the form of Dialogue is confessedly difficult and has not often been tried with success in our language. These Dialogues are on miscellaneous subjects and generally indicative of knowledge of the world, and are also characterized with a great deal of humour. The colloquy between Garrick and Johnson is exceedingly good, which may be said of many of the others. The volume will very agreeably fill up an hour's interval of leisure; and in particular, offers some good poetical criticism, in the dialogue between Pope, Churchill, Gray, and Mason.

The author subscribes himself by the name of Andrew Beckett; and represents himself as having the honorary appointment of Vice Librarian to the Prince of Wales.

ART. 38. *The Hydro-Aëronaut, or Navigator's Life-buoy; being an easy and effectual Method of preventing the Loss of Lives by drowning, in Cases of Shipwreck and others.* By Thomas Clegg-born, Inventor of the Ice Life-boat. 12mo. 120 pp. 5s. Richardson. 1810.

Two very promising inventions are here described, and illustrated by a plate, and a wood-cut vignette. The latter, which is the Ice Life-boat has, we understand, been tried and found to succeed. The other is a proposal to employ empty casks well stopped, so as to form buoyant floats even for great numbers. In very stormy weather, and on a rough coast, we fear that to be able to continue floating in the water, would in most cases be only exchanging a sudden for a lingering death. There must, however, be many situations in which this invention would be effectual, and we hope it will meet with all due attention and consideration. Could it succeed only one time in ten it would be an excellent thing, but probably, where circumstances were not very adverse, it would do much more.

**MONTHLY LIST OF PUBLICATIONS.****DIVINITY.**

The Twelfth Report of the Society for Missions to Africa and the East, to which is prefixed the Anniversary Sermon, preached before the Society on Whit-Tuesday last. By the Rev. William Goode, M. A. Rector of the parish Church of St. Andrew by the Wardrobe, and St. Ann, Blackfriars, &c. 2s. 6d.

Pious Selections from the Works of Thomas a Kempis, Dr. Doddridge, Miss Bowdler, Sir J. Stonhouse, Bishop Sherlock. &c. By Miss Marshall. 5s. 6d.

Sermons by the Rev. G. Grant, M. A. of St. John's College, Oxford, formerly Minister of Latchford, Cheshire, and late Curate of the Parishes of St. Pancras and Hornsey, Middlesex. 8vo. 10s. 6d.

A Letter from a Clergyman to the Common Council of London, chiefly on the Sin of Schism. 1s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Huntingdon, at the primary Visitation on the 13th, 14th, and 15th May, 1812. By T. F. Middleton, D. D. Archdeacon of Huntingdon, and Vicar of St. Pancras, Middlesex. 2s. 6d.

A new Directory for Non-conforming Churches: containing free Remarks on their Mode of Public Worship; and a Plan for the Improvement of it, with occasional Notes on various Topics of general Interest to Protestant Dissenters. 5s.

The Book of Job, literally translated from the original Hebrew, and restored to its natural Arrangement: with Notes, critical and illustrative: and an introductory Dissertation on its Scene, Scope, Language, Author and Object. By John Mason Good, F. R. S. &c. 8vo. 16s.

A Sermon dedicated to the Memory of the Right Hon. Spencer Perceval, late prime Minister of England, brutally assassinated in his Way to the House of Commons, on Monday, May 11, 1812. By John Batcellor, Vicar of Chitterne, Wilts. 8vo. 1s.

The Strictures of the Established Religion considered, and the Test defended; in a Letter addressed to the Right Hon. Earl Grey. 2s.

The Martyrs; or the Triumph of the Christian Religion. Translated from the French of F. A. de Chateaubriand. By W. Jos. Walter, late of St. Edmund's College. 2 vols. 8vo. 1l. 1s.

**HISTORY.**

An Account of Ireland, Statistical and Political. By Edward Wakefield, 2 vols. 4to. 6l. 6s.

Travels in the Interior of Brazil, particularly in the Gold and Diamond Mines of that Country. By Authority of the Prince Regent of Portugal: including a Voyage to the Rio de la Plata, and an Historical Sketch of the Revolution of Buenos Ayres. By John Mawe, Author of the Mineralogy of Derbyshire. 4to. 2l. 2s.

An Account of the Gold Coast of Africa: with a brief History of the African Company. By Henry Meredith, Esq. Member of the Council, &c. 8vo. 9s.

An Account of the Island of Madeira. By N. C. Pitta, M. D. 2s.

**LITERARY HISTORY.**

Literary Anecdotes of the Eighteenth Century; comprizing Biographical Memoirs of William Bowyer, Printer, F. S. A. and many of his learned Friends; an incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century; and Biographical Anecdotes of a considerable Number of eminent Writers and ingenious Artists. By John Nichols, F. S. A. 6 vols. 8vo. 6l. 6s.

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## LAW.

The Proceedings on Election Petitions: with Precedents. By William Hands, Gent. one of the Solicitors of the Court of Chancery, &c. 8vo. 12s.

An Essay tending to show the Impolicy of the Laws of Slavery. By Andrew Green, LL. B. 8vo. 1s.

The Trial and Capital Conviction of D. Dawson, at the late Cambridge Assizes, for poisoning Race-horses. Taken in Court by G. Kent. 2s.

## MEDICAL.

An Address to the Apothecaries of Great Britain, with an Appeal to the Committee to whom the Interests of Pharmacy, are delegated by a General Meeting at the Crown and Anchor Tavern, July 3, 1812. By Pharmacopola Verus. 2s. 6d.

The Modern Hermes, or Experiments and Observations on the different Methods of combining Quicksilver with Acids, in Supplement of ancient Chemistry on Mercury. By Robert Scott, Esq. 4s.

A Treatise on the Influence of Climate on the Human Species, and on the Varieties of Men resulting from it. By N. C. Pina, M.D. 3s.

## POLITICAL.

The Substance of the Speech delivered in the House of Commons, by the Right Hon. George Canning, on Monday, June 22, 1812; on bringing forward his Motion for the consideration of the Laws affecting his Majesty's Roman Catholic Subjects. 2s. 6d.

Essay on the Practice of the British Government, distinguished from the Abstract Theory, on which it is supposed to be founded. By Gould Francis Leake, Esq. 5s.

Familiar Letters on the Real Arguments peculiar to the Question of Catholic Emancipation, addressed to the Right Hon. the Earl of Dorchester. By Peter Moore, Esq. M. P. 6s.

The Speech of Henry Brougham, Esq. M. P., in the House of Commons, on the Present State of Commerce, and Manufactures. From a Report taken in Short-hand. 2s. 6d.

Observations on the Expediency of Ship-building at Bombay; for the Service of his Majesty and the East India Company. By William Taylor Money, Esq., late Superintendent of the Marine at Bombay. 8vo. 2s. 6d.

Reflections upon the Debate on Mr. Wortley's last Motion upon the Influence of the Household, and a Refutation of the Calumnies against Lords Grey and Grenville. 1s.

Letter to Lords Grey and Grenville on their late Conduct, as injurious to the Interests of their Country, derogatory to the Catholic Party, and unfeeling and degrading to their Prince. By a Plain Englishman. 2s. 6d.

## POETRY.

Commemorative Feelings: or Miscellaneous Poems, interspersed with Prose Sketches on the Sources of Pensive Pleasure. 8vo. 7s. 6d.

The Island of Love. By Chandos Leigh, Esq. 1s. 6d.

Poetical Vagaries By George Colman the Younger. 8vo. 1s. 1s.

The State Doctors, or a Tale for the Times. In four Cantos. 8vo.

Simple Minstrelsy. By Mrs. Cockle. 10s.

Hermida in Palestine: the first Canto, and Part of the second, with other Poems. 4to. 15s.

## DRAMATIC.

Highgate Tunnel, or the Secret Arch, a burlesque Tragedy, performed at the Theatre Royal Lyceum. By Memus Medlar, Esq. 2s.

Beaumont and Fletcher's Works, illustrated by critical and explanatory Notes, and Biographical Notices, and including an additional Play, never before published, and now first printed from the original MS. in the Possession of the Publishers. Edited by Henry Weber, Esq. 16 vols. 8vo. 8l. 8s.

Pushed Th' Chandelers; or the Moon of Intellect, an Allegorical Drama; and Anna Bud's: or, the Knowledge of Spirit. Translated from the Sanscrit and Pracrit. By J. Taylor, M. D. Member of the Asiatic Society, &c. Bro. 3s. 6d.

The English Drama purified; being a Specimen of select Plays, in which all

all the Passages that have appeared to the Editor to be objectionable in point of Morality, are omitted or altered. By James Plumptre, D. D. Fellow of Clare-hall, Cambridge. 3 vols. 12mo. 1l. 7s.

A Peep into High Life, or Fashionable Characters dramatized. By Timothy Tetter, late Master of the Ceremonies at a Certain great House. 8vo. 3s.

Two Plays, Mantuan Revels, a Comedy in Five Acts, and Henry VII. an Historical Tragedy. By R. Chevenix, Esq. F. R. and E. S. &c. 8vo. 8s.

The Sleep-Walker, or Which is the Lady? a Farce. By W. C. Oulton. 2s.

## NOVELS.

The Adventures of an Ostrich Feather of Quality. 12mo. 5s.

William and Azubah; or the Alpine Recels. 2 vols. 12mo. 8s.

Parody on Think-I-to-Myself. One Night, which was begun One Day, &c. 12mo. 4s. 6d.

Marian. 3 vols. 12mo. 15s.

The Loyallists, an historical Novel. By Mrs. West. 3 vols. 12mo. 1l. 1s.

## MISCELLANIES.

Metropolitan Grievances: or, a Serio-Comic Glance at Minor Mischiefs in London and its Vicinity, including a few which extend to the Country. By one who Thinks for Himself. 5s.

An Attempt to Simplify the Notation of Musick, together with an Account of that now in Use, illustrated by Examples both Sacred and Secular. By E. Routhy, F. L. S. 4to. 10s. 6d.

A Letter from Athens, addressed to a Friend in England. 4to. 1l. 5s.

The Royal Pedigree of his Majesty George III, from Egbert, first sole Monarch of England; compiled by R. Wewitzer. 5s.

Fables for the Fire-side. By J. Lettice, D. D. 5s.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

*A Constant Reader* should be informed, as we have informed many before him, that we never insert anonymous communications.

We are desired to correct a mistake in Dr. Hales's Chronology, to which we have given currency in our last number (p. 555) by citing it without remark. *Dr. Hales* there mentions *Mr. De Luc* as one of those who suppose a change to have happened in the position of the earth's axis at the deluge. This we certainly knew not to be correct, for in his 6th Letter to Professor Blumenbach, published in the British Critic for 1795, *Mr. De Luc* himself refutes this notion. The mistake of Dr. Hales, on this point, is also noticed in *Mr. De Luc's* Elementary Treatise on Geology; and the 6th Geological Letter is there reprinted.

## LITERARY INTELLIGENCE.

Two more Volumes of *Mr. De Luc's Geological Travels* are ready for the press, and will appear early in the winter.

A second Edition of *Annotations on the four Gospels, with considerable Additions*, is printing, in three Octavo Volumes.



*Dr. Valpy* has in the press, *A new Edition of the Greek Testament, with Griesbach's Text*, in two Octavo Volumes. It will contain copious Notes, from Hardy, Raphel, Kypke, Schleusner, Rosenmüller, &c. in familiar Latin; together with parallel passages from the Classics, and with references to Vigerus for idioms, and Bos for ellipses.

The publication of *Mr. Woodfall's Edition of Junius's Letters*, in three Octavo Volumes, is postponed until November.

*Sir Humphry Davy* will publish early in November, *Elements of Agricultural Chemistry, in a Course of Lectures delivered before the Board of Agriculture*, illustrated with plates engraved by Lourie.

*Dr. Bateman* has been engaged, for some time past, in preparing for publication, *A short Treatise on the Diseases of the Skin, according to the lucid Arrangement devised by the late Dr. Willan*.

Early in this month will be published, *Diurnal Readings, being Lessons for every Day in the Year, designed for Youth of both Sexes*.

## ERRATA IN OUR LAST.

The epitaph on Wortley Montagu, inserted in p. 622, by some means passed without correction. It should stand thus.

“ Edvardo, Wortleyo, Montacutio, Anglo, Nobilitate,  
Generis, Doctrina, Et, Scriptis, Claro, Rerum,  
Morum, Et, Linguarum, Orientalium,  
Peritia, Summæ, Viro, Urbanitatis, Laude, Et,  
Animi, Constantia, Incomparabili, Qui, Græcia,  
Arabia, Aliisque, Africæ, Et, Asiæ,  
Regionibus, Peragratis, Ubique, Civis, Post,  
Varios, Casus, Cum, Novum, Iter, In, Orientem,  
Valetudine, Jam, Infirma, Moliretur,  
Obiit, Patavii, &c.

N. B. We should have thought that a full point would have been placed between each word, which is the inscriptive fashion, but the author says comma.

## OTHER ERRATA.

Page 592 line 3 from the bottom, *for Hanault, read Henault*  
593 line 3, of the note, *for Charles Horns, read Charles Home*

630 Immediately before the verses, *read*, “ It is however, though often flat and prosaic, not wholly without merit.”



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THE  
BRITISH CRITIC,

For AUGUST, 1812.

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*Laudamus veteres, sed nostris minor annis. OVID.*  
We praise past times, but still enjoy our own.

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ART. I. *Travels in various Countries of Europe, Asia, and Africa. By Edward Daniel Clarke, L. E. D. Part the Second. Greece, Egypt, and the Holy Land. Section the First.* 4to. 715 pp. 4l. 4s. Cadell and Davies.

A VOLUME of Travels is always an acceptable present to the public, unless the author be exceedingly dull, or ill informed, or suspected in point of veracity. In this there is nothing irrational; for if "the proper study of mankind is man," what can afford more delight to those who read for amusement, or those who search for instruction, than a view of man from his lowest state of degradation, to his highest polish in civilized life? his habits, manners and ways of thinking, under all the various forms of Government and Society, by which one nation is distinguished from another?

The author who is able to portray these with the hand of a master is entitled to our gratitude, and in this class of writers we rank Dr. Clarke; for although we, with many others, do not subscribe to his *Strictures upon Russia and the Russians*, and though we may question the propriety of several observations and positions in the present volume; yet his warmest friends cannot rank him higher than we do, for

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the information he has given us relative to the Cossacks, the Circassians, the Tartars of the Crimea, the country of Cuban, the issues of the Tanais; and in short the whole of his passage from thence, down the western coast of the Euxine, to Constantinople. In this route, we tread on new ground, and are conveyed through regions little explored by others, and never so carefully examined, or so ably delineated as by Dr. Clarke in his former volume.

But in the work before us, we are to attend him from Constantinople in a path trodden by thousands, and where if he can collect a few gleanings without putting his sickle into another man's harvest, it is the only produce he can hope to appropriate.—This he has done, and for this we give him ample credit; for we are not of that fastidious spirit in point of criticism, as to reduce travels in Asia minor, Egypt, and the Holy Land, to a level with an excursion on our own continent, or a tour through Great Britain.

When we recommend therefore the volume before us as a work of intrinsic merit, which we do without hesitation, we rest assured that Dr. Clarke will allow us to reserve to ourselves the right of candid disquisition, where we do not accede to his statements, or coincide with him in opinion. This is a privilege, however, which we shall exert with all the respect due to a traveller whom we place in so high a rank, and without that asperity of language which controversy too often produces. The investigation of truth, even in matters of mere speculation and curiosity, and where it is pursued neither for the ostentation of talents, nor from a spirit of contradiction, is a real pleasure to the mind, and an useful exercise of reason. These are the limits which we have prescribed to ourselves; and as our purpose is rather to make our readers acquainted with the work, than to enter into controversy, we trust to the indulgence of Dr. Clarke, when we feel ourselves obliged to deviate from this rule.

We object, for instance, in the present volume, to the preface, which is extended to fifteen pages, in order to show that the Holy Land is the proper term to designate the country visited by the author, and promised to the children of Israel. The accuracy of this expression no one would have doubted, and as neither the learned or the unlearned would have been misled by the adoption of the term he has preferred, no dissertation was wanted to prove that the application of it was just. The names of almost all countries are extended or restricted by the various usage of Historians;  
but

but Geography, by the addition of the term *proper* to the name of a territory, reconciles nearly all the misnomers which occur, and obviates difficulties which are too apt to annoy the inattentive. Thus Palestine proper is the country of the Philistines; Phœnicia proper is the coast of Tyre and Sidon; the Holy Land proper is the Land of Promise in its largest sense, as the kingdom was possessed by David and Solomon. This distinction is so familiar, and so fully sufficient for enabling us to accompany the traveller on his route, that the dissertation might well have been spared. Learned and accurate as it is, we are not concerned with the mutual conquests or encroachments of bordering tribes, nor with the arbitrary limits assigned to the several countries, by ancient or modern geographers. At Acre and in its immediate vicinity, was the only spot where Dr. Clarke did not set his foot on the Land of promise. The Land of promise and the Holy Land are synonymous\*, and the boundary between that and Acre is the only limit with which we are concerned.

The volume now opens with the observations made by the author during his residence at Constantinople; and here the first object offered to our astonishment is, not merely an introduction to the Seraglio in the suite of an ambassador, which is all that travellers in general have to boast;—but an irruption into the actual Haram of the Sultan, and a description of the prison-house of the Sultanas.

We are not readers of that sceptical class who doubt of every extraordinary circumstance occurring in the narrative of a traveller; and we should be ashamed to question the veracity of such a traveller as Dr. Clarke; but we must say that the hazarding of his life, for the gratification of his own curiosity, or the embellishment of his work, is a proof of intrepidity beyond all ordinary presumption; and such, as neither the courage or the vanity of Bruce ever gave. But we have here a description of the gardens;—the Kiosk, or summer apartment of the grand Seignior himself; the summer apartments of the women, throughout their whole range;—the chamber of the garden of Hyacinths, which may be styled the Cabinet of the Sultan,—all detailed with such a minute variety of circumstances, that it is next to impossible to withhold our assent from the truth of the delineation.

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\* Generally, but not *strictly*, as the Israelites never obtained all that was promised them; not because the promise failed, but because they did not comply with the conditions of it.

We wish not to detract an atom from the correctness of the narrative, but with the ideas we have received of the jealousy of an oriental Sultan, it is matter of astonishment that a German gardener should have the means of introducing an European stranger, into such a palace of seclusion, even if he were an eunuch; or that he should have the courage, however bribed, to employ these means at the hazard of his life;—and this, while the Bostanighis or inferior gardeners are represented as sitting within the portal of his lodge.

We do not wonder at the hesitation of M. Preux (a French artist whom Dr. C. carried with him to take sketches within the walls) to become one of the party on this occasion; but lament that these sketches never came into Dr. C's hands, since they would equally have contributed to establish the veracity of the author, and to gratify the curiosity of his readers. But the mention of the artist's name is a guarantee for the conscious integrity of Dr. Clarke; he would have introduced no other person into his narrative, unless he had been fearless of contradiction.

Such an adventure could not have been accomplished without the concurrence of some fortunate escapes; for the great door of the quadrangle, by which they entered into the summer residence of the Sultanas, was locked, while the party was surveying the apartments in the interior; this difficulty was surmounted by forcing the lock with a stone, and the noise drowned by the obstreperousness of a flock of geese. Neither was the danger less while they were viewing, through the windows, the chamber of the garden of hyacinths: for a black eunuch entered the room, though fortunately his attention was diverted from the windows;—below the sill of which the party immediately dropped, and escaped observation.

We can hardly reflect on these circumstances without shuddering, for discovery would have been attended with instant death to the whole party; and though the temerity of Dr. C. escaped unpunished, we cannot help trembling for the fate of the German gardener, if this work should ever reach Constantinople, and fall into the hands of a French agent on the spot.

Suppose a spirit as prying, and alert as Sebastiani to get hold of this volume; would he not immediately apply to the reis effendi, and suggest to him that his Sultan's most sacred retirement was exposed, and betrayed by his German gardener? that the English were a busy, inquisitive people, penetrating into the recesses of the Haram: and perhaps in an unguarded moment enabled to approach his person, for a wicked pur-

purpose? Surely this is no unreasonable surmise;—and if the discovery were actually communicated, nothing more likely than this to render the English odious to the sovereign and his people at the seat of government, and to operate against their interests throughout the Levant.

We shall not particularize the remaining observations made by the author during his residence in the capital; there is novelty in many of them, and good sense in all; but we will now follow him down the canal of Constantinople, across the sea of Marmora and into the straits of the Hellespont; and as he made little stay any where, till he came to the Troad, we shall notice nothing till his arrival there, except that a degree of credibility accrues to the story of Hero and Leander by a recent experiment;—for Lord Byron swam across the strait \* from a spirit of adventure, as resolutely as Leander did for the reward of love †.

Arrived at the Troad, we have an interest in discussing a question, which has been much agitated from the time of M. Chevalier's first publication on the subject, to the present day. In our controversy with Mr. Bryant, in our review of Mr. Morritt's work, of Captain Francklin's, and above all, of Mr. Gell's elaborate disquisition, we have always maintained the same opinion; and though we are still open to conviction, we must say, with all respect to Dr. Clarke, that he has not at all convinced us of any error. He does not appear sensible, that it is impossible to remove all the difficulties in which the question is involved, or he persuades himself that his hypothesis will remove them. We have never ventured to affirm that M. Chevalier had obviated all objections, or that the whole of what he has advanced was tenable in every point. A scene placed three thousand years ago, a country torn by earthquakes, a coast liable to accretion or diminution, must present a variety of difficulties, which it may be now impossible to conquer; but that M. Chevalier's plan does obviate more of these, and accord more with

\* 'Αγάρρουν Ἑλλήσποντον.

† Lord Byron describes this adventure in a burlesque poem, subjoined to Childe Harold. 8vo. edit. p. 218. But the adventure was not performed with impunity; for, comparing himself with Leander the poet says:

“ 'Twere hard to say who fared the best;  
Sad mortals! thus the Gods will plague you!  
He lost his labour, I my jest;  
For he was drown'd, and I've the ague.”

Homer than any other yet produced, is all that we have to offer in its favour. Learned and good as Mr. Bryant was, he was the only intemperate adversary with whom we ever had to cope. We never retaliated, but treated him constantly with the respect due to his worth and abilities. The same decorum we shall observe with Dr. Clarke, we shall controvert the system, but respect the man. His system we cannot admit, because we coincide with his opinion in one point only, which is, that when the Trojans advanced from Troy to meet the enemy, their right was towards the Simois, and their left \* upon the Scamander. To what rivers, as they appear at present in the country, those names are to be applied, is the question now to be determined.

Dr. Clarke sets out with a declaration, "that all the maps which we have of the country, are so erroneous, that to this day they are a disgrace to our geographical knowledge." (P. 78.) After this, the least we could expect, was, that he should have given a plan in detail, to ascertain and correct the mistakes of others. But instead of this, we have only a slight sketch, which does not accord with his own text, and is so incorrect, that we cannot reconcile it to any one account ancient or modern. It does not agree with his own text in the position which he has given to the field of action; (*Θρωμας πεδίου*.) It does not correspond with Pliny, who states the interval between Sigeum and Rheteum at thirty stadia, where the scale of the sketch makes it forty-six; and in this respect, Pliny is nearly in harmony with the moderns, for the maps both of Kauffer and Count Choiseul make the distance short of three miles, while Dr. Clarke makes it more than five. To account for this discordance we can only conjecture that it was convenient to the system which is here assumed, to increase the distance as it is laid down in the sketch, between the mouth of the Mender, and the tomb of Ajax; by which he finds room for the encampment of the whole Grecian army. But there is a misfortune attending this assumption, which is insurmountable, because if that were true, the Greeks would not pass Dr. C's own Scamander, to arrive at his own Troy, but they must cross his own Thymbrius only. Now it is certain, that whatever river in the whole plain may be assumed for the Scamander, it must be a Scamander that lies between the Greek camp and Troy; as every battle recorded in Homer proves that the Scaman-

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\* "On the left of all the war, he [Hector] fought beside Scamander." Clarke p. 108. Il. A. 498.

der was passed either by the Greeks or Trojans before they could come to an engagement.

A still greater disagreement between the text and the sketch appears at page 103; where the author says, "that at new Ilium two rivers are seen flowing down, one towards Rheteum, and the other towards Sigeum;" but no such rivers appear in the sketch, and he must have seen with the eyes of Strabo to discover them; for Strabo certainly does affirm this; which makes us conjecture that Strabo himself never examined this country personally, but that he saw with the eyes of Demetrius Scepsensis. Of this more hereafter.

That an author, convicted of these inaccuracies, should condemn the maps of all former travellers together, indicates some want of reserve, and some failure of respect to the enlightened visitors who have been on the same spot.

Mr. Wood, and Dr. Chandler\*, who wrote before M. Chevalier's hypothesis appeared, are excusable for adopting their different systems; but are the accurate plans of Mr. Hawkins, and Mr. Gell, is the map of an engineer, such as Mr. Kauffer was, to be charged with palpable delusion, as they are at page 97? or their descriptions reprobated as supporting the wildest theories, founded on the Scamander of M. Chevalier?

If Dr. Clarke's present volume should come to a second edition, we hope that he will retract this intemperate censure, and content himself with maintaining his own hypothesis. To prove that tenable, will be no easy task. For out of all the rivers in the Troad, the Califat Osmack which he has assumed for the Simois, is the least qualified to be advanced to that honour. He calls it himself "a *small* and almost *stagnant* river," (P. 94.) "a stream that can hardly be said to flow," (P. 96.) "hitherto unnoticed by former travellers:" (P. 94.) Can this be the Simois of Homer which swept away trunks of trees and stones in its course? (P. 314.) Let us however for a moment suppose that the Scamander of Strabo and Dr. C. is the true Scamander of Homer, what must be the consequence? Dr. Clarke allows that the left of the Trojan army was on the Scamander; the right therefore of the Greeks must be on the same river, if then they crossed this river on their right, as they did twice†, on that day, when the long battle (as it is termed by the grammarians)

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\* As Dr. Clarke takes the Califat Osmack for the Simois, so Dr. Chandler takes the Thymbrius.

† Twice in advancing.



occurred, they must have advanced \*, not to Dr. Clarke's Troy at the village of the Ilians, but to Bounarbashi, the Troy of M. Chevalier. The alternative is absurd; but any way, and every way, it is fatal to Dr. C's hypothesis. It is absurd, because Dr. Clarke allows that his own Scamander is two hundred feet wide, and so deep as to endanger his own passage on horseback, (P. 107.) while yet the Greeks must have past it, once in the morning when they advanced to attack the Trojans; a second time when they retreated before Hector; a third time when they advanced again under the command of Patroclus; and a fourth time when they retreated with his dead body to the camp. This, with the actions which took place, with the ground marched over, with the breadth of a river almost unfordable, with the different advances and retreats, must render the account of Homer not merely improbable, but impossible.

The whole intricacy of these transactions arises from the original mistake of Strabo or Demetrius Scepsensis, who maintain, that the largest river in the plain is the Scamander of Homer. But this river rises according to Mr. Wood, twenty-three miles up in the country; according to Dr. Clarke, forty miles: (P. 120.) and yet at the springs of this river, we must place the Troy of Homer. If so, the Greeks marched four times forty, that is, an hundred and sixty miles in one day, besides four times crossing a dangerous ford two hundred feet broad: and after all, when arrived at the source, there is only one † spring where there ought to be two, (P. 145.) and this source is in the face of a mountain surrounded by mountains, which admit of no race like that of Hector and Achilles; and consequently, this is not the source of Homer, nor his race ground, nor his Scamander.

But in regard to the two springs of Scamander, Dr. Clarke asserts, that we are all in the dark, and none of us able to construe Homer. He maintains, that Homer's are not *the* two springs of the Scamander, but two springs falling into the Scamander, and he then adduces the version of Cowper as the only true rendering of the Poet,

“ And now they reached the running riv'lets clear,  
Where from Scamander's dizzy flood arise  
Two fountains.”

\* See Dr. Clarke's Sketch.

† Mr. Wood found two springs, and Dr. Clarke does allow a second, one hundred and fifty yards lower down. The upper one he adds, is the coldest in the country, the lower one of the same temperature with that at Bounarbashi, that is 62° Fahrenheit.



We congratulate Cowper on the discovery, that rivers do not rise from their fountains, but fountains from rivers. Notwithstanding his authority however, we must observe, that besides the expression of *δοταὶ πηγαί*, the Poet uses the term *κρυά*, (X. 147.) and the Scholiast remarks, that although he supposes *κρυά* here to mean, the place where the women washed their garments, still the original word in its primary signification expresses, not a spring in general, but the source of a river, *κρυά*, *κρυά*ς μὲν αὖ ἀρχαὶ τῶν ῥευμάτων. Now we prefer the primary sense of the word; and Dr. Clarke may make what use he pleases of the washing place. It is a coincidence of some little importance, that the women of Bounarbasli (Chevalier's Troy) still wash at these springs. Dr. Clarke himself allows that this is no ordinary business, but to this day attended with pomp, ceremony, and song. (P. 112.) It is of some importance that he allows the spring at the principal fountain, to be warmer by sixteen degrees than the external air. (P. 111.) But of this we make no great account; for if we can prove the general correspondence of Chevalier's Scamander with the Scamander of the Poet, it is all that can be required after a lapse of three thousand years.

Now the Simois of Homer is an impetuous river, rolling down in its torrents, from the mountains, stones and branches\* of trees; such is the Simois also of M. Chevalier, and when Dr. Clarke passed this stream at the ford, his own account is, "in certain periods of the year, it inundates all the neighbouring territory, the marks of such an inundation caused by the branches of trees, reeds, and rushes left by the water upon the land, were visible a considerable distance from its banks." (P. 107.) Is it not astonishing that Dr. Clarke should not discover, that this must be the Simois of Homer, which has not a feature of that insignificant stagnant water, the Califat Osmack, and that even the authority of Strabo cannot convert it into the Scamander of the Iliad?

Dr. Clarke has printed Homer's *μέγας ποταμὸς βαθυδίνης*, (Y. 73.) triumphantly in capitals; on which we have only to observe, that whatever may be the force of *Μέγας* it can only be relative; we will not argue, that in this passage it is applied to Xanthus as a river God, for this would be styled a distinction without a difference; we will not build on the

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\* Φιτρῶν καὶ λείων. Φ. 314. Φιτρῶν Scholiast, κορυμῶν stumps or fragments of trees born down by the violence of the flood. Dr. Clarke has sunk all these evidences in a sweeping note, (P. 108.) where he says they prove nothing.

μικρὰν λίβαν of the Scholiast, (the *little drop* of water which Hercules converted into a river) further than to show, that the ancients looked for a small stream, as well as M. Chevalier. But we do most resolutely maintain, that the *magnitude* of the river must be proportionate to the tree which made a bridge over it. That is, the Scamander of Homer must be twenty or thirty feet wide, to correspond with the tree; or the tree must be two hundred feet long, to agree with the Scamander of Strabo and Dr. Clarke.

The Scamander of Homer may be subject to inundations, for Achilles was involved in one; but its general character is that of a perennial rivulet, yet so rapid that the epithet of *divḗis* might well be applied to it. It is surprising that Dr. Clarke did not discover this, when his own description of the Bounarbashi states "that the main spring throws up as much water as the famous spring at Holywell in Flintshire, and that its surface seems *violently boiling*." (P. 111.) Is not this visibly the *Ξάνθος βαθυδινῆis*? and yet deep as the eddies are, they are still pure and limpid; (*ἀργυροδίνης* Φ. 15 and 130.) and the river itself is beautiful in its course, (*εὐρῆος* Φ. 130.) these are all characteristics of a small lively stream, not one of which accords with the Scamander of Strabo and Dr. Clarke; but all correspondent to the description of Homer and M. Chevalier. We appeal to the evidence of Dr. Clarke himself: for a river that boils and throws up as much water as Holywell, has of necessity all these characters. But this is not all, it must be a stream that flowed in front of the Grecian camp; it must be fordable at pleasure, which Strabo's Scamander can never be; it was actually passed by both armies without difficulty or obstruction; it was passed by Priam with his chariot and his waggon, (Ω. 692.) and consequently the direct road from the Camp to Troy lay through this ford\*. This one circumstance is sufficient to invalidate† Dr. Clarke's position, of the camp between his Scamander and the Rheum; for in the direct road from *his* camp to *his* Troy, *his* Scamander would never be passed at all ‡.

\* When Hector is wounded by Ajax at the wall, he is carried back to the Scamander, and recovered by being bathed or sprinkled with the waters of that stream. Ε. 436.

† See his Sketch.

‡ If we have mistaken Dr. Clarke in his position of the Greek camp, we are ready to retract some part of these inconsistencies; but we are led to this conclusion, by his own words, (p. 82.) where he says, "the position of the Portus Achæorum is most *decisively* marked by the Tomb of Ajax."

The only real objection to the Scamander of M. Chevalier, is, that the Bounarbashi stream does not now join his Simois. This he obviates, by showing that it has been turned by an artificial canal into the Egean Sea; which is confirmed by the testimony of Mr. Gell, Mr. Hawkins, Mr. Morritt, and the engineer Kauffer; but Captain Francklin goes further, for in tracing the original channel, he came to a bridge, under which this channel must have run in its regular course to the Simois, and he adds a conjecture, that some oozing water may still pass this way in an inundation. Dr. C. himself seems not to reject this original channel, for he admits the representation of it into his sketch, which is an evidence at least that he thought there were some grounds for its existence.

The general suffrage of travellers, who have visited the Troad since M. Chevalier's publication, has been in favour of his theory; but it has been opposed by Mr. Bryant, who was never on the spot; by Professor Carlisle whose observations were never published, and by Dr. Clarke in his present publication. In answer to him, we are no further obliged to defend this theory, than to maintain that it lessens the difficulties, which his system contributes to augment. The first requisite was to find a plain adequate to the daily transactions of two great armies, and there is no such plain throughout the whole Troad, except that between the Simois and Scamander of M. Chevalier. This is styled *Θρώμας* by the Poet; now there is no such plain where Dr. Clarke has placed the scene of action, and what is worse, he has fixed his *Θρώμας* on the right side of his Simois where it could not be, if all the battles were fought between the two rivers as Homer asserts they were. Again, he renders *Θρώμας* by the term *mound*.

But this is not all, for the ground where Dr. Clarke has placed his *Θρώμας*, is as well known to preceding travellers as to Dr. C. It appears in several of their maps as broken, rugged, and uneven; Dr. C. styles it a *mound*; but a mound, or broken surface little practicable for infantry, must be totally impracticable for the chariots, which were the cavalry of Homer. These are described as bounding, advancing or retreating without impediment, wherever this *Θρώμας* is to be placed. Neither is the term properly rendered by a *mound*; it is understood by Hesychius, and Stephens as rising ground from which you obtain a prospect;—it is derived by them from *Θόρω*, *Θορέω*, and *Θρώσκω*, all expressive of \* quick motion, to bound, to leap, to trample, to advance;

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\* *Θρώσκουσιν κύαμοι*, N. 589. *Οἷσι*, O. 314. *Ἰχθυῖς*, Φ 126. *Ἀντὶς καλῆτιζεν θρώσκων ἄλλοις ἐπ' ἄλλοις ἀμείβεται*, O. 684.

its correspondent term in the scholiast is ἐπιπνδάω, ἀλλομαι, ἐφάλλομαι. (Δ. 177. Ε. 772.) the true signification of the word therefore expresses probably the ground rising from the Grecian camp up to the city, beaten, and trodden in the daily engagements of the two armies, and hence \*Θρώσιμος πεδίου the rise of the plain.

At the head of this plain, near the village and springs of Bounarbashi, M. Chevalier has fixed the site of Troy, but the ascertaining of this position is accompanied with great difficulties; the principal is its distance from the coast. The best solution of this would be some certain proof of the accretion of the shore on the Hellespont. This may be presumed from Strabo, and is maintained by different travellers; but proved or not, Dr. Clarke's theory of fixing Troy at his village of the Ilians, affords little relief to the question, for a measure taken from that village to the mouth of the Mender is not six stadia shorter, than the distance from the mouth of the Mender to Bounarbashi.

Another difficulty arises from Homer himself; for in the Iliad it is said, ἐν πεδίῳ πεπόλιστο πόλιν, the City was built in a plain; in the Odyssey we find that a proposal was made to draw the wooden horse up to the Citadel and to throw it down the precipice. In order to reconcile this contradiction, several who have visited the ground coincide nearly with Mr. Chevalier, in bringing the walls down to the plain

ἐνθα μάλιστα

\* Ἀμφατός ἐστι πόλιν, καὶ ἐπιδεσμον ἔπλετο τεῖχος. Z. 434.

and placing the citadel on the hill beyond it, which actually does fall down with a precipice to the Simois. Mr. Gell has so happily illustrated this, that his theory amounts to every thing but proof direct; still we leave this question undecided; for although this site accords with Homer in its proximity to the springs of the Scamander, it does not correspond with the flight of Hector round the city; a point which M. Chevalier has laboured most abundantly, but not to our complete satisfaction.

Has then Dr. Clarke effected what his predecessors have attempted in vain? far from it; his removal of the situation from Bounarbashi to his village of the Ilians is attended with every difficulty, that is presented by the plan of M. Cheva-

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\* Θρώσιμος, ὕψηλός τόπος ὅθεν ἐστὶ ΚΑΤΑΘΟΡΕΙΝ καὶ πηδῆσαι.  
Scholiast, γ. 3.

lier; and his sketch gives no detail of the country, no view of the ground, no certain limits of a plain, no river for a *boiling* and *eddying* Scamander, but a small stagnant brook. His site of new Ilium we likewise object to most decidedly; for Strabo places it between his Scamander and his Simois, while Dr. Clarke who has the same Scamander, places it between his Simois and his Thymbrius. With this we are not concerned, but we must be allowed to say, that much more accuracy was expected from a writer who stigmatizes all former systems with the appellation of the wildest theories.

Another question we are compelled to leave undecided, with great regret; that is, the extent of the Grecian camp on the shore of the Hellespont. Homer informs us that it reached from cape to cape, but because he has not given these two capes the name of Rheteum and Sigeum, Dr. Clarke has confined the limits of the encampment between the mouth of the Mender, and the tomb of Ajax, or Rheteum. But there must be two capes

πλήσαν ἀπάσης

Ἡϊόνος τόμα μακρὸν, ὅσον συνέργαθον ἄκραι. Ε. 36.

and as there is no Cape in Dr. Clarke's sketch at the mouth of the Mender, we have a right to ask, why he annihilates one of the *two* that the picture of the poet presents?

But this is not the difficulty we are unable to resolve; it is the extent of ground occupied by the camp which we cannot ascertain; for if the issue of the Mender (that is, the united stream of the Simois and Scamander) fell into the Hellespont, where it now does, between the two capes, it must have divided the right wing of the army from the left; and this, with a volume of water unfordable. Of this we find no trace in Homer, no mention of the obstruction when the wall was built, no interruption of communication in a single instance. We know that the army was straitened for room,

Στείνοντο δὲ λαοί, Ε. 34.

We know that the ships were drawn ashore, not in one line, but in several rows; we know that an open space was left between the ships and the wall; but straitened as they were, we know not how to place the camp between Sigeum and the Mender, nor between the Mender and Rheteum; in neither case should we have the two capes of Homer. This creates a difficulty insuperable, unless the mouth of the Mender could be carried, in Homer's age, to the east of Rheteum;—a supposition which no change in the coast seems to justify; and

and which the ground east of Rheteum does not permit us to assume. To reconcile this inconsistency, the talents of Dr. C. would have been worthily employed; instead of which, he has amused his readers with a declamation against the inaccuracies of all former maps, and a frigid want of deference to the opinions of all the enlightened travellers who have preceded him. We hope that either Dr. C.'s volume or these remarks may meet the eye of Mr. Gell, and that one or the other may induce him to give such an answer as we are not qualified to construct,—such as can be rendered with propriety, only by those who are conversant with the country.

We shall not at present follow Dr. C. farther on his progress, except merely to notice his ascent to Gargarus, and his visit to Eski Skapsu, the Scepsis of the ancients, the abode of Demetrius Scepsensis, to whom we attribute all the confusion which has been thrown upon the Iliad of Homer. The ascent to Gargarus appears to have been executed with the same intrepidity, as was requisite for penetrating into the Haram of the Sultan. But the traveller confesses, that others had arrived at the same pinnacle with less danger, and possibly by an easier path; Mr. Walpole he quotes himself, and we know that Captain Francklin advanced to the identical summit without alarm; but the description of the scenery around, is coloured with the same enthusiasm, as inflamed the spirit of M. de Saussure, after having attained the pinnacle of Mont Blanc, nothing but the pencil of Homer is wanting to display the beauties of the picture.

We may hereafter have a word to say to Dr. Clarke, in respect to Mount Calvary, and the slaughter of the Turks at Jaffa, but in general his researches are so well directed, and his observations so just, that we hope to travel in his company with pleasure, and conclude our journey as all fellow travellers ought, with mutual harmony and good humour.

*(To be continued.)*

ART. II. *The Life of William Waynflete, Bishop of Winchester, Lord High Chancellor of England in the Reign of Henry VI. and Founder of Magdalen College, Oxford; collected from Records, Registers, Manuscripts, and other authentic Evidences, by Richard Chandler, D. D. formerly Fellow*

*Fellow of that College.* 8vo. 428 pp. 18s. White. 1811.

THE commemoration of benefactors and founders is among the most honourable employments of the pen; it is a tribute of gratitude which honours those who pay, no less than those who receive it. Dr. Chandler, himself a distinguished member of Waynflete's College\*, was a person whom it well became to celebrate the founder; and it appears that this Life was so far finished in 1791, as even then to be read and approved by Bishop Horne. Why it was not then completed and given to the public, we are not informed; but as years went on, the author certainly became gradually less fit for the task, and probably therefore the less inclined to the attempt. He left his papers, however, in the hands of his friend, Mr. Lambert, with an express desire that he would "arrange the notes, and prepare the whole for publication, in the best and speediest manner possible." This has very properly been done, and the work appears in a handsome form, with very suitable and elegant embellishments. The head of Bishop Waynflete, very finely engraved, a view of his monument at Winchester, from which the portrait was formed, and another of the Schoolhouse at Waynflete, were the gifts of Magdalen College, in honour of their founder.

It may seem extraordinary to a modern reader to see the name of a personage, who became not only a Bishop, but Lord Chancellor, accompanied by a double *alias*. Surnames, however, were not fixed in those days as at present, nor is it clear whether Patten or Barbour was the proper name of the family. As to the appellation of Waynflete, which superseded both, it was taken from the place where the Bishop was born, and was assumed when he went into orders.

"It was a fashion," says Holinshed, "in those days, from a learned spirituall man to take awaie the father's surname (were it never so worshipfull or ancient) and give him for it the name of the towne he was borne in." Holinshed, after producing several instances, observes, that this in like manner happened to William Waynflete, *a matter right proveable*. "The usage," adds the biographer, "was certainly common, on taking orders; but

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\* Dr. Chandler published the "*Marmora Oxoniensia*," 1763, "*Ionian Antiquities*," vol. 1, under the patronage of the Dilettanti Society, 1769, and his own "*Travels in Greece*," &c. He died Feb. 9, 1810. See *Gent. Mag.* for that Month.

though



though it probably continued to the era of the Reformation, appears to have fallen soon after into oblivion; for an opinion that the family of William was called Waynflete, had prevailed so strongly, as to occasion Budden\* the labour of some pages to confute it, and to establish a different appellation. He has cited Holinshed, yet seems not aware of the *fashion*, but supposes that the father of William, as the shoots of the generous stock from which he sprung were numerous, had, to avoid confusion, assumed, as *his* distinction, the local denomination." P. 12.

The conjecture was unfortunate, as it does not appear that the father of William was ever called Waynflete; and the same surname, assumed probably in the same manner, frequently appears in the old Episcopal Registers.

The exact year of William's birth is not known, nor can much more be traced of his early history, from the Registers of the See of Lincoln, and similar documents, than that *William Barbor*, was made a Subdeacon in January, 1420, by the style of *William Waynflete* of Spalding: that he was ordained Deacon in March the same year, and Priest in 1426†. We may conjecture, therefore, that he was born towards the end of the 14th century: probably between 1390 and 1400, and nearer to the latter. It seems to be certain, that he was bred at Wykeham's School at Winchester, where he was afterwards appointed Master; and that his first ecclesiastical preferment was the Mastership of St. Mary Magdalen's Hospital, near Winchester, of which the ruins are still visible. From this situation, it is probably conjectured, arose his attachment to that Saint, whose title he afterwards bestowed on his Hall and College in Oxford. The ability he displayed as Master at Winchester led to his removal to the King's new School at Eton. When he had been Master there about three years, he was promoted to be Provost. This happened in December, 1443. On the death of the Bishop of Winchester, Waynflete was recommended by the King as his successor, and elected accordingly. This was in April, 1447. To what extent the Pope was active in this nomination, has been matter of dispute, but it is certain that he opposed no obstacle.

The University of Oxford was at this period in a very depressed situation; but the filial regard of Waynflete for the

\* His first biographer, who wrote in Latin.

† By what error he is named as an Acolyte, several months after he was Subdeacon, we cannot guess; probably the date of the year is misprinted.



place of his education, soon induced him, after his elevation, to extend to it his protection and patronage. In 1448, he obtained a royal grant, empowering him to found a Hall\*, to be called after St. Mary Magdalen, with licence to endow it, to a certain extent. In 1456, after being constantly employed in affairs of state, he was advanced to the dignity of Lord High Chancellor. In 1557, he is named in the King's writ with the Archbishop of York; where it is expressed that the King knew the industry of each of these persons, as approved in arduous affairs, and also his discretion, and tried fidelity. Of the precise time during which he held the seals we have this account.

“ Mistakes have been made respecting the time when Waynflete became and ceased to be Chancellor. Budden relates, it was the common belief that he was appointed as soon as he was a Bishop; and some have continued him near nine years and a half in office. We have seen that he held the seals only from the 11th of October, 1456, (35 Hen. VI.) the tenth year of his consecration, to the 7th of July, 1460, about three years and three quarters. His conduct in resigning at so critical a juncture, exposed him to suspicion, calumny and censure. Disloyalty or languor in the cause of Henry was imputed to him, or he was represented as balancing between the two parties, and waiting the issue. He was comforted, however, by the entire approbation of his royal patron, who, in a letter to Pope Pius II. written in November following, while he was in custody of the Yorkists, bore ample testimony to his innocence, his meritorious services, and unblemished reputation; at once furnishing a striking instance of his own justice and generosity, and of his regard for Waynflete, who could not fail, on his part, to be deeply penetrated with a lively sense of the kindness, and the affliction, of so condescending, so benevolent a master.” P. 106.

The royal grant, permitting him to found a College in Oxford, was passed only about three months before he became Chancellor, in 1456. In all the dreadful convulsions of that miserable reign, Waynflete, though a zealous Lancastrian, and personally attached to Henry VI. was certainly respected by the Yorkists, and sometimes appears to have been in favour even with Edward IV. who confirmed the grants made to his College, and added licences of mortmain. The foundation stone was consecrated on May 5, 1474, and when the College was ready to receive them, the Scholars of the Hall were transferred to it. The progress of the Col-

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\* This has no reference to the present Magdalen Hall.

lege cannot here be detailed, but the reasons assigned by Waynflete himself, in the beginning of his statutes, for founding a College rather than a Monastic Society, are worth transcribing.

“ He relates that he had carefully inspected the traditions of the ancient fathers, and the various approved rules of the Saints; and that he had been grieved, on a survey of their numerous professors, to find the institutions no longer observed, as formerly, according to the intention of the founders; that, disturbed on this account, he had seen clearly, it were better for him to dispense his temporal goods with his own hands to the poor, than to appropriate and confirm them in perpetuity to the uses of the imprudent, bringing danger on the souls of many, by their violating his ordinances: but, after long wavering, and most devoutly invoking the divine assistance, he had fixed his eyes inflexibly on the affording of aid and relief to poor scholars, clerks, living in the schools; with a firm hope that men of letters and science, fearing God, would, before others, observe his statutes; and had finally determined to lighten the burthen of their necessities, by lending to it the assistance of compassion, to the best of his ability. With these sentiments, confiding in the great Maker of all things, who knows, directs, and disposes the wishes of those who trust in him, he resolved, out of the goods which the favour of his plenitude had bestowed on him in abundance, to establish, by royal and apostolic authority, one perpetual College, to be called St. Mary Magdalen College, in the University of Oxford, for poor and needy scholars, clerks, who should be required to study, and make proficiency in divers sciences and faculties, to the glory and honour of Christ, his Virgin-mother, the blessed St. Mary Magdalen, St. John Baptist, the Apostles Peter and Paul, St. Swithin the Confessor, and the other Saints, patrons of the Cathedral of Winchester, and of all Saints, for the maintenance and exaltation of the Christian faith, for the profit of the church, and for the augmentation of divine worship, and of the liberal arts, sciences, and faculties.” P. 182.

Among his benefactions to the College, a library of books was one, even the description of which, as his biographer observes, if it had been preserved, would now be of the highest curiosity and interest. After arranging all things for his College to his mind, and disposing of his property by will, Waynflete died in 1486, which, if we have conjectured rightly about his birth, must have been at an age unusually advanced. We cannot suppose it to have been less than 90. The short character of him, drawn up by his biographer, is most highly to his honour, and appears to be no less correct.

“ I have met with no accusation of, or reflection on Waynflete,”

state," says he, "which I have not produced into open view. Humane and benevolent, in an uncommon degree, he appears to have had no enemies, but from party, and to have disarmed even those of their malice. His devotion was fervent without hypocrisy; his bounty unlimited, except by his income. As a Bishop, he was a kind father, revered by his children; as a founder, he was magnificent and munificent. He was ever intent on alleviating distress and misery. He dispensed largely by his almoner to the poor. He enfranchised several of his vassals from the legal bondage to which they were consigned by the feudal system. He abounded in works of charity and mercy. Amiable and affable in his whole deportment, he was as generally beloved as respected. The prudence, fidelity, and innocence which preserved him, when tossed about on the variable waves of inconstant fortune, during the long and mighty tempest of the civil war, was justly a subject of wonder to his biographer, Dr. Budden. It is remarkable, that he conciliated the favour of five successive sovereigns, of opposite principles and characters, and that, as this author tells us, the kings, his benefactors, were, by his address in conferring obligations on them in his turn, converted from being his creditors into his debtors." R. 229.

This satisfactory account of the founder of so noble a College must be acceptable not only in Oxford, but to the world at large. It has a valuable Appendix of documents, confirming the narrative, and we can only regret that the author did not live to finish and enjoy the credit of his own work.

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**ART. XI.** *Observations in Illustration of Virgil's celebrated fourth Eclogue.* 8vo, 458 pp. 15s. Millar. 1810.

**WE** have no sort of hesitation in pronouncing that this book presents to the classical world a luminous and complete DISCOVERY; happily imagined and no less clearly illustrated. Why then, it may be asked, have we not sooner announced it?—plainly for this reason, because we had not read it. If any one think this a reproach, let them only recollect how many books we have read and analyzed since this was published. If the book, which happened to lie overwhelmed by others of more bulk, turn out at length to be of peculiar excellence, that circumstance ought not to be made a subject of reproach, for before the book was read how could its characteristic merits be devised? Be this as it may; if we have been in a fault, or in an error, we are

now ready and desirous to repair it. We trust that we have not committed another, in affixing the name of Mr. Penn to it, since, though it does not appear in the book, it is given to him by universal and uncontradicted report.

As the necessary arguments and proofs accompanying this discovery, have extended it into a volume, the general intention of which does not at once appear, we shall make it our business to give the results, in as clear a manner as we can, leaving those who are desirous of further illustration to seek it in the book.

The important discovery then is this. The fourth Eclogue of Virgil, the finest of his smaller works, is written IN CELEBRATION OF AUGUSTUS. Whom was Virgil so likely to celebrate, in the most exalted and enthusiastic style of encomium? Certainly no one. How then has this discovery been made? As all discoveries are made, by the plainest and most natural process. By observing in what terms Virgil makes the same Sibyll, whom he here introduces, celebrate Augustus, in another part of his works; where she points him out, in these remarkable terms:—

“ Hic vir, hic est, tibi quem promitti sæpius audis,

AUGUSTUS CÆSAR, Divum genus, aurea condet

Sæcula qui rursus Latio, regnata per arva

Saturno quondam.”

*Æneid. VI. v. 792.*

Indeed! and what is the person predicted in the fourth Eclogue to do? Exactly the same. To bring back the golden age to Italy, and to rule the world in peace. But how can this be applied to Augustus in the fourth Eclogue, entitled POLLIO, since he was nineteen years of age in the consulship of Pollio to which the poem refers? By another step almost as clear and simple; by making the whole eclogue, excepting the four introductory lines, the supposed prophecy of the Cumæan Sibyl; which Sibyl, as we have just seen, describes Augustus almost in the same words in the *Æneid*. Thus is every difficulty removed as to the person, except that material one, why was the Consulship of Pollio so particularly worthy of celebration, with reference to Augustus, or, as he was then, Octavius?—To this the answer of Mr. Penn is as complete, and satisfactory as possible. Because during that Consulship Octavius made with Antony the PEACE OF BRUNDISIUM; by which he was formally established as Lord of all the Western world, and consequently commenced his Saturnian reign in Italy.

Such is, in the most comprehensive mode of description, the luminous discovery of this ingenious author: a discovery, which

which by removing all obscurity from one of the finest poems extant, enables us, and all who shall hereafter read it, to enjoy its beauty with tenfold satisfaction. That the notion is strictly correct, we have hardly the shadow of a doubt. That Virgil, who celebrated Augustus so nobly in the opening of his third Georgic, who made him, in a manner, the hero of his *Æneid*, should also dedicate some encomium to him in his *Bucolics*, is of the highest probability: and that he has done so, in the most admirable manner, will in future be clear, when the opinion here proposed shall be, as it deserves, generally adopted.

That there are difficulties attending this hypothesis cannot be denied, but they are not such as ought long or greatly to impede its reception: they may indeed properly be called minor difficulties, compared with the much greater obscurities which vanish on adopting the new interpretation. In the first place the transition, from the introduction of the poet to the supposed speech or prophecy of the Sibyl, is undoubtedly very obscure. The prophecy begins, according to the present commentator, with the 5th line, but there is nothing whatever to mark such a change. Let us view the passage:

*Virg.* "Sicelides Mose, paullo majora canamus;  
Non omnes arbuta juvant, humilesque myricæ,  
Si canimus sylvas, sylvæ sint consule dignæ,  
Ultima Cumæi venit jam carminis ætas.

*Sibyll.* "Magnus ab integro sæclorum nascitur ordo,  
Jam redit et virgo, redeunt Saturnia regna," &c.

In the parallel instance from Horace, of the prophecy of Nereus, there is not equal obscurity; though there, as well as here, no speech is announced. Much more in point is the instance from Tibullus (Lib. 2. El. 5.) where Heyne has also conjectured a prophetic speech of the same Sibyl to commence: and here also Critics in general had not suspected such a transition to be made, till Heyne suggested the idea, though at the end of the passage, it is plainly declared by the words, "*Hæc cecinit vates*," &c.

In another part of the Eclogue, powerful as is the illustration of "*tam longæ vitæ*," from applying these words to the Sibyl, whose life was so miraculously long; yet to us there is a difficulty in making her wish to celebrate past actions as a poet. It seems inconsistent with the character of the Sibyl. This, however, is not insuperable.

To some it may seem an objection, that this interpretation was never suggested before, concerning an eclogue so much admired, and on which so many eminent authors have written.

The

The answer of the author to this, is highly satisfactory. No remarks upon this poem earlier than the age of Constantine and of Servius the grammarian, are now extant. By that time the true interpretation was lost among the heathens, and the Christians had begun too exclusively to view in the eclogue, the similarity to the scriptural prophecies. How the true interpretation should ever have been lost, is a question we know not how to answer, but the fact appears to be so. But after all the difficulties that can or cannot be solved, in Mr. Penn's explanation, there are some things so strong in its favour as to outweigh every thing on the contrary side. Among the strongest testimonies of this sort, the three lines following appear to us predominant, though not so marked, that we recollect, by him:—

“ Ille Desine vitam accipiet, divisque videbit  
 Permixtos heros, et ipse videbitur illis;  
 PACATUMQUE REGET PATRIIS VIRTUTIBUS ORAEM.”

Here we have the deification both of Julius and Octavius, expressly stating, that the latter shall be made equal to the former, “he shall be as great a spectacle to them as they to him;” and not only this, but the very peace just concluded in Pollio's consulship is marked, and that sway over the world, in which he was to emulate his father. To whom in the world but to Augustus could these things be applied by Virgil? Who else, in his day, governed the world, as a father (by adoption) who had done the same? Could these things be applied to a son of Pollio's, or of any other person? These questions seem to us unanswerable, except by a confession of the truth of the new interpretation, which might stand almost exclusively on the foundation of these lines. The exact sense of them, in their most material parts, seems to be expressed in a single line of Manilius, openly addressed to Augustus:—

“ Concessumque patri mundum, Deus ipse, merens.”

Ovid, who carries his flattery to a greater extravagance than his contemporaries, as he did his other thoughts, gives divinity to Julius, only that Augustus might descend from a Deity,

“ Ne foret hic igitur mortali semine cretus,  
 Ille Deus faciendus erat.” *Metam. xv. 760.*

But still, it is the same set of ideas, and a God descending from a God is the picture presented in all these encomiums.

Thus

Thus far have we stated the discovery of this author in our own way, totally departing from the order which he has observed. This we have done merely to place the subject before the reader in a new light, for the order employed by the author is, for a regular dissertation, extremely good: He begins by stating all the former hypotheses on the subject, showing their failure, and very clearly explaining the causes of it. He then proceeds to state his own opinion, and afterwards to confirm and illustrate it by historical circumstances. So far all is well; and if the commentator had possessed the temperance and self-command to pause here, or to subjoin only a general conclusion, his work would have obtained for him an eminent rank among classical commentators. But unfortunately, in his sixth and seventh chapters he attempts to make particular applications to the notions of judicial astrology, which are so forced and unnatural, so totally unworthy of Virgil, and so impossible in all respects to be received, that he at once degrades his own judgment more than the most angry opponent could have degraded it. With the same openness with which we have commended his first idea, and the arguments adduced in support of it, with the same do we feel ourselves obliged to reject and condemn this part of the book.

He produces indeed abundance of learning upon the subject, and explains some things which in another place might have deserved explaining, such as the ideas of the ancients on horoscopes, and other fancies of judicial astrology; but all this is, in this place, learning thrown away, since it is employed to support ideas perfectly inadmissible. Who can possibly be brought to believe that the sign Capricorn as connected with the nativity of Augustus, and that of the Lion, as adopted by Antony, are alluded to in the two following lines?

“ Ipsæ lætæ domum referent distenta CAPRÆ  
Ubera; nec magnos metuent armenta LEONES.”

Such frigid conceits would expose the poet to universal contempt, instead of that admiration to which he has always been justly entitled. That, in marking the particular periods of the predicted child's age, the fictitious Sibyl might be intended to allude to events which happened in different parts of the life of Octavius, is highly probable. Nor can the lines which point out the remains of guilt under the boyhood of this child, and the breaking out of fresh wars at that time be better explained, probably, than by supposing that they allude to the civil wars between Cæsar and Pompey, who may be the



"magnus Achilles" of the Poet, but, beyond this kind of easy and temperate allusion, nothing is credible. Concerning the more minute applications here attempted, we still agree with Heyne as quoted by Mr. P., "*Adversatur hoc vaticiniorum indoli et naturæ, in quibus summum tantum rerum caput et ipsum factum prædictionem constituit; reliqua omnia sunt phantasmata poetica,*" &c. The fifth and sixth chapters therefore, on which unfortunately the author seems particularly to pride himself, we should be glad to see entirely expunged, as their lamentable weakness counterbalances the effect of the preceding parts which are really strong.

Of the seventh or concluding chapter, we can speak with general commendation. The author very properly points out the various Sibyls from whom the Sibylline Oracles were collected; and among them a Judæan Sibyl, from whom probably the intimation drawn from the genuine Hebrew prophecies, were derived. All this part is sound and good; though we should not lay so much stress as Mr. P. does upon the distinct predictions relating to the rise of the Roman Empire, and the birth of the Messiah. This however is only matter of opinion, and affects not the general principle of interpretation.

The author has with great propriety, prefixed the Eclogue itself to his observations upon it; and he has subjoined a translation of his own, accommodated to his own system. The translation is good in itself, nor should we object to it, except where it is made to allude to his astrological hypothesis, thus "*Jam redit et Virgo,*" which plainly alludes to the return of Astræa or justice, he renders "*the Virgin rules,*" meaning the constellation *Virgo* as predominant in the horoscope of the Hero. It is true, that he allows it to imply the other also; but we cannot be equally complaisant, and must deny the astrological, while we admit the moral, meaning. We shall give a specimen from this part, beginning where he supposes the prediction to begin, from the 5th line.

"It's term attain'd, and reflux to its source,  
Lo! Time's vast tide begins anew its course.  
The Virgin rules; see Saturn's reign reviv'd!  
And a new offspring from high heav'n deriv'd,  
That boy by whom the iron race shall cease,  
And yield the world to golden days of peace.  
O chaste Lucina! thou but speed his birth,  
And lo! thine own Apollo rules the Earth!  
Pollio! thine eye shall see the youth assume  
That proudest glory of his mighty doom;

And.



And the new Age its splendid course shall date  
From the bright epoch of thy consulate !  
Thenceforth, of conscious crime if aught remain;  
Awaken'd mercy shall remit the pain.  
To him a Life, the Life of Gods is giv'n,  
Born to hold converse with the powers in heav'n;  
While, o'er a peaceful and a smiling earth,  
He sways the sceptre in his father's worth."

Probably the eclogue was not written quite so early as this author conjectures, namely, in the very year subsequent to the Consulate of Pollio. It is hardly probable that such high compliments were paid to Augustus till his power was more fully confirmed, perhaps not till after the battle of Actium: but even then his commencement would naturally be dated from the peace of Brundisium in that Consulate. It is but just to say, that several important points of collateral information are well made out in this volume. Such is the double celebration of the Sæcular Games by Augustus in the years of Rome 715 and 787, with the reasons for it, and the consequent establishment of "*tempore prisco*" in the *Carmen Sæculare* of Horace, instead of *tempore sacro*," ver. 4. p. 181. Also the conjectural account of the imperfect state of the Poem of Manilius, and the reason for its being unnoticed by the ancients. The Lions of Antony, as his characteristic badge, seem likewise to be well established\*; though we cannot allow that they are alluded to in the "*nec magnos metuent armenta Leones*." The work is, on the whole, extremely honourable to the talents and learning of the author, and would in our opinion have been much more so, had not his ambition carried him too far; and engaged him to seek interpretations which were not wanted, and cannot in fact be maintained. Had he adhered to his one great point of elucidation, he would have done admirably well, and would have gained much more attention†.

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\* Particularly in page 400.

† We do not observe, in the variety of matters here introduced, any material error, except in quoting "*Dimidium imperium*" twice, in Virgil's imputed epigram, instead of *divisum*. P. 300 and 305. It is not Latin, in that form.

ART. IV. *Philosophical Transactions, of the Royal Society of London. For the Year, 1809. Part II.* 4to. 380 pp. G. and W. Nicol. 1809.

OUR arrear with this important work is still heavy, and the articles which it contains are not of a nature to be passed over in a careless manner.

X. *On Platina and Native Palladium from Brasil.* By William Hyde Wollaston, M. D. Sec. R. S.

It is now about sixty years since Platina was first discovered in Spanish America, and till very lately it was supposed to be a metal peculiar to that country. The researches of M. Vauquelin, however, have shown that it is sometimes to be found in the silver ores of Estramadura; and in the paper now before us we are presented with the analysis of a specimen of this extraordinary metal from the Brasils.

The inflexible obstinacy with which Platina resists the action of fire and the acids, seems to promise, that at one time or other it will prove of the utmost utility in the arts, which renders every inquiry into its nature and properties highly interesting.

The specimen analysed by Dr. Wollaston was in appearance whiter than the Peruvian platina, the grains were rougher, more angular, and evidently fragments of larger masses, but little worn at the surfaces. They appeared to be free from iron and from any admixture of those metals which have been discovered in the Peruvian ore. But they contained a few fragments of native palladium and some gold, which last metal, we believe, is never found in platina brought from Peru.

XI. *On a Native Arsenite of Lead.* By the Rev. William Gregor, communicated by Charles Hatchett, Esq. F. R. S.

The Mineral which forms the subject of this paper was raised in a very rich copper mine called Huel Unity in the parish of Gwennap in Cornwall, it was found at the junction of two small lodes or veins 50 fathoms below the surface.

This ore is mixed with native copper, very rich grey copper, and black copper ore. It crystallizes in hexahedral prisms, generally terminated by a plane, but sometimes by a taper six-sided pyramid. In colour it resembles the Brazilian Topaz, or brown sugar candy. It varies in hardness, but is sometimes

sometimes sufficiently hard to scratch glass. Its specific gravity at a temperature of  $50^{\circ}$  is 6.41.

Exposed to heat upon a gold spoon it melted into a brownish yellow mass, but suffered no further change by ignition. Heated upon charcoal it was rapidly decomposed, arsenical vapors were extricated, and the lead was reduced to its metallic state.

After reducing the ore to a fine powder and decomposing it by a solution of pure potash, (proper precautions being used to prevent the solution of lead by the alkali along with the arsenic acid) the arsenite of potash was decomposed by nitrate of lead, the result was an arsenite of lead consisting of known proportions, and from hence the quantity of arsenic acid in the ore was determined to be 26.4 per cent. The oxide of lead thus deprived of its arsenic by the potash, was then dissolved in nitric acid and precipitated by sulphate of soda in the state of sulphate of lead. Besides these ingredients, the author found that this ore contained a portion of muriatic acid, and small but variable portions of iron and silica. The quantity of muriatic acid was determined by dissolving the ore in nitric acid, and precipitating it by muriate of silver.

From these experiments, which appear to have been conducted with great care and accuracy, Mr. Gregor thinks he is authorized in concluding that the fossil, which is the subject of this paper, is an arsenite of lead; and that the relative proportion of its constituent parts are oxide of lead, 69.76.—Arsenic acid, 26.40.—Muriatic acid, 1.58.—besides a small portion of silica and oxide of iron, or alumina and copper, which are sometimes found in the analysis of this fossil, but which are not essential to it.

“The existence of a minute portion of muriatic acid as a constant ingredient of it, is,” says Mr. G., “a curious fact. And it is still more curious when we consider it in connection with the analogy that, in this particular, it maintains with the natural phosphates of lead.”

*XII. An Anatomical Account of the Squalus Maximus (of Lionæus) which in the Structure of its Stomach forms an intermediate Link in the Gradation of Animals between the Whale tribe and cartilaginous Fishes. By Everard Home, Esq. F. R. S.*

The fish described in this paper was caught in a herring net belonging to the fishermen of Hastings. Being brought to shore on the following day, a drawing was made of it, by Mr. Clift, conservator of the Hunterian Museum; and such parts

parts of it as appeared more particularly deserving of notice were sent to London.

“ The fish is a male, thirty-six feet six inches long, from the anterior part of the head to the longest extremity of the tail, and about nine feet from the extreme point of the dorsal fin to the middle line of the belly. The skin is of a dirty blue, or light slate colour; as rough as a new file, in the direction from the tail to the head, but having a fatty feel in the opposite direction. On the belly the skin is white, thick, and very strong. The mouth is about five feet from one angle to the other. There are six rows of teeth towards the middle of the jaw; but in the other parts they are less numerous. The teeth are small, round, conical, very pointed, and bent a little inwards.” P. 206.

On the bones of this fish Mr. Home remarks,—

“ No part of the skeleton can be said to be perfectly formed bone, although the skull, which defends the brain, the upper and under jaws, and the vertebræ, contain bony matter, the vertebræ, however, in much the smallest proportion.”

The stomach contained several pail-fuls of pebbles, a quantity of mucus, and a small portion of the spawn of an univalve. The liver yielded about three hogheads of oil. No gall bladder was discovered.

“ The *Squalus Maximus*,” says Mr. H., “ appears in many respects to be similar in its structure to the shark, but it differs essentially from it in the form of the stomach, and in that respect forms an intermediate link between the shark and whale. It probably lives on nearly the same kind of food as the whale.”

The author concludes his paper by a comparison of this animal with the *drawing* and *description* of one thrown on shore on one of the Orkney Islands in October, 1808, and called a *Sea Snake*. The comparison is ably drawn and well worth the attention of all believers in *Mermaids* and *Mer-men*. It shows with what extreme caution naturalists should admit of the existence of unusual animals, upon the mere description of ignorant and credulous people.

*XIII. On an Improvement in the Manner of dividing Astronomical Instruments. By Henry Cavendish, Esq. F. R. S.*

“ The great inconvenience in the common method of dividing arises from the danger of bruising the divisions by putting the point of the compass into them, and from the difficulty of placing that point mid-way between two scratches very near together without slipping towards one of them.”

To

To remedy this inconvenience, the late Mr. Cavendish proposed in this paper, that instead of two points to the beam compass, only one point should be used and a microscope be substituted for the other. The method proposed is ingenious in theory, but we fear not likely to be practised with advantage. The paper concludes with three different methods of quinquesectioning an arc.

*XIV. On a Method of examining the Divisions of Astronomical Instruments. By the Rev. William Lax, A. M. F. R. S. Lunds Professor of Astronomy in the University of Cambridge. In a Letter to the Rev. Dr. Maskelyne, F. R. S. Astronomer Royal.*

There never was a period when the division of Astronomical Instruments was carried to so great a degree of perfection as the present. Indeed, if daily instances did not occur to the contrary, one would suppose it impossible for man to divide with any degree of certainty to the ten thousandth part of an inch.

But notwithstanding this *surprising*, and to the credit of our English artists be it remembered, not *uncommon* degree of accuracy, a good observer will always view his instrument with a jealous eye, and hesitate at placing implicit confidence in it until he has proved its excellence. The young Astronomer, therefore, will feel himself under no inconsiderable obligation to Professor Lax for having pointed out a convenient method of so doing.

The Instrument examined by Mr. Lax was a two feet astronomical circle made by Mr. Cary, we believe in every respect similar to the one described by the Rev. Mr. Wollaston in the Philosophical Transactions for the year 1793.

To the circle to be examined and concentric with it a brass arc of rather more than  $90^\circ$  in length is applied.— On this arc slides an upright pillar having a micrometer microscope fixed to it in a slanting direction, by means of which, and one of the microscopes of the instrument, any arc not exceeding  $90^\circ$  may be measured as with a beam-compass. From a comparison of different measures, taken in this way, the mathematician will find no difficulty in deducing the error of each division. To the practical Astronomer, however, we recommend a perusal of the paper itself, of which a correct idea cannot be conveyed in a short abstract.

*XV. On the Identity of Columbium and Tantalum. By William Hyde Wollaston, M. D. Sec. R. S.*

It had long been suspected that Columbite and Tantalite were, in fact the same substance. The paper now before us seems to prove this suspicion to have been well founded.

Having procured a specimen of Tantalite from Sweden, and of Columbite from Mr. Hatchett, and the Trustees of the British Museum, Dr. Wollaston proceeded to compare them together, and found them so similar in external character, that one might easily be mistaken for the other. By analysis also these bodies were found to consist of the same three ingredients, a white oxide combined with Iron and Manganese, in very similar proportions.

“ The products obtained from five grains of columbite, after being heated to redness, were nearly

White oxide	4 grains
Oxide of Iron	$\frac{1}{2}$
Oxide of Manganese	$\frac{1}{2}$

but it cannot be supposed that *properties* deduced from experiments made on so small a scale can be entirely depended upon, although the properties of bodies may be so discerned, nearly as well as when larger quantities are employed.

“ An equal weight of tantalite taken from a specimen, of which the specific gravity of 7, 8, yielded by the same treatment,

White oxide	4 $\frac{1}{2}$ grains
Oxide of Iron	$\frac{1}{2}$
Oxide of Manganese	$\frac{1}{2}$

“ P. 148.

The white oxides from each of these minerals appear to the author of this paper to possess exactly the same chemical properties.

The only striking difference between them is in their specific gravities, which is too great to be easily accounted for. But Dr. Wollaston seems to think that this circumstance must be attributed to a different degree of oxidation, or to actual cavities in the mass of Columbite, or to the state and mode of aggregation.

#### *XVI. Description of a Reflective Goniometer. By William Hyde Wollaston, M. D. Sec. R. S.*

This instrument is subsidiary to the use of crystallography : being intended to ascertain the angular dimensions of the external forms of crystals, or the relative position of those surfaces which are exposed by fracture.

The instrument is well contrived, and is certainly capable of great accuracy; especially when the reflection is made from a distant object. By means of it the ingenious inven-

tor has been enabled to correct a mistake respecting the inclination of the surfaces of a primitive crystal of carbonate of lime, which with great appearance of precision has been stated to be  $104^{\circ} 28' 40''$ , but which he finds to be nearly if not accurately  $105^{\circ}$ , agreeably to the opinions of Newton and Huyghens on that subject.

*XVII. Continuation of Experiments for investigating the Cause of coloured concentric Rings and other Appearances of a similar Nature. By William Herschel, L.L.D. F.R.S.*

In a former paper (published in 1807,) Dr. Herschel had pointed out various ways of producing coloured Rings between surfaces in contact, and has endeavoured to prove that those surfaces alone are concerned in their production. In the paper now before us, he shows by experiment, that their appearance in the form of Rings has been "owing to our having only used spherical curves to produce them."

Having ground one side of a plate of glass into a cylindrical curve, and polished it, he placed it in contact with a slip of plane glass:—a beautiful set of coloured streaks instantly appeared. The broadest of them was at the line of contact:—the colours of the streaks were similar to those in the Rings, and they were in the same manner changeable by pressure as in them. Their order was likewise the same, if we reckon from the line of contact, as with rings we do from the centre. So that these streaks differed in no respect from rings, except in their linear instead of circular arrangement.

Two cylindrical surfaces being brought into contact longitudinally, the streaks appeared contracted, which is precisely the effect produced on rings by the contact of two spherical surfaces.

A double convex lens being placed upon the cylindrical piece of glass "produced a coloured elliptical central part encompassed with gradually vanishing rings of the same figure." By changing the focal length of the lens, the eccentricity of the ellipse was varied at pleasure:—"a lens of 55 inches gave ellipses that were much flattened, and one of 5 inches gave them nearly circular."

Dr. H. then took a large piece of Mica, which had a very glossy but irregular surface; and placing a 34 inch double convex lens upon a small ridge of it, perceived several pretty straight streaks, but wherever the ridge was waving, the streaks were following the same direction. Similar experiments were made upon the irregular surface of island crystal and other substances, all which gave the same results. From these experiments therefore, Dr.  
Herschell



Herschell very justly infers, that irregular curves produce irregular figures.

He next proceeds to show that curved surfaces are required for producing these coloured appearances, and that they cannot be produced between the plane surfaces of two parallel pieces of glass applied to one another.

Having shown that the configuration of the coloured phenomena is to be attributed solely to the form of the two essential surfaces, and offered some remarks on the Newtonian prismatic blue bow, and on a similar prismatic red bow not mentioned by Newton, the author proceeds to explain the manner in which he conceives the rings are produced and the cause of their arrangement.

Nothing can be more entertaining than optical experiments, and those given by Dr. Herschel are well selected and distinctly described. We were in hopes, therefore; that at the conclusion of this paper a satisfactory solution of these remarkable phenomena would have been given;—but how great was our disappointment on finding that every thing was to be referred to a *critical separation* of the rays of light. Of what use this new term in science can be, we are at a loss to discover. We call it a new term, for it evidently corresponds precisely in meaning to what Newton calls the *limits of refraction*. Dr. Herschel's solution therefore presents nothing in reality new. The great discoverer of the heterogeneous nature of light, taught the self-same doctrine in more appropriate terms; but he had the sagacity to perceive that *reflexion* alone was not sufficient to account for *all* the phenomena.

In fact, Dr. Herschel does not appear to have duly considered Newton's reasoning on the formation of colours by reflexion, nor his hypothesis of easy fits of transmission and reflexion. We will admit that Newton explains his hypothesis somewhat obscurely, but nothing can be better conducted than the experiments which led him to that hypothesis. His reasoning too on this as on all other subjects is clear and satisfactory. Nor can any thing be more distinctly made out than the general inference which he draws from them.—“That the cause of reflection is not the impinging of light on the solid or impervious parts of bodies, but that their reflexion, or transmission depends on the constitution of the medium on which it is projected,” and “that bodies reflect and refract light by one and the same power, variously exercised in various circumstances.”



**XVIII.** *An Account of a Calculus from the human Bladder, of uncommon Magnitude. By Sir James Earle, F. R. S.*

-This Calculus, perhaps the largest ever found in the human body, weighed 44 oz. avoirdupois. It was taken from Sir Walter Ogilvie, who after suffering most excruciating pain, submitted a short time before his death to an unsuccessful attempt to extract it. The texture of it was different from the generality of calculi, and appeared to contain more animal matter. It is exactly described and analyzed in the paper, and is represented on two plates.

**XIX.** *On Expectorated Matter. By George Pearson, M. D. F. R. S.*

The numerous varieties of expectorated matter are arranged and characterized by Dr. P. under seven different heads; which he separately considers and examines. After describing with care the external characters of these substances, such as smell, taste, weight, compared with water, and appearance when examined with a microscope, the author proceeded to examine them, 1. By the agency of Caloric; 2. By agency of Alcohol; 3. With Water; 4. By agency of Acetous Acid; 5. By Experiments with different objects.

From these experiments, which are long, and though extremely useful, are not likely to interest the generality of our readers, Dr. P. draws the following conclusions:—

“ 1. That the various kinds of expectorated matter contain the same ingredients, and differ merely in the proportion of them to one another.

“ 2. That they consist of water impregnated with several saline and earthy bodies, and a coagulable or albuminous oxide, usually amounting to about 5 or 6 per cent of the expectorated matter.

“ 3. The impregnating substances are muriate of Soda, Potash, Phosphate of lime, Ammonia united probably to the Phosphoric Acid; Phosphate perhaps of Magnesia, carbonate of Lime, a Sulphate, vitrifiable matter, or perhaps Silica and oxide of Iron.

“ 4. That the different states of consistence of expectorated matter are owing to the proportion of albuminous or coagulable oxide.

“ 5. The thicker the matter the smaller is commonly found to be the quantity of saline impregnation.”

Dr. Pearson thinks that all animal fluids contain potash, but not so much potash or muriate of soda as the expectorated

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pectorated secretions described in this paper. He also thinks it more probable that the circulating and secreted fluids should be impregnated with potash than with soda.

*XX. On the Attractions of homogeneous Ellipsoids. By James Ivory, A. M. communicated by Henry Brougham, Esq. F. R. S.*

Mr. Ivory prefaces his paper by observing, that

“The theory of the figures of the planets involves in it two distinct researches. In the first of these, it is required to determine the force with which a body, of a given figure and density, would attract a particle of matter, occupying any proposed situation: in the second, the subject of investigation is the figure itself, which a mass of matter, wholly or partly fluid, would assume by the joint effect of the mutual attraction of its particles, and a centrifugal force, arising from a rotatory motion about its axis. To render the second of these inquiries more exactly conformable to what actually takes place in nature, the influence of the attractions of the several bodies, that compose the planetary system, ought to be superadded to the forces already mentioned. “It is the first of these two researches,” he adds, “of which we propose to treat at present; and we shall even confine our attention to homogeneous bodies, bounded by finite surfaces of the second order.” P. 345.

After giving an historical account of investigations on this subject by Newton, Maclaurin, Le Genie, and La Place, the rest of Mr. Ivory's paper is taken up in the analytical investigation of a curious problem drawn from the last author, in the management of which he has shown much ingenuity and address. This part of the paper occupies more than 20 pages, and does not admit of abridgment.

*XXI. Observations on Albumen and some other animal Fluids, with Remarks on their Analysis by electro-chemical Decomposition. By Mr. William Brande, F. R. S. communicated by the Society for the Improvement of Animal Chemistry.*

The first part of this paper contains observations on mucus, and the composition of liquid albumen.

The Mucus contained in saliva, that from the trachea, and that from the oyster were examined. But Mr. Brande finding that the reagents usually employed for this purpose (nitrate of silver and acetate of lead) act principally upon the salts which it contains, and not merely upon the secretion itself, was obliged to devise some other method of depriving it

it of its saline ingredients, such as should not affect the mucus. Decomposition by electricity immediately occurred to him as the most likely means of obtaining his object.

The voltaic battery was accordingly applied with a view of extracting the acids and alkalis, the one at one pole the other at the other. But the effect produced was very different from what had been expected, a considerable coagulation of albumen taking place at the negative pole.

"This result," says Mr. B., "I mentioned to Mr. Davy, who immediately offered an explanation of it, by supposing the fluidity of albumen to depend upon the presence of alkaline matter, the separation of which at the negative pole would cause it to assume a solid form." On this ground Mr. Brande's experiments were instituted, and tend strongly to establish his opinion, which the author afterwards found to be the opinion of Dr. Thomson, suggested in his *Chemistry*, vol. v. page 491.

The coagulation of albumen by alcohol and by acids is explained, he observes, by supposing that the albumen in passing from the liquid to the solid state gives its alkali to the alcohol.

To determine the nature and quantity of alkaline matter contained in liquid albumen, some water in which the white of an egg had been boiled and macerated was exposed to the action of a powerful battery, and electrified through the medium of a cup of water on each side during the space of one hour.—On being examined, the fluid on the negative side was found to contain a quantity of nearly pure soda, and that on the positive side, a small portion of albumen and a little muriatic acid.

In the second section containing observations on the composition of some animal fluids containing albumen, Mr. Brande presents us with the analysis of saliva, mucus of the oyster, mucus of the trachea, &c. of bile, milk, the liquor of the amnios and pus. In all these experiments, which were conducted much in the same manner as the preceding, larger portions of albumen were discovered than could be detected by heat alone.

*XXII. Hints on the Subject of Animal Secretions. By Everard Home, Esq. F. R. S. communicated by the Society for the Improvement of Animal Chemistry.*

The brilliant discovery of Mr. Davy of the power of electricity to produce chemical changes, it seems, first suggested to Mr. Home the idea that the animal secretions might

be produced by the same means;—and he was still further confirmed in this opinion by considering the structure of the Torpedo and Electrical Eel. For a voltaic battery, as this gentleman observes, may be said to exist in both these animals. In both, the parts connected with the electrical organ abound with nerves, and the well known experiment on the crural nerves of a frog proves that nerves arranged with muscles have a power of accumulating and communicating electricity.

There are also several circumstances in the structure and arrangement of animal bodies, which do not appear at all applicable to the purposes of common sensation, and whose uses have not even been devised. The organs of secretion are principally made up of arteries and veins, but there is nothing in the different modes in which these vessels ramify, that can in any way account for the changes in the blood, out of which the secretions arise; these organs are also abundantly supplied with nerves.

With a view to determine how far any changes could be produced in the blood by electricity, at all similar to secretion, several experiments were made by Mr. Brande, all of which show that a low negative power of electricity separates from the serum of the blood an alkaline solution of albumen, and that a low positive power separates albumen with acids and the salts of the blood. That with one degree of power albumen is separated in a solid form with a less degree in a fluid state.

We must confess these facts seem to indicate that animal secretions are produced by the agency of electricity; and the only difficulty of arriving at complete proof appears to be this, that nature performs her work by such *gentle but continually operating* means, as are not easily to be imitated by art.

*XXIII. On the comparative Influence of Male and Female Parents on their Offspring. By Thomas Andrew Knight, Esq. F. R. S. in a Letter to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

Linnæus conceived that the character of the male parent predominates in the exterior parts both of plants and animals, and the same opinion has been generally entertained by more modern naturalists. But Mr. Knight is convinced that the contrary is the case, and in this paper endeavours to prove that the offspring in the animal, as well as in the vegetable creation,

creation, more frequently resembles the female than the male parent.

In the prosecution of this inquiry, Mr. Knight made many experiments on fruit trees, particularly on the apple, the results of which were all alike. Seeds from the cultivated apple impregnated by the Siberian crab produced larger fruit than those of the crab impregnated by stamina taken from the cultivated fruit. But the fruit thus produced bore more resemblance to the male than to the female parent.

The intermixtures which take place among domestic animals, as it obliterates all hereditary and permanent character, renders it very difficult to determine whether the offspring bears the greater resemblance to the male or female parent. For it must be observed, that Mr. K. does not confine the comparison to the individual parent, but extends it to the whole line of ancestors, or, if we may be allowed the expression, to the *national* character of the parent.

There is one particular, however, in which the remark seems to hold good, even when restrained to the individual parent, namely, in the sex of the offspring, the power of deciding which appears to reside entirely in the female.

Mr. Knight is of opinion that the influence of the female is as great in oviparous animals as amongst the viviparous tribes.

*XXIV. On the Effect of Westerly Winds in raising the Level of the British Channel. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S. By James Rennell, Esq. F. R. S.*

In a former paper of "Observations on the Current that often prevails to the westward of Scilly," Major Rennell "slightly noticed the effect of strong westerly winds, in raising the level of the British Channel; and the escape of the superincumbent waters through the strait of Dover into the then lower level of the North Sea."

The loss of the *Britannia* East Indiaman on the Goodwin Sands impressed this fact more strongly on the author's mind, and he entertains no doubt of that disaster having been occasioned by a current produced by the running off of the accumulated waters; a violent gale from the westward then prevailing.

"The thick weather preventing a view of the lights, the pilot was left entirely to the reckoning and the lead; and when it was concluded that the ship was quite clear of the Goodwin, she struck on the north-eastern extremity of the southernmost of those

those sands. This difference between the reckoning (after due allowance being made for the tides) and the actual position, Major R. concludes, was owing to the northerly stream of current which caught the ship, when she drifted to the *back* or eastern side of the Goodwin." P. 400.

We learn from this paper, that during strong winds from the west and south west, the tide in the mouth of the channel rises ten feet higher than usual, and that the flood-tide is protracted an hour or more beyond the usual time.

*XXV. On Respiration. By William Allen, Esq. F. R. S. and William Hufeland Pepys, Esq. F. R. S.*

In a former paper presented by these gentlemen to the Royal Society it was shown, that a considerable quantity of azote was evolved when oxygen gas nearly pure was respired. The object of the experiments detailed in the present paper is to ascertain what portion of the azote so evolved is to be attributed to the residual gas in the lungs, and whether the increase be uniform throughout the latter stages of the experiment, or solely confined to the earlier periods.

From ten experiments made for the sole purpose of determining this point, it appeared that out of 2668 cubic inches of oxygen inspired, only 2544 were expired in thirteen minutes, so that there remained a deficiency of 124 cubic inches.

The air expired, being examined in the manner described in the former paper, gave the following results:—

<i>" Time.</i>	<i>Increase of Azote.</i>
<i>M. D.</i>	
1.18.	41.48
1.18	20.58
1.18	12.69
1.18	9.97
1.18	6.90
6.30	18.42
<hr/> 13. minutes.	<hr/> 110.04 cubic inches."

"From the above statement we may see that the evolution of azote goes on diminishing," and Messrs. A. and P. "have sometimes even found that, towards the close of an experiment, it has been almost reduced to nothing."

Hence arises a question, Is this increase of azote owing to the residual gas contained in the lungs at the beginning of

of the experiment, or is a portion of oxygen actually *exchanged* for azote, when pure oxygen gas is expired?

The capacity of the human lungs, inferred from these and the former experiments, varies from 133 to 236 cubic inches, (a difference which, by the by, indicates no little degree of uncertainty in the experiments themselves). The mean result gives a capacity of 184 inches, but this is evidently greater than the truth. "For the lungs of a stout man 5 feet 10 inches high taken from the body not long after death, and in a sound state," were found incapable of containing more than 108 cubic inches. How then are we to account for the difference, amounting to 76 inches?

In answer to this query, these gentleman say, "We are then almost compelled to allow, that when pure oxygen is respired, a portion of azote is given off from the blood."

To elucidate the subject still further; "it was resolved to perform a series of experiments upon some animal which lived wholly upon vegetable food, and a guinea pig was chosen as one of the most manageable."

The pig was at first placed in atmospheric air, twice for the space of 25 minutes, and once for the space of one hour. Out of every 100 cubic inches from 5 to 5.5 parts of oxygen appeared to have been displaced, and replaced by a like quantity of carbonic acid.

The pig was next immersed in a vessel filled with oxygen and a small portion of atmospheric air. These experiments were continued for one hour and 12 minutes, and about 5.8 per cent. of oxygen had disappeared, and 5 per cent. of azote had been added.

The animal was then placed in a mixture containing 22 parts of oxygen and 78 of hydrogen. In about three quarters of an hour he became very sleepy, but did not appear to suffer any other inconvenience; at the end of 61½ minutes he was taken out. In a second experiment the animal remained confined for the space of 45 minutes, during which time he became very sleepy.

The results of all these experiments were alike; about  $\frac{1}{12}$ th part of the original atmosphere disappeared, and was replaced by a mixture of carbonic acid and azote.

The foregoing experiments therefore seem to prove,

1. That when atmospheric air alone is respired, even by an animal subsisting wholly upon vegetables, no other change takes place in it, than the substitution of a certain portion of carbonic acid gas, for an equal volume of oxygen.

2. That when nearly pure oxygen gas is respired, a portion of it is missing at the end of the experiment, and its place sup-



plied by a corresponding quantity of azote; the portion evolved in a given time, being greater in the early than in the later period.

“ 3. That the same thing takes place when an animal is made to breathe a mixture of hydrogen and oxygen, in which the former is nearly in the same proportion to the latter, as azote to oxygen in atmospheric air.

“ 4. That an animal is capable of breathing a mixture of 78 parts hydrogen, and 22 oxygen for more than an hour, without suffering any apparent inconvenience.

“ 5. That the excitability of an animal is much diminished when he breathes any considerable proportion of hydrogen gas, or that at least it has a tendency to produce sleep.

“ 6. That there is reason to presume an animal evolves less carbonic acid gas during its sleeping than in its waking hours.

“ 7. That the lungs of a middle sized man contain more than 100 cubic inches of air after death.” P. 427.

*XXVI. Experiments on Ammonia, and an Account of a New Method of analyzing it, by Combustion with Oxygen and other Gases, in a Letter to Humphry Davy, Esq. Sec. R. S. Soc. from William Henry, M. D. F. R. S. V. P. of the Lit. and Phil. Soc and Physician to the Infirmary, at Manchester.*

The extreme labour and tediousness of the decomposition of ammonia by electricity, induced Dr. Henry to attempt the discovery of a more summary method of analysis. This he found might be effected by a mixture of oxygen and ammoniacal gases, for these gases, when mingled in a due proportion, are capable of being detonated over mercury by an electric spark, exactly like a mixture of vital and inflammable air.

With a greater proportion of pure oxygen gas to Ammonia than that of 3 to 1, or of Ammonia to oxygen than that of 8 to 1.4 the mixture ceases to be combustile. When the proportions best adapted to inflammation are used, oxygen gas may be diluted with six times its bulk of atmospherical air, without losing its property of burning Ammonia.

“ Atmospherical air alone, however, does not inflame with Ammonia in any proportion yet tried, though by long continued electrization with air Ammonia is at length decomposed; its hydrogen uniting with the oxygen of the air, and forming water, while the nitrogen of both composes a permanent residuum.” P. 436.

*XXVII.*



**XXVII.** *New Analytical Researches on the Nature of Certain Bodies, being an Appendix to the Bakerian Lecture for 1808. By Humphrey Davy, Esq. Sec. R.S. Prof. Ch. R.I.*

In the Lecture to which this paper forms an Appendix Mr. (now Sir Humphrey) Davy, notices a remarkable circumstance which occurs in the action of potassium on Ammonia, namely, the disappearance of a certain quantity of nitrogene, and the conversion of a part of the potassium into potash.

These results were so extraordinary and so contrary to the commonly received doctrines of chemistry, as to deter Mr. Davy from offering any immediate explanation of them. He chose therefore to deliver his ideas on the subject in the form of queries.

To the first query proposed, "Whether the gas developed in the first part of the process of the absorption of Ammonia by potassium is hydrogene, or a new species of inflammable aeriform substance, the basis of nitrogene?" he now replies, that it is apparently the former.

To the second query, namely, "Whether nitrogene has a metallic basis, which alloys with the metals employed in the experiment?" he returns a less decided answer;—but says, that the results he has obtained are negative.

The rest of the paper is taken up with further enquiries respecting sulphur and phosphorus, carbonaceous matter and muriatic acid; remarks which are valuable as far as they go, but in most instances require further investigation.

The volume concludes with the usual account of presents received by the Royal Society, and the index to the whole volume for 1809.

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**ART. V.** *An Ecclesiastical History, ancient and modern, from the Birth of Christ to the Beginning of the eighteenth Century: in which the Rise, Progress, and Variations of Church Power are considered in their Connection with the State of Learning and Philosophy, and the political History of Europe during that Period. By the late learned John Laurence Mosheim, D.D. Chancellor of the University of Gottingen. Translated from the original Latin and illustrated with Notes, Chronological Tables, and an Appendix, by Archibald Mac-laine, D.D. A new Edition, in six Volumes, continued to the end of the eighteenth Century, by Charles Coote, LL.D.*  
and

*and furnished with an additional Appendix to the first Book, by the Right Rev. Dr. George Gleig, of Stirling. 6 vols. 3l. 3s. Cadell and Co.; Rivingtons. 1811.*

ALTHOUGH Mosheim's Ecclesiastical History was in the hands of the public long before the commencement of our critical labours, and though its merits have been appreciated, wherever it has been read, the superiority of this over every former edition is such as to entitle it to almost the same attention from us, as if it were a work entirely new. Could we indeed separate what has been done by Dr. Coote and Bishop Gleig from the labours of Dr. Mosheim and his translator, so as to make the reader fully acquainted with the value of the *Continuation* and the *additional Appendix*, we might be tempted to confine our remarks to these alone; but this being impossible, we shall not deviate far from the *spirit* of our original plan, if we endeavour to aid the young student in forming a proper estimate of almost the only work, to which young men are now referred, for a compendious account of the rise and progress of the Church of Christ. We have indeed various concise histories of the Church, written originally by learned countrymen of our own; but no one of them is in such general estimation as Mosheim's, nor is there perhaps any *one* of them entitled to it in all respects, though in one or two particulars some of them may be preferable.

The first thing that surprised us, on opening this edition, was to find neither the author's nor the translator's preface. Neither perhaps is of much importance to the student of ecclesiastical history; for the author's preface is in a great measure superseded by the introduction, and Dr. Coote's preface is of more value than Dr. Maclaine's. Still as it is customary, in new editions of valuable works, to retain the prefaces of their *original authors*, we could wish that on the present occasion, Dr. Mosheim's had been retained; and, though the translator's may be more easily dispensed with, surely the reader should have been told the import of the marks, which are, in this edition, retained, and were originally intended to distinguish those notes, for which the translator alone is answerable, from such as were subjoined by the author to the pages of the original work\*.

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\* We shall here enable our readers to supply this omission in their copies of this very valuable work. The notes of the translator

In the introduction, Dr. Mosheim sets out by giving a very accurate definition of Ecclesiastical History, which he divides into the external and internal history of the church. The external history comprehends the *prosperous* and *calamitous* events which happened to the church; among the former of which he classes the advantages which the cause of Christianity has derived from the faith, piety, constancy and exemplary lives of its genuine professors; and among the latter, the injuries which it has received from the vices and passions of its friends, as well as from the bitter opposition and insidious stratagems of its enemies. The internal history of the church comprehends, first, the history of its ministers, rulers, and form of government; and, secondly, a view of the *laws* that are peculiar to this sacred community. These laws are of two kinds, the first of which, consisting of the doctrines and precepts which are laid down in the Scriptures, are divine, and admit of no change; but the second which relate only to decency in the external worship of God, and derive their whole authority from the injunctions of the rulers of the church, may be altered according to circumstances. To the internal history of the church, the learned author refers likewise the history of such heresies as have divided it; and he justly observes that in writing history of any kind, events are to be traced, if possible, to their causes, and connected with the circumstances, principles, and instruments that have contributed to their existence.

This is certainly a luminous view of what ecclesiastical history *ought* to be; and the author seems to have been fully aware of the various difficulties which he would have to encounter in carrying into effect this vast undertaking. He then lays down the method which he meant to pursue in his investigation of the secret causes of things; and it certainly is, on the whole, an excellent method. But when he considers an *acquaintance with human nature*, founded on long experience in the eighteenth century, as a key to the secret reasons and motives which gave rise to many of the most important events that occurred in the primitive church, he surely reposes confidence in a very unsafe guide. This

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latter are distinguished from those of the author, by the references to the *latter* being included in crotchets, while those to the *former* are included in crotchets, to which the figure of a hand is prefixed. The notes to which the letter N is subjoined, were supplied by the late learned Dr. Neve, of Middleton Stony.

has accordingly incurred the animadversion of the Right Rev. author of the Appendix No. 1, who, after admitting that an acquaintance with human nature gained, not through the medium of books, but in the society of men, is of the utmost importance to them who would trace events to their causes, judiciously adds;

“ But if this knowledge of human nature be ever employed to counteract the testimony of ancient authors, who were under no conceivable temptation to write falsely; or if the actions of men in our stage of society be traced to the same motives from which similar actions are observed to spring in another stage altogether different, and in many respects the reverse; if, because men are prompted by avarice and ambition to solicit offices, which at one period lead to honour and opulence, it be inferred that they must have been influenced by similar motives, at a period where such offices led not to opulence or honour, but to certain death in its most hideous forms; if an historian reason thus from the observations which he has made on the force and violence of human passions, and set his conclusion in opposition to facts recorded by antient authors, who were witnesses of what they relate; it is obvious that his confidence in the knowledge which he has required of human nature by mixing in society, may lead him into the greatest errors; by inducing him either to neglect entirely, or to inspect carelessly, those writings from which alone he can derive any authentic information, concerning the events of which he is writing.” Vol. vi. p. 47.

Dr. Mosheim next points out the sources, whence the ecclesiastical historian must derive his facts; but seems, as well in his practice as in this introduction, to have deemed modern annalists entitled to greater confidence, than to us they appear to deserve. From this he passes to the qualifications requisite to an ecclesiastical historian, who should be free, as he justly observes, from a servile attachment to times, men, or opinions; and he then points out the defects which are most conspicuous in the histories of the Church that had been written before his own. Having made a few remarks on the utility of ecclesiastical history, not to divines only, but even to statesmen, he concludes the introduction, by informing the reader that he means to treat first of the *external*, and secondly of the *internal* history of the church; that with other historians, he divides his narrative into centuries; but that he groups those centuries into four grand periods, and to each period devotes a book of the history. The first book exhibits the state and vicissitudes of the Christian church from its commencement to the time of

of CONSTANTINE the Great; the second, from the time of CONSTANTINE to that of CHARLEMAGNE; the third, from the time of CHARLEMAGNE to the memorable æra of LUTHER; and the fourth, including Dr. Coote's continuation, from the æra of LUTHER to the present times. Every BOOK, therefore, of this history is divided into so many CENTURIES; every CENTURY into two PARTS, containing the *external* and the *internal* history of the Church; and each PART is subdivided into CHAPTERS more or less numerous, as the CENTURY, to which it belongs, abounds more or less with important events.

The FIRST PART of the FIRST CENTURY, consists of five chapters, in the first of which the author treats of the political and religious state of the Roman empire at the birth of Christ; and shows, how far its extent, the spirit of its Government, and the contempt in which the popular theology was held by the reflecting part of mankind, contributed to promote or to retard the progress of the Gospel. In this chapter he likewise gives a concise view of the two kinds of philosophy; the oriental and the Grecian, which, at that time, prevailed among all civilized nations; and proves, from the whole detail, how much the heathen world, at that period, stood in need of some *divine teacher*, to convey to the minds of erring mortals *true and fixed principles* of religion and virtue. This chapter, though but remotely related to the history of the Church, is extremely valuable.

The second chapter is devoted to the state of the Jews, and contains a detail, perhaps, not always perfectly correct, of the rise, and distinguishing tenets, of their principal sects; of the influence, which the controversies, agitated among those sects, had upon the principles and practices of the people at large; and of the superstitious opinions and practices, which, springing from those sources, or derived from the Greek and oriental philosophy, prevailed almost universally through the nation. Dr. Mosheim, likewise gives an account of the Samaritan worship; and, while he allows that it was less pure than the worship of the Jews, he is of opinion, that the notions of the Samaritans concerning the offices and ministry of the Messiah, were more just and conformable to truth, than those which were entertained at Jerusalem. This opinion the translator is inclined to controvert; but it has been since adopted by Bishop Horsley, and supported by reasoning, which it would not be easy to refute\*.

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\* See 24th, &c. of the Bishop's Sermons lately published.

In the third chapter, which contains a very brief account of the life and death of our Saviour, there is nothing particularly worthy of notice, except Dr. Mosheim's judgment respecting the correspondence recorded by Eusebius to have taken place between our blessed Lord, and Abgarus, King of Edessa. He expressly gives up the genuineness of the letters; "but I can see no reason," says he, "of sufficient weight to destroy the credibility of the story, which is supposed to have given occasion to them." This appears to us to be the true state of the case. If Abgarus had not been cured of his infirmity by some of our Lord's disciples, it is difficult to conceive how the story could have found its way into the ARCHIVES OF EDESSA, from which Eusebius undoubtedly transcribed it; while the objections usually urged against the *authenticity* of the *two letters* are absolutely conclusive.

For reasons which will be apparent by and by, it is necessary to put the less attentive reader on his guard against an ambiguity of language in the very last sentence of this chapter. Speaking of our Lord's appearances on earth after his resurrection, the author says, that having remained for the space of forty days, and given to *his disciples* a divine commission to preach the glad tidings of salvation and immortality to the human race, he ascended into heaven. This is not perfectly correct. Our Saviour certainly had five hundred disciples after he arose from the dead; but the commission here mentioned was not given to every one of them, as Dr. Mosheim's words may seem to imply. It was given to the eleven apostles *only*; and the rest of the five hundred were completely excluded from every part of the work of converting the nations, except such of them as should be employed in that work by the apostles, or such as might be afterwards called to it by a revelation from heaven. That the commission, like every other commission granted by a sovereign, was exclusive, is rendered unquestionable by the history of the conversion of the Roman Centurion Cornelius; for even an angel from Heaven was not permitted to convert him.

The *fourth* and *fifth* chapters are devoted, the former, to the *prosperous*, and the latter, to the *calamitous*, events that happened to the church during the first century. It is remarkable that of the references to authorities, which are abundantly made at the bottoms of the pages, at least four-fifths are to the compilations of modern authors, chiefly German and French; and the consequence is, that the attentive reader, without any other aid than that of the New Testament,

Testament, will discover many inaccuracies in the author's account of the Mother Church of Jerusalem; but we shall have occasion to animadvert on those afterwards. In the meantime, we confess with pleasure that Dr. Mosheim gives a luminous account of the progress of the Gospel in the first century, and attributes it to the true cause; while his account of the sufferings of the first Christians is candid and impartial.

The internal history of the Church which constitutes, in this arrangement, the second part of each century, consists, like the first part of the first century, of five chapters; in the first of which is given a short view of the *oriental*, the *Jewish*, and the *Greek*, and *Roman philosophy*, when the light of the Gospel first rose on the world. Considering how little was known, sixty or seventy years ago, of the literature and ancient writings, of the eastern nations, Mosheim's account of the *oriental* philosophy does great honour to his industry and his accuracy. Much light however, has lately been thrown on this subject by the labours of the ASIATIC SOCIETY, as well as by individual oriental scholars; and it is surely to be wished that Dr. Coote had enriched this part of the work, by large notes from the writings of those men; even if he should have omitted some of the notes of Mosheim himself, as well as of his translator, Dr. Mac-laine. We have likewise, very little doubt in our own minds, that some of those monstrous fables, as Mosheim calls them, concerning the good and evil *principles*, and the generation of *gods* and *aons*, are corruptions of primitive truth, handed down by oral tradition; and it might have been of importance, in a work of this nature to trace them back to their original source. As this history will doubtless go through many editions, we throw out these hints in hopes that attention will be paid to them, by the present or any future editor.

The second chapter of the Internal History of the Church in the first century, is entitled—*Concerning the Doctors, and Ministers of the Church, and its form of Government*. We wish that Dr. Coote had laid aside the use of that ill-chosen word *Doctors*, which Mosheim and his translator everywhere employ to denominate the higher orders of the clergy. *The Bishops, Presbyters, and Deacons or ministers*, might surely have been substituted for this ambiguous phraseology: or if a vain hope to please all parties prevented the mention of *Bishops*, in the title of the chapter, the academical term—*Doctors*, should at least have been changed into *Teachers*; or the term *Clergy*, might have been employed to denote all the orders



orders of christian ministers, whether in that age they were three or only two. It seems indeed to have been the wish of the author and his translator to assimilate the constitution of the church as much as possible to that of a philosophical society; and hence they represent the church or churches as congregational at first, their government as democratical, and the evangelists as *consecrating themselves* to the office of propagating the Gospel. All this may be in unison with the doctrine of the French and German authors quoted at the bottoms of the pages, but it is obviously as contrary, as any one statement can be to another, to the texts of Scripture referred to by the author. It seems likewise, to be a very ill-founded opinion that there were deacons in the church of Jerusalem before the seven of whose ordination we read in the sixth chapter of "the Acts of the Apostles," and still more wonderful, if possible, that Mosheim should have supposed that *Deacons* of the church were by St. Peter, employed to carry out the *dead bodies* of Ananias and Sapphira.

The author makes a ridiculous objection to the title of *Council*, commonly given to the meeting of the church at Jerusalem, mentioned in the fifteenth chapter of the Acts of the Apostles; because a *council*, he says, consists of deputies from several churches! but did not that assembly consist of the Apostles themselves—not barely *deputies*, but the supreme *governors* under Christ of all the churches then existing? He is likewise very desirous, at which indeed we do not wonder, to lessen the authority of the few writings which remain of the apostolical Fathers,—especially of IGNATIUS; and refers, as usual, to some modern authors who entertained the same doubts with himself. This is exactly what was to be expected; for that which some one said of *reason* is true of *the Fathers*—"when the testimony of the fathers is against a modern writer, that writer will be against the testimony of the fathers;" but in opposition to Mosheim and his authorities, we beg leave to refer our readers to Le Clerc's edition of *the Apostolical Fathers*, Archbishop Wake's *Discourse on the Epistles* of the same Fathers, and Cockburn's *Essay on the Epistles of Ignatius*, which was published indeed: chiefly as an answer to Mosheim.

The third chapter is devoted to *the Doctrine of the Church* in the first century; and though concise, it is extremely valuable, because it is candid.

To the same character the fourth chapter is equally entitled. In it, the author treats of *the rites and ceremonies* used.



used in the primitive church, the ordinances of baptism, confirmation, and the Lord's supper; the mode in which public worship was conducted; the setting apart of the first day of the week for the solemn celebration of that worship; the two anniversary festivals of Easter and Pentecost, which he is decidedly of opinion, were universally observed from the very beginning; and the distinguishing of Friday from the other days of the week, which he thinks it probable took place in the first century, in commemoration of Christ's crucifixion. He mentions likewise the practice of anointing the sick in obedience to the Apostle's direction \*, as having prevailed universally in the first century; but he is surely mistaken, when he says that neither Christ nor his apostles enacted any law concerning *fasting*! The practice of *fasting* is not *directly* enjoined indeed; but it is taken for granted as something proper in itself on certain occasions †; and surely Christ enacted a law concerning it, when he said—"Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast, verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly ‡."

In the fifth chapter we have an account of the *Divisions and Heresies* which troubled the church during the first century. Sects, as the author observes, on the authority of the New Testament, were formed even in the time of the apostles; and he shows by what means they grew imperceptibly. Of these the most widely spread were the sects of the Gnostics; for though they went all by one name, and had all one origin, the Gnostics were at great variance among themselves. Some of them lived with ascetic austerities, whilst others wallowed in every sensual indulgence; though both proceeded on the same principle, that the body was the prison of the soul, to which it was never to be again united, after the separation which takes place at death. These impious absurdities, and others still more reprehensible, this author derives from the oriental philosophy and doctrine of *Æons*, of which *Æons* the spirit which animated the body of Jesus was supposed to be one. In this account of the Gnostic heresy he is indisputably right;

\* St. James v. 14.

† St. Matt. ix. 14, 15.

‡ St. Matt. vi. 16—19.

but we think him mistaken in his opinion that Simon Magus was not the founder of any one of the Gnostic sects, and that there is room for doubt whether Cerinthus belonged to the first or to the second century. Cerinthus was certainly contemporary with St. John; and Dr. Mosheim himself acknowledges, that Simon has been viewed by almost all ancient and modern authors, "as the parent and chief of the heretical tribe." According to Dr. Cave \*, a most diligent enquirer into ecclesiastical antiquity—"Simon, inter Judæos sese Dei filium esse, sive Messiam, jactavit; inter Samaritanos Dei Patris personam induxit; inter Gentiles Spiritus S. titulum sibi vindicavit."

We have followed, thus minutely, the divisions and subdivisions of Mosheim's history of the first century of the Church, that our readers, if any of them be strangers to his work, may perceive the excellence of his very scientific arrangement. We cannot, however, attend to these minutiae through the whole History, without swelling our review beyond all proportion. We shall therefore only observe that in the external history of the second century, there is nothing entitled either to high praise or severe reprehension. Among the prosperous events of the Church, the author very properly reckons the wide spread propagation of the Gospel in this century; and as he does not restrain, as some of his learned countrymen have lately done; the miraculous effusions of the Holy Ghost to the apostles alone, or even to the apostolical age, he very properly and piously attributes the propagation of the Gospel chiefly to those effusions, and to the miracles which the preachers were thereby enabled to work. It is, however, he says, beyond all doubt, that the pious diligence and zeal, with which many learned and worthy men recommended the Sacred Writings, and spread them abroad in translations, contributed much to the success and propagation of the Christian doctrine; and he attributes something to the labours of those philosophers and men of letters, who were, in this century, converted to Christianity; though he expresses much doubt, and with great reason, whether the intermixture of the Greek philosophy with the sublime though simple doctrines of the Gospel has not on the whole been injurious to our holy faith. Of the events calamitous to the Church, in this century, the persecutions and calumnies, to which Christians were exposed, are the chief; and of these, we have here a luminous account.

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\* *Hist. Liter. Sec. Apost.*

The author begins his corresponding internal history of the Church with an account of the various sects of oriental and Grecian philosophers, from whose opinions grafted on the sublime doctrines of the Gospel, he derives the principal heresies of the second century. He proceeds thence to an account of the clergy—by him uniformly called DOCTORS—and of the form of church government, which, in direct opposition to the voice of all antiquity, he represents still as congregational and democratical; though he admits that the authority of the bishops was every where augmented in this century. This *augmentation* he attributes to the councils which were then generally held; though as there was then nothing like a *general council*, it is not to be easily conceived how such an usurpation should have taken place at the same time, through the whole civilized world, without so much as one remonstrance against it either by the presbyters or by the people.

From the government of the church he proceeds to her doctrine, which, he says, contained nothing that is not to be found in what is called the *Apostle's creed*; and he very justly adds, that, until the introduction of a vain philosophy into the church, all metaphysical subtleties and mysterious researches were, in the illustration of that doctrine, carefully avoided. He seems, however, to be mistaken, when he supposes that the doctrine of the primitive church respecting the souls departed, was that the souls of good men are, at death, received into heaven, and those of the wicked sent into hell. If by *heaven* and *hell* he meant the places of future and *final retribution*, this doctrine is taught neither in the writings of the primitive church, nor in the Holy Scriptures, which every where represent future rewards and punishments—nay the final punishment even of the devil himself—as appointed to follow the resurrection of the dead and the general judgment.

We have next a luminous and satisfactory account of the origin of those rites and ceremonies, which were introduced into the public worship of the church during the second century; as well as of the rise of those various heresies, by which her peace was then disturbed. These he derives, we think justly, from the Oriental, the Egyptian, and the Greek philosophy; and he classes them all under the general denomination of Gnostics. The accounts of the various heresiarchs are, in general, just, though concise; but the reader, who is desirous of fuller information respecting them, may consult Cave's *Historia Literaria*, and the various works referred to by that learned author.

Among the prosperous events of the third century, the author justly reckons the countenance shown to the Christians by various Emperors, especially by Alexander Severus, and the two Philips, all of whom were certainly favourable to the Christians, and have been thought, by many learned men, to have been secretly believers in Christ. He maintains likewise that the power of working miracles continued in the church, through the greater part of this century; and to that power, and the exemplary lives of the professors of the Gospel, he attributes the conversion of the Gauls, the Goths, and the Germans. He allows, however, great merit to the labours of Origen and other men of learning, who multiplied copies of the Scriptures, and translated them into the living languages of the age.

Repeated persecutions were, in this century, as in the former, the most calamitous events which befel the church; and it is worthy of remark, that, according to this author, edicts were published for putting the *bishops* to death, by Emperors, who wished not to persecute the Christians at large. If this be true, and there is no doubt of its truth, it is not easy to conceive the motive which induced the bishops to elevate themselves, as he says they did, by trampling on the rights of the presbyters and people! Besides persecution, the clergy of this century had to guard their flocks from the sophistry of the philosophers; so exposed to persecution on the one hand, and to sophistry on the other, multitudes were daily apostatizing from the faith.

The author here begins his internal history of the church as usual, with a view of the learning and science of the third century; which, he says, were both on the decline; though he admits the eminence of Plotinus as a philosopher, and of Origen both as a philosopher and as a man of erudition. Of the government of the church in this century, he gives a very erroneous account; and, in direct opposition to the most complete evidence, represents Cyprian the archbishop of Carthage, as pleading for the power of bishops with greater zeal and vehemence than had ever been employed before in the same cause. Nay he represents the bishops as in many places assuming a *princely authority*, although he had within a few pages proved, that they were more exposed to persecution than any other order of men! It was in this age, he thinks, that *sub-deacons*, and all the inferior orders of clergy, were first introduced into the church; though he rests this opinion on no unexceptionable authority, and though Hilary the Roman deacon—or the Pseudo-Ambrose—traces them from more remote antiquity. Under this head he gives a  
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view sufficiently correct, though very concise, of the principal writers both of the Greek and of the Roman Church; but we wish that Bishop Gleig, in his appendix to this book, had availed himself of the opportunity afforded him of vindicating Cyprian and the other bishops of the third century from the charges of *ambition* and *licentiousness* urged against them by Mosheim, on evidence far from satisfactory. In a Scotch Bishop this omission seems the more inexcusable, as a predecessor of his see might have furnished him with the most ample and valuable materials for a complete vindication of the character of those prelates, which is here so wantonly aspersed \*.

Of the doctrine of the church the author writes more correctly than of her government. He shows how it was gradually corrupted by an impure mixture of a false philosophy, which gave rise to the mystical theology; the order of Christian hermits; the allegorical interpretation of Scripture by Origen and others; and metaphysical attempts to explain the mystery of the adorable Trinity, which produced the heresies of Noetus, Sabellius, Paul of Samosata, and many others. From the same philosophy he derives the vicious modes of controversy which prevailed in that age, as well as the practice of *forging books* in the names of the apostles or apostolical men, for the purpose of giving weight to favourite opinions. He likewise says that rites and ceremonies were multiplied in this age, on the same principle as in the last; but he suffers his prejudices against antiquity to carry him so far as to censure the bishops for not admitting to the Lord's supper any person "who had not been baptized or was placed by the church in a *penitential state*." "It is not difficult (he says, p. 291) to perceive that these exclusions were an imitation of what was practised in the heathen mysteries!!"

Such is the view of the first book of this celebrated history, which we think it a duty to lay before our readers. It comprehends certainly the most important period of the history of the Church; a period to which every sincere christian, who is desirous to unite himself to the purest church of the present age, will look back with deference. It is therefore of the utmost importance to know what was really the constitution of the church, which was founded by the apostles,

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\* See *The Principles of the Cyprianic Age*, and *A Vindication of The Principles of the Cyprianic Age*. By Dr. Sage, a Scotch Bishop. Published in 1695 and 1701.

as well as what was the faith which they delivered to the saints. Against some of Dr. Mosheim's positions on this subject we have already put our readers on their guard; but that they may be still better able to judge for themselves, we shall now give a brief account of Dr. Gleig's Appendix to the first book, which the reader will find at page 45 of the sixth volume.

Bishop Gleig gives general commendation to the work of Mosheim, as an epitome, but laments that his references are chiefly to German authors, and is inclined to think that he depended upon those, more than upon the primitive writers, who are the only real authorities in the early history of the Church. From this cause, or from some inveterate prejudice, it has happened that he has given a false account of the constitution, government, and discipline of the primitive Church. On these subjects, the Right Rev. author of this appendix has very usefully undertaken to correct the errors of Mosheim. His observations on the general rules of that author, we have already noticed; the point on which they are more particularly at issue is, the important question, whether the government of the primitive Church was *democratical*, as Dr. M. represents it, or otherwise. The position of Mosheim is thus stated,

“In those early times, every Christian Church consisted of the *people*, their *leaders*, and the *ministers*, or deacons; and these indeed belong essentially to every religious society. *The people were undoubtedly the first in authority.*”

This position, and all the consequences that result from it, the author deduces from Acts i. 15; vi. 3; xv. 4; xxi. 22. But it is difficult, says Dr. Gleig, to conceive (and we certainly say so with him) “by what mode of interpretation these texts can be made to countenance the supreme authority of the people.” An exact examination of these texts follows, from which the very contrary appears to be the truth. Dr. Gleig now inserts the whole account given by Mosheim of the constitution of the primitive Church, the most erroneous parts of which are the assertions that the jurisdiction of a bishop “extended not over more than one Christian assembly, and that the authority of the people continued supreme, until *the middle of the second century*,” the bishop acting at that time “not so much with the authority of a master, as with the zeal and diligence of a faithful servant.” These assertions, and others connected with them, the author of the appendix proves to be directly contrary to the authority of the New Testament, and the earliest Christian writers,

writers; particularly Clemens Romanus, in the first century. He proves decisively, that St. James was the regular Bishop of Jerusalem, before the dispersion of the Apostles; and that very evidently his jurisdiction extended over much more than one small assembly; that the seven churches of Asia could not be such scanty establishments; and that the jurisdiction of Timothy and Titus, in Ephesus and Crete, were also of greater magnitude; and that these latter cannot be reduced, as sometimes has been attempted, to the mere character of *Evangelists*. His conclusion is, that there appears to be no evidence "that during the second and third centuries, the bishops in general either claimed, or had the smallest inducement to claim, any power or pre-eminence which they possessed not in the first."

To the clearness and strength of argument, by which all these points are supported, it is impossible to do justice in such a sketch as we can now give. Suffice it to say, that the whole is so executed as highly to deserve the attentive consideration of every student of ecclesiastical history. The Appendix is concluded by the writer's own view of the progress of the Gospel, "from the first preaching of John the Baptist, to the completion of the Canon of the New Testament;" a clear and satisfactory view, strongly tending to prove and establish the same truths. That the history of Molheim, excellent as it is in many respects, required to be thus cleared from a fundamental error is most certain; and that the task is here in the ablest manner performed, will be acknowledged, we think, by every competent reader.

ART. VI. *The History of the Church of Christ. Volume the first: Containing the three first Centuries. By the late Rev. Joseph Milner, A. M. Edition the third, Revised and Corrected by the Rev. Isaac Milner, D.D. F.R.S. Dean of Carlisle, and President of Queen's College, Cambridge. 8vo. pp. 552. Cadell and Davies. 1810.*

THIS is the first of five volumes of Ecclesiastical History, which, as they were not published at the same time, have no general title. They constitute the five first volumes of the *Works of the late Rev. Joseph Milner, A.M. Master of the Grammar School, and afterwards Vicar of the Holy Trinity Church, in Kingston-upon Hull*; the other three volumes of



those works consisting of *Practical Sermons, with a Selection from the Author's Writings, of Tracts and Essays, Theological and Historical*. Mr. Milner professes to write his History of the Church on a *new plan*; for it is only of those, "who have loved the doctrines of the Gospel because of their Divine excellency, and gladly suffered the loss of all things, that they might win Christ," that in the introduction he proposes to write the history. It is of no consequence with respect to this plan, nor in his opinion of much importance in itself, to what EXTERNAL church such men belonged; for the terms—"Church and Christian,"—do in their most NATURAL and PRIMARY SENSE, he says, certainly respect only GOOD men.

That Christians *ought* to be good men, and that such of them as can properly be called *καριοι*, are in fact good men, cannot indeed be questioned; but it appears to us that those alone have never constituted *that church*, of which *the history* can be written by an uninspired author. Much zeal for doctrines called *orthodox*, and great *external appearance* of piety have often been employed as cloaks to cover the greatest internal depravity; and what historian, not endowed with the powers of searching the heart, and discerning the spirits, can pretend to tear off such marks from the breast of the artful hypocrite? The church, of which *the history* can be written without the aid of *inspiration*, is expressed not by the word *καρια*, but by *ἐκκλησια*, which denotes a society called out from the world by the authority of Christ, and placed under his government; but it is obvious, from the parable of the tares\*, that the good and bad are even in that society so mixed, that they cannot be separated until the day of judgment; and therefore no mere man can write the history of the *former only*.

To write the history of those alone, who have believed the doctrines of the Gospel, and declared that they loved them because of their divine excellency, may seem to be a task more practicable; because the doctrines taught in every age and in every country, may be impartially compared with those oracles of God from which the teachers profess to have derived them. But the oracles of God are, on many important points, differently interpreted by different teachers; and how shall the impartial historian ascertain by whom they are interpreted most correctly? To us there appears but one answer that can be given to this question. The true sense

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\* St. Matt. xiii. 24—31.



of the Scriptures can be ascertained, where it is at all doubtful, only by sound criticism, and a thorough knowledge of the manners, customs, and principles of the age in which that portion of Scripture was written, as well as of the *particular circumstances*, when they can be discovered, which gave immediate *occasion* to its being written. But this cannot be done without "paying attention to religious controversies, and the dissensions which have prevailed among Christians," as well as to the principles of the various schools of ancient philosophy, and to the distinguishing opinions of the several Jewish sects, and other opponents of the progress of the Gospel. These things, however, Mr. Milner deems unworthy of regard, except when they seem to bear a relation to the *essence* of Christ's religion!

But here the question presents itself again in different words—What is the *essence* of Christ's religion? Mr. Milner had formed to himself one notion of the *essence* of Christ's religion; we may have formed another, in some respects different; and our readers may think, on many points, very differently from us all. How then can a history of the church be so written as to enable Christians to decide for themselves, which of those opinions are true, or nearest to the truth. By no other method conceivable by us, than giving an impartial account of the rise and progress of *all the doctrines* deemed of importance, which have been taught in the Church from the beginning, with accurate references to the original authors from whom that account is derived. Such a history, however, though highly useful, would not be a history of the *church*, but of the *doctrines* of the church; and even this Mr. Milner has neither performed nor attempted. He informs his readers indeed that he hath admitted nothing into his history but what appears to *himself* to belong to Christ's kingdom; that he thought it his indispensable duty to relate real facts; and that he has all along consulted original records; but to those records he has been extremely sparing of his references, while those which he has made are often so vague as not to guide the reader at once to the passage, of a voluminous work, referred to.

Mr. Milner has, like other Ecclesiastical Historians, divided his work into *centuries*, of which the first, second, and third, occupy the first volume; but his main object seems to have been to trace his *own views of Justification* from the beginning, and to detail the lives of those only, to whom that doctrine presented itself, as he supposes, in the same light. The history of the first century contains a view of the church, or rather of the *doctrine* of the church, collected from

from the New Testament; and is divided into fifteen chapters entitled, 1. *Jerusalem*; 2. *Judea and Galilee*; 3. *Samaria*; 4. *Ethiopia*; 5. *Cæsarea*; 6. *Antioch, and some other Asiatic Churches*; 7. *Galatia*; 8. *Philippi*; 9. *Thessalonica*; 10. *Berea and Athens*; 11. *Corinth*; 12. *Rome*; 13. *Colosse*; 14. *The Seven Churches of Asia*; and 15. *The Remainder of the First Century*. The truth, however, is, that in fourteen of these chapters we have met with nothing except paraphrases on those parts of the New Testament, in which those churches are mentioned.

In his account of the church of Jerusalem, the author having made mention of the *first effusion of the Spirit*, tells us plainly that he does not mean the *miraculous* effusion of the Holy Ghost on the day of Pentecost; but “the *first of those effusions*, which from age to age have visited the earth since the coming of Christ, and prevented it from being quite over-run with ignorance and sin.” As we have not the same authentic narrative of the *succeeding EFFUSIONS*, as of the *first*, he earnestly requests his readers to attend to his account of it, which will serve, he says, as a *specimen* (why not as a *test*?) by which to try other religious phænomena. We must request *our readers* likewise to attend to that account; for were we to attempt an abridgment or even an analysis of it, we should probably mislead them. One thing, however, we shall here quote in the author's own words; because it seems to throw some light on his mode of thinking. As the first spiritual effusion began at the miraculous descent of the Holy Ghost on the apostles, “we may mark, he says (p. 201) the beginning of its decay among the Gentiles, through false wisdom, displayed by Justin Martyr: as long before,—namely from the first council of Jerusalem, we noticed a similar decay in the Jewish Church, through self-righteousness.”

As his description of the *first church*, though of little importance in his own estimation, is both concise and perspicuous, we shall likewise insert it in his own words, persuaded that it will be acceptable to many of our readers. Having given an account of St. Peter's first sermon, by means of which three thousand souls were added to the church, he says

“This great multitude appears to have been fully converted to christianity: For they continued *stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers*. Here we see the regular appearance of the first christian church. These men were not christians in name only; they understood  
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and believed the apostolical doctrine concerning repentance and remission of sins in the name of Jesus Christ: they continued united to the pastors whom God had made instruments of their conversion; they received constantly the ordinance of the Lord's Supper, in which they enjoyed real communion with their Saviour; and prayer was their daily employment." Vol. i. p. 9.

The author dwells particularly on the conversion of St. Paul, whom he represents (p. 20) as having entered with the greatest penetration of all the apostles into the nature of Christianity. Whether by expressing himself in this manner he meant to insinuate that the other apostles did not *fully understand* the nature of that religion, which they were commanded to publish through the world, does not clearly appear; though he says, a little afterwards, that the whole college were perfectly agreed in their views of the Gospel; but he observes, that "were it not for the *perverse blindness* of fallen nature, one might be astonished to find many persons of *learning and good sense*," (Bishop Bull we suppose was one of those blind persons of learning and good sense) "after reading the Apostle's account of himself in the third chapter of his Epistle to the Philippians, still endeavouring to represent him as mixing grace and works in the subject of justification, and describing him as only excluding ceremonial works from the office of justifying a sinner."

In the second chapter of this history we meet with very little that we had not found in the first, and nothing which is not much better told in the New Testament, except two facts which are not indeed mentioned either in the four Gospels, in the Acts of the Apostles, or in the Epistles. We are told by Mr. Milner that "the population of Judea and Galilee might vie perhaps with that of modern Russia;" and that women "seem in all ages, to have had their full proportion, or *more than the other sex*, of the grace of the Gospel."

In the chapters which this author wishes to be considered as the history of the Church in Samaria and Ethiopia during the first century, there is nothing entitled to the denomination of *history*. The last of these chapters is indeed a pious and practical lecture on the conversion of the Ethiopian Eunuch, concluding with some *conjectures* respecting his conduct on his return to the court of his royal mistress.

In the chapter on *the Church in Casarea*, we have some conjectures respecting the conduct of Philip the Evangelist in that city for thirty years, together with a pious, though certainly not a profound, lecture on the conversion of Cornelius

Cornelius the Roman Centurion. This, however, is not history. The same character may be given of the chapter entitled *Antioch and some other Asiatic Churches*. It is not strictly speaking, history, but a paraphrase on four or five chapters of *the Acts of the Apostles*, in which the author takes occasion to declare his sentiments of *Unitarians and Jesuits*! The sentiments are perfectly just; though perhaps they are not stated in the proper place.

The chapter entitled *Galatia*, though it can hardly be called *history*, may yet be read with advantage as an Introduction to St. Paul's Epistle to the Churches in that country. But when the author mentions (p. 59.) "some fashionable perversions of evangelical truth *at this day*, of a similar kind," to those which were introduced into Galatia by certain Jews, "who assured the Christians that they could not be saved without circumcision," we confess we do not understand him. We are not aware of any perversions of evangelical truth at present similar to this; and we are confident that, if there be any such they are not *fashionable*! The chapter, however, is, on the whole, more valuable than any of those by which it is preceded.

In the chapters entitled *Philippi* and *Thessalonica*, we have first some Greek and Roman History, together with a little Geography. The author then more than insinuates that many persons calling themselves Christian ministers, give, to the question—"What must I do to be saved?"—an answer very different from that which was given to the jailer at Philippi by Paul and Silas. Speaking of the faults of the Thessalonians—or rather, as he represents it, of their only fault *idleness*, which he attributes to "the irksomeness which persons, alive to God and his Christ, find in attending to the concerns of this life," he adds the following reflection, which seems to us a most impertinent apology for the idleness too often occasioned by methodism.

"It may be worth while for those, who feel themselves much irritated against similar evils *attendant on the effusion of the Holy Spirit in our days*, to consider whether they do not exercise more candour toward the Thessalonians, than they do toward those, who are actually walking in their steps; whether they are not apt to respect the former as real christians, and to scorn the latter as deluded enthusiasts!" P. 68.

To this we can only reply for ourselves, that we feel the same candour towards those who are rendered idle by the effusion of the spirit of methodism, that St. Paul declared towards the idle Thessalonians. We are ready to say with him

him, that "it any will not work, in the station in which Providence hath placed him, neither should he eat."

In the chapter entitled **BEREA AND ATHENS**, Mr. Milner says, that St. Paul saw in the city of Athens, that even the excess of learning brought men no nearer to God; but this is not what St. Paul himself says that he saw in Athens. His words are—"Ye men of Athens, I perceive that in all things ye are *too superstitious*;" and, though he hath elsewhere warned the preachers of the Gospel against "oppositions of science *falsely so called*," together with "philosophy and *vain deceit*," be it remembered, that *superstition* is not the excess of learning, nor *false science*, true philosophy. That St. Paul was no enemy to real learning is obvious from his quoting one of the Greek poets, when he was pleading the cause of Christianity before the court of Areopagus; and perhaps no other man could have reasoned *so philosophically* as he did in answer to some Corinthian objections to the resurrection of the dead. In the conclusion of this chapter, the author speaks of the *denunciation* of God's Gospel, an expression which seems to be a gross solecism. The Gospel of God is *good news*, which may be proclaimed, but it cannot be *denounced*; while the Gospel of Calvin, containing unconditional decrees of reprobation, is indeed a *denunciation* the most horrible that the human mind has ever conceived.

In the chapters on the churches of **CORINTH**, **ROME**, and **COLOSSE**, and in that which is entitled **THE SEVEN CHURCHES OF ASIA**, there is very little to arrest the reader's attention. Of St. Paul's epistle to the Romans, Mr. Milner says, that "while the world endures, it will be the food of christian minds, and the richest system of doctrine to scriptural theologians." Next to that epistle in value, he reckons the Epistle to the Ephesians, of which he says, that

"It is full of instruction; and may be looked on as a most admirable *system of divinity*. It has this remarkable recommendation that it will serve for any church and for any age. Not a vestige appears in it of any thing peculiarly miraculous, or exclusively *primitive*. The controversies of the christian world concerning doctrine would soon be decided, if men would submit to be taught by the simple, literal and grammatical meaning of this short treatise. Every thing of doctrine and duty, is in it; and what the Gospel really is, may there be collected with the greatest certainty." P. 87.

That the epistles to the Romans and Ephesians are invaluable, every christian will readily grant; but few christians,

to "bring up their children in the nurture and admonition of the Lord." That Mr. M.'s opinion is at all confirmed by experience is certainly not true. There are indeed, in every age, a few remarkable instances—such as those of Psalmanazar, Col. Gardiner, and others, of profligate youth, becoming pious and exemplary Christians in the maturity of age; but for one instance of this kind, the annals of Newgate, and indeed every man's own observation, furnish hundreds of a contrary kind; and the cases of real conversion, after a life of *much sin and vanity*, are distinctly remembered only because they are rare.

Of the schisms and heresies which disturbed the peace of the church during the first century, the reader will find a much fuller and more accurate account in Mosheim's history than in the work before us. Mr. Milner divides the earliest heretics into two classes—the *Docetæ* and the *Ebionites*—though Bishop Horsley has shown it to be more than doubtful whether Ebion was born in the first century; and he compares the *Docetæ* and *Ebionites* to the *Arians* and *Socinians* of modern times. The resemblance between the *Arians* and *Docetæ* is not very obvious; but we should not have thought it worth mentioning, had not the author, who seems to find every thing wrong in his own age, added,

"At present the two parties, who agree in *lessening the dignity of Christ*, though in an unequal manner, are carrying on a vigorous controversy against one another, while the Trinitarians are despised by both as unworthy the notice of men of reason and letters." P. 140.

We really know not to what controversy the author here alludes. About the period at which this volume was written, a vigorous controversy was indeed carried on between the doctors Horsley and Priestley, and their respective adherents; but though Dr. Priestley might be called an *Ebionite*, no man who knows what the opinions of the *Arians* and *Docetæ* were, will say, that Dr. Horsley, Dr. Horne, or Mr. Badcock, belonged to either of these sects; or that they lessened the dignity of Christ.

In the history of the church during the second century, we have an account of the persecutions under Trajan, Adrian, Antoninus Pius, Marcus Aurelius, Commodus, Pertinax, and Julian; together with characters of those Emperors, different in many respects from those which have descended to us from other historians. All the virtues of Trajan and of Marcus Aurelius, go for nothing in the estimation  
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of Mr. Milner, on account of their persecution of the Christians, for which indeed no apology can easily be found on any principles of sound morality. The author compares the characters of Trajan, and Pliny, Governor of Bithynia, and prefers, perhaps justly, the character of the Proconsul to that of the sovereign; but he adds, that "virtue in Pliny's writings, and virtue in St. Paul's, mean not the same thing. For humility, the basis of a Christian's virtue, the Pagan has not even a name in his language;" and to the arrogance of Pagan, more especially of Stoical virtue, this author attributes, we think justly, the persecutions carried on against the faith by Trajan and Marcus Aurelius.

In his account of the most eminent Christians who wrote and suffered in defence of the truth, during the second century, Mr. Milner dwells long on Ignatius, Polycarp, and Justin Martyr; the first of whom he discovers to have been a doctrinal Calvinist, and the last an Arminian. whose error respecting free-will indicates, in his opinion, the beginning of the decay of the first SPIRITUAL EFFUSION among the Gentiles! Had the author been a Presbyterian, it seems not improbable that he would have found Ignatius pleading the divine right of that mode of church government; for the genuine epistles of the holy martyr appear to us to give just as much countenance to parity of order among the clergy, as to doctrinal Calvinism. Indeed controversies about *free-will*, &c. had no place whatever in the church during the first century, and the *beginning* of the second; nor were the words *elect* and *election* ever employed at that early period but to distinguish Christians from Heathens and Jews.

Mr. Milner constantly represents humility as the basis of all Christian virtues, and writes as if he thought that no man could be humble, who attributes freedom, as a self-determining power, to the human will; but we cannot say that our own observation has led us to adopt his opinions. We have seen as much arrogance displayed by philosophical necessarians, and by the most rigid Calvinists, as we ever witnessed among the followers of Archbishop King, or of Arminius; and we must have leave to say, that even the present author himself, in his comparison of the primitive with the modern doctrines, scatters vague censures on his contemporaries, which breathe not the spirit either of charity or humility.

Thus, after justly censuring Pliny for calling a thing madness and depraved superstition, on the face of which he ac-

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knowned himself to have seen much good and no evil, he adds (p. 150),

“ But the same thing is practised by *many at this day*, who call themselves Christians, but are really as averse to the gospel as Pliny was ; and if we would not be deceived by mere names, but would enter into the spirit of things, it would not be difficult to understand who they are that resemble Pliny, and who they are who resemble the Christians of Bithynia.”

Such vague censures as this, for which, as far as our observation has extended, there appears to be no ground whatever, indicates nothing of Christian humility or charity. We have never met with a single man of sound mind calling himself a Christian—far less with *many* of this description, who stigmatized, with opprobrious epithets, any thing in which he *professed* to see much good and no evil ; nor have we ever met with an Arminian so proud, that after comparing himself with the learned Gataker, he would have spoken of such a rival as having only “ *some* knowledge of Christianity !” On the following passage we make no other remark, than that if it displays not much charity, it is at least a proof of this author’s zeal against Arminianism in the Church, and Toryism in the State.

“ It has been observed, that the attempt of THE COURT OF CHARLES THE FIRST to draw over some of the parliamentary leaders to their interest, was a fore sign of the diminution of regal despotism. SATAN beheld the decay of his empire of idolatry and philosophy in the same light ; and it behoved him to try the same arts to preserve what remained.” P. 264.

Did this comparison of the Arminian court of Charles the First, to the court of Satan, proceed from the author’s humility and charity ?

There are many passages in this history of the second century equally reprehensible : but there is likewise in it much that is excellent, from which we quote with pleasure the author’s opinion of the deference due to the testimony of the primitive church.

“ We hence (from quotations that he had made) see that all parties, notwithstanding the contempt, which some affect, of the testimony of antiquity and tradition, are glad to avail themselves of it where they can ; which is itself a proof of the tacit consent of all mankind, that this testimony, though by no means decisive (with respect to doctrines), nor such as ought ever to be put in competition with Scripture, yet weighs something, and ought not to be treated with unreserved disdain.” P. 258.



The third century of the Christian æra was distinguished by many eminent writers in the church, as well as by much ecclesiastical business; and the history of it accordingly fills more than half of the volume before us. Mr. Milner has rendered it extremely interesting, by making it in fact a *biographical* history;—a species of composition more generally attractive than perhaps any other form in which history could be written. It extends through twenty-two long chapters, in which are detailed the lives and transactions of *Irenæus*, *Tertullian*, *Pantænus*, *Clemens Alexandrinus*, and *Origen*, all properly connected with the state of the church during the reigns of the Emperors Severus and Caracalla. We have then a short account of the state of Christianity during the reigns of *Macrinus*, *Heliogabalus*, *Alexander Severus*, *Maximinus*, *Pupienus*, *Gordian*, and *Philip*; but Mr. Milner does not represent *Alexander* and *Philip* as so very favourable to Christianity, as they appear in the pages of *Mosheim*. *Cyprian*, archbishop of Carthage, is his great Christian hero, on whose conversion, promotion to the episcopal dignity, vigilance and integrity in that character, and truly Christian martyrdom, he dwells with delight. In reply to *Mosheim*, who charges this excellent prelate, with ambition, the present author says,

“Every thing has two handles. *Cyprian* has been represented as stretching the episcopal power beyond its due bounds. I see no evidence that he exceeded the powers of his predecessors. A pious care for the good of souls,—not any ambition for the extension of his own authority, seems to influence his mind in these affairs;—but of this the learned reader must judge for himself, who will take the pains to examine his epistles with attention.”  
P. 359.

After conducting this zealous father of the church through all the trials of his episcopal life, the author draws a long comparison between his character and the character of *Origen*; and in every thing, except extent of learning and profundity of thought, he gives the preference, we think justly, to *Cyprian*. It must be confessed, however, that he writes sometimes as if he thought all human learning and science prejudicial to the cause of Christian truth, though he admits, at other times, that *mathematical* and *physical* science, as well as *logic* and *rhetoric*, may be necessary to the preachers of the Gospel.

The dread of human learning or science of any kind seems, in the ministers of the Gospel, very strange to us; for how

could the Scriptures of the Old and New Testaments be understood without a competent knowledge of the languages in which they were written, and of the errors which much of them was written to oppose? Even *metaphysical* science, to which this historian seems to have had the strongest antipathy, cannot be useless, if, as he says, and says truly, heresies and infidelity have generally sprung up among those who were addicted to those speculations. The heresy to which, in this century, he thinks metaphysics gave rise, is the doctrine of *Free will*, which he represents as an "adulteration of the Gospel;" and it seems to have been for his maintaining of that doctrine, that he generally writes of *Origen* in terms of rancour. He likewise reprehends Clemens Alexandrinus for saying—

"I espouse neither this nor that philosophy, neither the Stoic, nor the Platonic, nor the Epicurean, nor that of Aristotle; but whatever any of these sects hath said, that is fit and just; whatever teaches righteousness with a divine and religious knowledge, all this I select, and call it philosophy."

It will not surprise the reader to find that the man, who could censure Clemens for such rational and upright conduct, condemned with the greatest severity the saying of the same philosophical father of the church, "that faith is God's gift, but so as to depend on our own free will."

Mr. Milner's principal object seems to be to persuade his readers that the Calvinistic notions of *original sin*, individual *election*, *justification by faith only*, and the *irresistible influence of grace*, together with the doctrines of the *Trinity in unity*, the *incarnation of the Son of God*, and *atonement by his blood*, were the doctrines of the three first centuries, for which *Cyprian* and all the noble army of martyrs so heroically shed their blood. That the doctrines of the *Trinity*, *incarnation*, *atonement*, and the *necessity* of divine grace, were universally held, during that period, by what he calls the *general church*, he has indeed completely proved; but he has as completely failed in his attempts to prove that the primitive fathers were Calvinists. We are far from questioning his integrity. He seems to have been a pious, zealous, and in every respect excellent man; but some of his proofs of the Calvinistic views of the fathers serve only to show how completely the mind even of such a man may be warped by prejudice in behalf of a party or a system.

St. Cyprian, in order to prove that the baptism of infants, among Christians, should not, like circumcision among the Jews,

Jews; be postponed to the eighth day; thus expresses himself \* :

“ Porro autem si etiam gravissimis delictoribus, et in Deum multum ante peccantibus, cum postea crediderint, remissa † peccatorum datur; et a baptismo atque a gratia nemo prohibetur; quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus contagium mortis antiquæ prima natiuitate contraxit? qui ad remissionem peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata.”

Of these words Mr. Milner gives the following translation, to prove that Cyprian, and the council of Carthage consisting of sixty-six bishops, in whose name he wrote, had the same notions of original sin with Calvin and his followers.

“ If even to the foulest offenders, when they afterwards believe, remission of sins is granted, and none is prohibited from baptism and grace; how much more should an infant be admitted;—who, just born, hath not sinned in any respect, except, that being carnally produced according to Adam, he hath, in his first birth, contracted the contagion of the antient deadly nature;—and who obtains remission of sins with the less difficulty, because not his own actual guilt, but that of another is to be remitted.” P. 429.

Even this gives little countenance to the Calvinistic notions of original sin; and the words of Cyprian give still less. “ To the foulest offenders” is no translation of the words “ gravissimis delictoribus, et in Deum multum ante peccantibus;” and the words “ contracted the contagion of the antient deadly nature,” convey a meaning altogether different from the sense of the original words—“ contagium mortis antiquæ.” The words *and*, and *actual*, in the last clause, which we have printed in the Italic character, are not in the original. Whether Cyprian’s doctrine or Mr. Milner’s be most consonant to the sacred Scriptures, we are not at present called on to decide; but Cyprian’s doctrine is unquestionably this:

“ If even to the worst offenders sinning long (or much) against God, when they have afterwards believed, remission of sins is

\* Epist. 59 Ed. Pam, 64 Ed. Fell.

† Pamelius has observed that it seems to be peculiar to Cyprian and Tertullian (whom Cyprian called his master) to use the word *remissa* for *remissio*.

granted, and no one is prohibited from baptism and grace; how much more should an infant not be prohibited, who, being recently born, hath offended in nothing, except, that being carnally born (or begotten) according to Adam, he hath, by his first birth, contracted the contagion of the ancient death (or of the death long ago incurred)? who is admitted to the remission of sins the more readily, for this very reason, that to him not his *own*, but *another man's* sins are forgiven."

Mr. Milner is decidedly of opinion that the original constitution of the church was episcopal, and that the authority of the bishop over the clergy, as well as over the people, though not absolute, was very great. He speaks likewise occasionally of the great importance of ordination, which, he says, was the privilege of the bishops alone, and yet he seems to forget this circumstance, when he writes, (which he often does) as if it were a matter of no great consequence whether a man be of an episcopal, a presbyterian, or an independent church. The arguments for these three forms of church-government, he says, may be briefly stated thus :

"In no one instance does the independent plan appear to have a solid foundation either in scripture or antiquity; yet the interference of the people, and the share of authority exercised by them (in the election not ordination of bishops) though never on the plan of independent congregations, gives some plausible colour to INDEPENDENCY. The presbyterian system seems to be scriptural and primitive, so far as the institution of the clergy is concerned, but defective for want of a bishop. The episcopal form, no doubt, obtained in all the primitive churches without exception; but what effectually checks the pride of those, who are fond of the pomp of hierarchy—it must be confessed, that ANCIENT episcopacy had no secular mixtures and appendages." P. 518.

And pray, good Sir, who ever said that it had such mixtures and appendages, or that such mixtures and appendages are at all essential to the constitution of the Church as a spiritual society? The episcopal churches in Scotland and the United States of America have no such appendages as you speak of; and yet the most strenuous advocates for *divine right* in England, will admit that the clergy of these churches have the same authority to minister in divine things, with the clergy of those churches of which the bishops may be peers or princes. The great question between the three churches is, "through what channel or by what means do their respective clergy derive authority to act as the ambassadors of Christ and stewards of the mysteries of God?" This question

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Mr. M., though he gives a very candid view of the *actual* constitution of the primitive church, affects to think of little importance; and, to court favour perhaps with such presbyterians and independents as have the same notions with himself of *original sin, predestination, and justification, &c.* (a practice very common among our modern *true churchmen*), he represents even Cyprian himself as writing to his clergy \*—the presbyters and deacons of Carthage, to suspend from communion Felicissimus, a turbulent and immoral deacon, together with his associates. If the presbyters of Carthage had authority to suspend from communion a deacon, however unworthy, the inference is obvious—the bishop and they were of the same order; but let us attend to Cyprian himself.

“Cum Felicissimus comminatus sit, non communicaturos in morte secum, qui nobis obtemperassent, id est, qui nobis communicarent: accipiat sententiam quam prior dixit; ut abstentum se a nobis sciat;”

So that it was Cyprian himself who excommunicated Felicissimus, though the persons to whom he wrote were *not* the *presbyters* of Carthage, but *Caldanus* and *Herculanus*, two neighbouring *bishops*; on whom, together with two presbyters, he had devolved, in some degree, the care of his church during his own banishment.

Mr. Milner contends, that the power of working miracles, together with occasional revelation, continued in the church to the very end of the third century; and he supports his opinion by much stronger arguments than seem to have occurred to those who have adopted the opinions of Dr. Middleton on this subject. That Cyprian was favoured with some warnings from above, he thinks highly probable; and he seems to have entertained no doubt but that *Gregory Thaumaturgus* wrought many miracles. Into this long-agitated, and yet undecided question, our limits, had we the inclination, will not permit us to enter. We are perfectly aware, that it will provoke nothing but the laugh of scorn among *Unitarians* and the pupils of *Michaelis* and *Eichorn*; but laughter is not argument; and when the persecutions of the faithful in this work are pathetically detailed, are duly considered, it will perhaps appear probable to reflecting men of sober minds, that the church was supported and enlarged

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\* Epist. 38. Ecl. Pam: 41. Ed. Fell.

by something more than the ordinary effusions of the Spirit of God.

(To be continued.)

ART. VII. *A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of that Diocese in May, June, and July, 1812. By George Tomline, D.D. F.R.S. Lord Bishop of Lincoln. 28 pp. Price 2s. 6d. Cadell and Davies. 1812.*

**T**HE labours of this most learned and exemplary Prelate have, since his first accession to his exalted office, been uniformly directed to the support of that Establishment, of which he is so distinguished an ornament. As long as that establishment shall endure, the members of it must regard the different works of the Bishop of Lincoln, as containing all the materials most essential to their religious improvement and instruction, and the discovery of the errors, frauds, and machinations of their opponents, to the confirmation of their principles, and of their determination to persevere to the end in their vindication and defence.

If there ever was a period in our history since the time of the Reformation, when a perfect knowledge of our duty was important, and an unshaken resolution to vindicate and defend our principles demanded, it is the present. Now it is that under the delusive idea of liberality, we are called upon to surrender the out-works of our fortress, to suffer our judgments to be over-ruled by arguments, the fallacies of which have been again and again demonstrated; and finally to give power over our best rights to those, whose restless exertions to attain it, would of itself justify suspicion; did not the pages of history furnish the most incontrovertible proofs how often and with what severity they have abused it. Now it is that the vigilance of our guardians becomes more immediately necessary, nor can their acuteness, their sagacity, or their courage ever be more seasonably exerted. In this excellent Charge, from the Bishop of Lincoln, the dangers before us are pointed out with the extreme moderation, but the necessity of our strenuous adherence to the religious principles of our forefathers is imperiously enforced.

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The Refutation of Calvinism is stated by the Bishop to include in its first, third, and fourth chapters, the Charges delivered by him at the Visitations of his Diocese in the years 1803, 1806, 1809, with the exception of the concluding part of the latter charge. This was not inserted in that work, because it did not relate to the immediate subject discussed in that volume, but as it is referred to in the beginning of the present Charge, the part then omitted is here introduced, and we should neither do justice to the author nor to our reader's, if we did not insert the following extract—

“ A review of the History of the Protestant Church is always interesting and useful to its members, but it is peculiarly so in consequence of attempts which have been lately made to admit Roman Catholics into all offices and situations of trust and confidence, without any exception. No one can be a greater friend than I am to toleration, properly so called; I consider it as a mark of the true church, as a principle recognized by the most eminent of our reformers and divines. But I contend, that the Roman Catholics are already in complete possession of religious toleration. What they now demand is political power—a species of political power, which, in my judgment, could not be granted without extreme hazard to our Constitution in Church and State. Popery is not only a system of religion—it is also a system of politics. This indeed is so manifest from the history of these kingdoms, subsequent as well as prior to the Reformation, that those who have of late undertaken the cause of the Papists, and urged the removal of all the restraints, framed by the wisdom and piety of our ancestors, to prevent a repetition of those horrors and miseries which were fresh in their memories, assure us, that popery now is different from what popery was. I am confident that this opinion has led many to support the claims of the Papists, who are truly and zealously attached to the Church of England, and would be among its most firm defenders in any time of trial; but I am convinced that no opinion was ever more unfounded.”  
P. 5.

On the present occasion, the charge commences with a judicious and animated apostrophe in commendation of the recent Establishment of a System of National Education, under the sanction of the highest authorities in the Kingdom; and from which the happiest consequence may doubtless be inferred, and among others that by establishing genuine christianity, in the minds of the rising generation, the power of supporting this our Protestant Church will be extended and increased.



It is very sagaciously argued that the question of a Church Establishment, and of Toleration of those who dissent from it, was not thoroughly understood, till the period of the Revolution. It required an experiment of some years, to ascertain what the conduct of Papists living under a Protestant establishment would be—after such an experiment had been duly made, the great and wise men who settled the Revolution, made certain laws against Papists, not upon theory but in consequence of facts; of perils and evils actually experienced. Of these laws in the progress of time since the Revolution, many have been repealed—Some are yet in force—Papists are not allowed to sit in Parliament, to fill the great offices of State, preside in our courts, or to command our army or navy.

No man of common candour or of common sense will pretend to assert that these disabilities in the slightest degree interfere with religious toleration, with the exercise of religious worship; nay, this latter is not only permitted to the Papists, but protected; more than this, the Papists in all their petitions to Parliament, tacitly allow that they possess the full enjoyment of religious liberty. Toleration therefore is out perfectly out of the question; having this then, in its entire extent, what is it which they require? evidently, Political Power. Why is this withheld? for this great and good reason, which no subtilty can evade, no logic refute, and which we trust, no clamour will set aside; because opinions are held by those who seek this power, incompatible with the safety of our constitution in church and state. This is so admirably argued in what follows, that to abridge would weaken, and to omit would be injustice.

“ Protestantism is an essential part of the British constitution; and therefore the constitution does not allow the King to be a papist, because a popish king could not be expected to maintain a Protestant establishment. It is also a principle of our constitution, that the king should have advisers in the discharge of every part of his royal functions—and is it to be imagined, that papists would advise measures in support of the cause of Protestantism? a similar observation may be applied to the two houses of Parliament: would popish peers or popish members of the House of Commons enact laws for the security of the Protestant government? would they not rather repeal the whole Protestant code, and make popery again the established religion of the country?

“ It has been asserted, that because papists are good soldiers and sailors, they would be honest and faithful ministers of state,  
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This is by no means a necessary inference. We admit that too much cannot be said in praise of the chearful obedience and undaunted bravery of those of our popish fellow-subjects, who have engaged in the service of their country. But soldiers and sailors are instruments in the hands of others; they act as they are ordered; and hitherto they have been under the command of men devoted to the king and to the constitution. It is otherwise with respect to ministers of state. It is their business to direct—to frame laws—and to propose measures of foreign policy and internal government. Whoever is acquainted with the public concerns of this country, must know, that the whole complicated machine of its government is conducted by one person, or by a small number of persons, of superior energy and talents. How great, then, must be the danger in having these few persons disaffected to one of the essential parts of our constitution? let us suppose, that there had been no test-laws, no disabling statutes, in the year 1745, when an attempt was made to overthrow the protestant government, and to place a popish sovereign upon the throne of these kingdoms; and let us suppose, that the leading men in the houses of Parliament, that the ministers of state, and the commanders of our armies, had then been papists. Will any one contend, that that formidable rebellion, supported as it was by a foreign enemy, would have been resisted with the same zeal, and suppressed with the same facility, as when all the measures were planned and executed by sincere Protestants, who knew and felt, that the contest in which they were engaged, was to decide, whether this country was again to be plunged into all the miseries of popish tyranny, or to continue to enjoy all the blessings of a Protestant government. Such a change of circumstances might have caused a very different result from that, which was in fact so decisive, as to put an end to all attempts to establish popery by force in these kingdoms. Does any one employ in his private concerns those whom he thinks disaffected to his interest, who he knows would rejoice in his disgrace and ruin? and shall we place men, whose principles would lead them to introduce popery and arbitrary power, in public situations, the duty of which is to maintain our free civil constitution, and to protect our pure protestant establishment? were papists invested with power, they could not but be solicitous to overthrow an establishment, which they believe to be heretical and founded in error; and to substitute that religion, to which they believe Salvation exclusively confined. The more sincere papists are, the more eager they must be upon this point.”

P. 14.

The learned prelate next proceeds to weigh the absurd assertion made by some, that exclusion from power is persecution—it is no such thing, nor are they convertible terms—persecution inflicts punishment, exclusion from power is a negative

negative operation. What persecution is, the sufferings of Protestants, as detailed in our annals, will sufficiently evince; and not in our own country alone, but in every other where popery has been predominant; can there be any stronger argument necessary to persist in excluding papists from political power? At this part of this able charge the opinions both of Mr. Hume and Mr. Fox are judiciously and forcibly adduced in proof of the position; that laws cannot be efficaciously administered by those who are hostile to the spirit in which they were framed.—What, it is asked, was the mode adopted by James to subvert the constitution? why, the removal of all religious tests respecting persons admitted into offices of power. Strange indeed, it is observed at p. 19,—That attempts to remove such tests should find admirers and supporters among the most zealous advocates of the glorious Revolution.—Among these advocates, are many who anxiously desire to remove those guards which they who promoted the Revolution thought indispensable for the stability of our civil and ecclesiastical establishment. The very arguments used by the friends of the popish claims, are those which appear in the two declarations of James the Second; and these arguments are answered, beyond the power of refutation, in the public document of Pensionary Fagel, as introduced by the learned prelate at pp. 20, 21, from Kennett's History of England.

We would also desire to know by what power of words or arguments, the following observation is to be answered—

“ It is declared in one of the 39 Articles, that the King is Head of our Church, without being subject to any foreign power; and it is expressly said that the Bishop of Rome has no jurisdiction within these realms \*. On the contrary, papists assert, that the pope is supreme head of the whole christian church, and that allegiance is due to him from every individual member, in all spiritual matters. This direct opposition to one of the fundamental principles of the ecclesiastical part of our constitution, is alone sufficient to justify the exclusion of papists from all situations of authority. They acknowledge indeed that obedience in civil matters is due to the king. But cases must arise in which civil and religious duties will clash; and he knows but little of the influence of the popish religion over the minds of its votaries, who doubts which of these duties would be sacrificed to the other. Moreover, the most subtle casuistry cannot always discriminate between temporal and spi-

ritual things; and in truth, the concerns of this life not unfrequently partake of both characters." P. 21.

The subject of the veto is next considered. By the friends of the popish question in both houses, in 1808, it was proposed, and understood to have been proposed from authority, that the king should have a negative upon the appointment of popish bishops in Ireland. Other sovereigns of Europe have this power, and our sovereign has it with respect to the popish see of Quebec. But no, this was peremptorily and positively refused, upon the grounds of its violating the rights of the Sovereign Pontiff. From the confidence, and the obstinacy of this refusal, it is undeniably inferred that the papists of the present day do not at all differ from the papists of former days—they adhere with the same pertinacity to the forms and discipline of their church, demonstrate the same unconciliatory temper, and the impossibility of their acquiescence, in any terms of satisfactory security to our establishment.

If other proofs were wanting that the doctrines and principles of papists are the same to day as yesterday, they are sufficiently exhibited in the *Tractatus de Ecclesia Christi*, published by authority, for the use of the students at Maynooth College; in a late publication of Mr. Plowden, called the "Case Stated;" in Dr. Troy's Letter, and in various other recent avowals of papistical writers: in all of which the infallibility of the Romish church is repeatedly and unequivocally maintained. Finally, may it be asked, have the concessions already made to the papists, made them more conciliating, more loyal, or more grateful?

The conclusion of the whole is, that there is abundant reason for rejecting the present claims. The catholic question, as it is termed, is political as well as religious. Our adversaries, indeed, studiously keep religious considerations out of sight, but this should the more stimulate the ministers of the established Church to recal to the recollection of their flocks, the causes of our separation from the Church of Rome, and the evil consequences of its power, not the less bitter for having been remote. Popish legislators must enact popish laws; if the king has popish advisers he must receive popish advice—may the apprehensions occasioned by the popish claims, tend to the healing the divisions among protestants, and make us one flock under one shepherd.

Such is the analysis of this admirable Address, to which if we have not rendered adequate justice, it is not because we do not fully estimate its value and importance, but  
because

because we must have reprinted the whole, word for word, to have impressed the reader with feelings similar to our own.

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ART. VIII. *Watlington Hill; a Poem, by Mary Ruffel Mitford.* 12mo. 48 pp. 5s. Printed by Valpy; probably for the Author. 1812.

**I**T is the cry of bad authors that critics are malignant, envious, ill-judging; and the cry is loud, because bad authors are numerous. But critics, after all, are men, and by turns all sorts of men; for who that can write has not sometimes written criticisms for the public?—and what man, deserving the name, can fail to receive delight from the efforts, improvements, and maturity of genius? If such men there are, and they happen to turn critics, we undertake not their defence: much less do we share their feelings. Nor will we deny (unmanly though it may seem to such heroes) that we have a kind of particular regard for female genius; as we admire, in every line of excellence, that which does the most with least advantages.

Such is the genius of Miss Mitford; who, in her modest, yet animated eulogy on Oxford, calls herself “th’ unletter’d maid,” yet writes on that and every subject in her poem, what the most lettered may read with delight; and ought to praise, without the affectation of a proud reserve. We have watched the progress of Miss Mitford. We saw in her first efforts much to commend; in their improved edition still more; in her *Christina*, a very interesting tale, told with ingenuity, and versified with graceful ease. In her present poem, we hail such an approach to finished writing, as will soon require no critical corrections; unless she should grow, as we have seen some female authors grow, too bold for care, and too haughty for correction. At present there appears no danger of this. Her modesty is equal to her merit, and what her merit is we shall endeavour to inform our readers.

“*Watlington Hill*” is, like other poems of similar title, descriptive: but it is original. It is not copied from any other “*Hill*,” either old or new; from all of which it is distinguished both by form and style. It is of the lyric form; and begins in a style of familiar ease, which by no means promises the higher excursions of the Muse, which are to follow.

follow. The object seems to be only to describe a courting party. In its ease, however, it is graceful and ingenious.

“ 'Tis pleasant to dance in lordly hall  
When the merry harp is ringing ;  
'Tis sweet in the bow'r at ev'ning's fall  
To list to the night-bird's singing ;  
'Tis lovely to view the autumnal hue,  
As it gilds the woodland mountain ;  
Or when summer glows, to pluck the rose,  
And quaff from the dew's pure fountain.  
But fatigue in pleasure's guise is clad,  
And the song so sweet makes the light heart sad ;  
And autumn tells of joys that fly,  
And summer's charms in languor die :  
If ye would have all hope can bring,  
Take the first morn of early spring !  
If ye would warm your life-blood chill,  
Go course on Watlington's fair hill.” P. 7.

We continue with the sportsmen and greyhounds for two stanzas more, and the playful ingenuity by which the most celebrated dogs are introduced and praised by name has a very pleasing effect. Then we come to the view.

“ Leave we them all : to stand awhile  
Upon the topmost brow,  
And mark how, many a length'ning mile,  
The landscape spreads below.” P. 12.

After some beautiful views of natural objects, and general scenery, we pause upon the site of Britwell Nunnery, where the tale of the fair exiles, driven out by a liberty which they sought not, to a world which they had renounced, is very elegantly told. The next object which presents itself is Chalgrove field, and as the young poetess has been bred up in all the enthusiasm of liberty \*, we cannot wonder that she pours out an energetic eulogy on Hampden. But, if we differed from her on that subject more than we do, we could not be offended at an eulogy coupled with that of Lord Falkland, and sanctioned by the allowance of Clarendon.

“ Hard as it is amidst the jar  
Of falling thrones, of civil war,  
To judge of man's inconstant state,  
Ev'n HE confess'd thee good and great.

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\* A liberty falsely supposed to be in danger ; whereas during her whole life and much longer, there has always been most danger of its running into excess.

How was the Stuart fall'n, when thou  
 Didst brave his pow'r with dauntless brow :  
 How rais'd, when Falkland by him stood,  
 As great as thou, as wise, as good !  
 O who, by equal fame misled,  
 Who shall the righteous cause decide,  
 When for his king Lord Falkland bled,  
 When Hampden for his country died ?" P. 20.

The mild virtues of Queen Anne are then celebrated, on glancing upon the prospect of Ewelme, where she once resided. A well deserved tribute, and appropriately paid. Some distant objects are now enumerated, as Faringdon, Wallingford, and Whittenham ridge ; and then Oxford is introduced with becoming dignity and elegance. — —

" But what is that, which, to the right,  
 Upon th' horizon's utmost verge,  
 A fairy picture, glitters bright,  
 Like sea-foam on the crested surge ?  
 Is it the varying fleecy cloud,  
 That takes in sport the figure proud,  
 Where domes and turrets seem to rise,  
 And spiry steeples mock our eyes ?  
 No ; real is that lovely scene,  
 'Tis England's boast ! 'Tis Learning's Queen !  
 'Tis Oxford !—Not th' unletter'd maid  
 May dare approach her hallow'd shade ;  
 Nor chant a requiem to each name  
 That waken'd there to deathless fame ;  
 Nor bid the Muse's blessing rest  
 For ever in her honour'd breast."

She who can so celebrate Oxford, certainly presents no unworthy tribute, whether " lettered" or not. But all the ardour of the poetical spirit is naturally kindled on viewing " Forest Hill," the early residence of Milton. " Thou saw'st him," she says, with peculiar elegance,

" Thou saw'st him in his happier hour,  
 When life was love, and genius power ;  
 When at his touch th' awaken'd string  
 All joyous hail'd the laughing spring ;  
 And like the sun, his radiant eyes  
 Glanc'd on thy earthly Paradise.  
 Thou did'st not see those eyes so bright,  
 For ever quench'd in cheerless night ;  
 Thou didst not hear his anguish'd lays  
 Of ' evil tongues, and evil days."

Thou

Thou saw'st but his gay youth, sweet spot!  
Happiest for what thou sawest not!  
And happy still!—” P. 26.

The remainder of the poem is chiefly occupied in celebrating two contrasted objects, called to mind by the view of Sberburn Lodge; a youthful and beautiful friend, and the venerable Lady Dowager Macclesfield, then on the point of death. In the close the author briefly turns to her courting friends, and concludes with equal grace and elegance. We should be ungrateful for the satisfaction enjoyed in the perusal of this pleasing and ingenious poem, if we did not strongly recommend it to our readers.

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**ART. IX.** *Travels in Greece, Palestine, Egypt, and Barbary, during the Years 1806 and 1807.* By F. A. De Chateaubriand. Translated from the French by Frederick Shoberl. 2 vols. 8vo. pp. 440 and 888. 1l. 4s. Colburn. 1811.

THE author of these travels is of a certain celebrity in his own country, though at present he is only known in England by the work of which the translation is now before us. These travels exhibit the very singular phenomenon of an author, quitting his native country for the investigation of remote scenes of fatigue, difficulty, and danger; not with any view to the publication of his travels, but in order to qualify himself to give accurate representations of scenes, places, and manners, casually introduced in a work of imagination. The original work which gave occasion to these travels is entitled, “*Les Martyrs, ou la Triumphe de la Religion Chrétienne*,” and has not, we believe, at present been translated into our language, though we are given to understand that it has passed through multiplied editions on the Continent. Such it seems was the sole motive for undertaking these travels, and it is expressly declared by the author himself, that he now gives them to the Public with regret, and in spite of himself. No information is communicated why this violence was done to the author's feelings, nor indeed does it materially signify. We have no scruple in asserting, that the travels, as here represented, are exceedingly entertaining, indicative of no common ardour and enthusiasm, and every where demonstrating extensive reading, and much general knowledge.

We give, according to our custom, a concise analysis.

The work is introduced by two memoirs, of which the first

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first exhibits the history of Sparta and Athens, from the time of Augustus to the present period. The second examines the authenticity of the religious traditions relative to Jerusalem.

In the first memoir, all the authors are recapitulated in chronological order who have written on the subjects of Sparta and Athens, with specific references to those works in which this subject is more immediately illustrated. This will accordingly be found exceedingly useful. The same observation may also be made with respect to the second memoir. It is, however, a matter of no small surprise to us that in enumerating the authors who have written on the Holy Land, the author should omit *BERNARDINO*, a Franciscan friar, of Gallipolis, who published, about two hundred years ago, both at Rome and at Florence, a most particular account of Jerusalem, with near fifty engravings, made from views, ground plans, and elevations, taken by himself. A curious and valuable work.

With respect to the component parts of these travels, we have no hesitation in saying, that all are written with the vivacity peculiar to the author's country, and all partake, more or less, of the merit which we have already ascribed to *M. Chateaubriand*; but the portion of greatest interest and value, as well as of novelty of information, is that which describes Carthage.

The volumes are divided into six distinct parts. The first treats of Greece; the second of the Archipelago, Anatolia, and Constantinople; the third of Rhodes, Jaffa, Bethlehem, and the Dead Sea. We pause in this division of the work, to give the following specimen of the national vanity of the author, which indeed often breaks forth, and which we should easily be induced to pardon, if when professing himself the friend of innocence and freedom, *M. Chateaubriand* did not seem as ready to exult in the greatness of Bonaparte, as in the virtue and piety of St. Louis.

“ Having crossed the stream you perceive the village of Keriet Lesta on the bank of another dry channel, which resembles a dusty high road. El Biré appears in the distance, on the summit of a lofty hill, on the way to Nablous, Nabolos, or Nabolosa, the Shechem of the kingdom of Israel and the Neapolis of the Herods. We pursued our course through a desert, where wild fig-trees thinly scattered waved their embrowned leaves in the southern breeze. The ground which had hitherto exhibited some verdure, now became bare; the sides of the mountains, expanding themselves, assumed at once an appearance of greater grandeur and sterility. Presently all vegetation ceased; even the



the very mists disappeared. The confused amphitheatre of the mountains was tinged with a red and vivid colour. In this dreary region we kept ascending for an hour to gain an elevated hill which we saw before us; after which we proceeded for another hour across a naked plain bestrewed with loose stones. All at once, at the extremity of this plain I perceived a line of Gothic walls, flanked with square towers, and the tops of a few buildings peeping above them. At the foot of this wall appeared a camp of Turkish horse, with all the accompaniments of oriental pomp. *El Cods!* "The Holy [City]!" exclaimed the guide, and away he went at full gallop\*."

"I can now account for the surprize expressed by the crusaders and pilgrims, at the first sight of Jerusalem, according to the reports of historians and travellers. I can affirm, that whoever has, like me, had the patience to read near two hundred modern accounts of the Holy Land, the rabbinical compilations, and the passages in the ancients relative to Judea, still knows nothing at all about it. I paused with my eyes fixed on Jerusalem, measuring the height of its walls, reviewing at once all the recollections of history from Abraham to Godfrey of Rouillon, reflecting on the total change accomplished in the world by the mission of the Son of Man, and in vain seeking that Temple, not one stone of which is left upon another. Were I to live a thousand years, never should I forget that desert which yet seems to be pervaded by the greatness of Jehovah and the terrors of death.

"The cries of the grogman, who told me that it was necessary for us to keep close together, as we were just at the entrance of the camp, roused me from the reverie into which the sight of the Holy City had plunged me. We passed among the tents covered with black lamb-skins: a few, among others, that of the pacha, were formed of striped cloth. The horses, saddled and bridled, were fastened to stakes. I was surprized to see four pieces of horse-artillery; they were well mounted, and the carriages appeared to be of English construction. Our mean equipage and pilgrims' dress, excited the laughter of the troops. The pacha was coming out of Jerusalem, as we drew up to the gate of the city. I was obliged to take off, as quickly as possible, my handkerchief, which I had tied over my hat to keep off the sun, lest I should draw upon myself a similar affront to that which poor Joseph incurred at Tripolizza.

"We entered Jerusalem by the Pilgrim's Gate, near which stands the tower of David, better known by the appellation of the Pisans' Tower. We paid the tribute, and followed the street

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\* "Abou Gosh, though a subject of the Grand Signor, was apprehensive lest he should be maltreated and bastinadoed by the pacha of Damascus, whose camp we were in sight of."

that opened before us; then turning to the left between a kind of prisons of plaster, denominated houses, we arrived, at twenty-two minutes past twelve, at the convent of the Latin Fathers. I found it in the possession of Abdallah's soldiers, who appropriated to themselves whatever they thought fit.

"Those only who have been in the same situation as the Fathers of the Holy Land, can form a conception of the pleasure which they received from my arrival. They thought themselves saved by the presence of one single Frenchman. I delivered a letter from General Sebastiani, to Father Bonaventura di Nola, the superior of the convent. "Sir," said he, "it is Providence that has brought you hither. You have travelling firmans. Permit us to send them to the pacha; he will thence find that a Frenchman has arrived at the convent; he will believe that we are under the special protection of the emperor. Last year he forced us to pay sixty thousand piastres; according to the regular custom we owe him but four thousand, and that merely under the denomination of a present. He wishes to extort from us the same sum this year, and threatens to proceed to the last extremity if we refuse to comply with his demands. We shall be obliged to sell the consecrated plate, for during the last four years we have received no alms from Europe: if this should continue we shall be forced to quit the Holy Land, and leave the tomb of Christ in the hands of Mahometans."

"I thought myself extremely fortunate to have it in my power to render this small service to the superior." Vol. i. p. 384.

The fourth part, which occupies almost two hundred pages of the second volume, is appropriated to the description of Jerusalem, and cannot fail of making a most useful and convenient manual to any future traveller. The fifth part describes such places in Egypt as were visited by the author; he however proceeded no farther than Cairo, and was satisfied with beholding the pyramids from that city.—The sixth and concluding part describes Tunis, and the traveller's return to his native country; and this will in every respect be found to merit much serious attention. Some readers will think that the ancient history of this memorable place is detailed with somewhat of tediousness, and in too fanciful a style; but we think it on the whole entitled to much praise, which we unreservedly give to the following extract.

"The ship in which I left Alexandria having arrived in the port of Tunis, we cast anchor opposite to the ruins of Carthage. I looked at them, but was unable to make out what they could be. I perceived a few Moorish huts, a Mahometan hermitage at the point of a projecting cape, sheep browsing among ruins;—  
ruins,

spins, so far from striking, that I could scarcely distinguish them from the ground on which they lay. This was Carthage.

“*Devictæ Carthaginiæ arces  
Procubescunt, jacent insuavis in litore tutres  
Everse. Quantum illa metus, quantum illa laborum  
Urbs dedit, insultans Latij et Laurentibus arvis!  
Nunc passim vix reliquias, vix nomina servans,  
Obruitur propriis non agnoscenda ruinis.*”

“The walls of vanquished Carthage, and her demolished towers, lie scattered on the fatal shore. What fears did this city formerly excite in Rome; what efforts did she cost when insulting us, even in Latium and the Laurentian plains! Now scarcely a relic of her is to be seen, she scarcely retains her name, and cannot even be recognized by her own ruins.”

“In order to discover these ruins, it is necessary to go methodically to work. I suppose, then, that the reader sets out with me from the fort of the Goletta, standing, as I have observed, upon the canal by which the lake of Tunis discharges itself into the sea. Riding along the shore in an east north-east direction, you come, in about half an hour, to some salt-pits, which extend toward the west, as far as a fragment of wall, very near to the Great Reservoirs. Passing between these salt-pits and the sea, you begin to discover jetties running out to a considerable distance under water. The sea and the jetties are on your right; on your left you perceive a great quantity of ruins, upon eminences of unequal height; and below these ruins is a basin of a circular form, and of considerable depth, which formerly communicated with the sea by means of a canal, traces of which are still to be seen. This basin must be, in my opinion, the Cothon, or inner port of Carthage. The remains of the immense works discernible in the sea, would, in this case, indicate the site of the outer mole. If I am not mistaken, some piles of the dam constructed by Scipio, for the purpose of blocking up the port, may still be distinguished. I also observed a second inner canal, which shall be, if you please, the cut made by the Carthaginians when they opened a new passage for their fleet.

“This opinion is diametrically opposite to that of Dr. Shaw, who places the ancient port of Carthage to the north and north-west of the peninsula, in the wet morass, called El-Mersa, or the harbour. He supposes that this port has been choked up by the north-east winds, and the mud of the Bagrada. D’Anville, in his *Ancient Geography*, and Belidor, in his *Hydraulic Architecture*, have adopted this opinion. Travellers have bowed to these great authorities. I know not what opinion is entertained on the subject by the learned Italian, whose work I have already mentioned.

“I must own it is not without fear, that I find myself opposed

posed to men of such eminent merit as Shaw and D'Anville. The one has seen the places, and the other was acquainted with them, at it were, by intuition. One thing, however, gives me courage. M. Humbert, commandant-engineer at the Goletta, a man of great abilities, and who has long resided among the ruins of Carthage, absolutely rejects the hypothesis of the learned English traveller. It is certain that we should receive with caution accounts of those assumed changes of places, those local accidents, by means of which a writer explains difficulties in a plan which he does not understand. I am doubtful, then, whether the Bagrada could have choked the ancient port of Carthage, as Dr. Shaw supposes, or produced on the coast of Utica all the revolutions which he describes. The elevated part of the land to the north, and north-west of the isthmus of Carthage, has not, either along the sea or in the El Merfa, the smallest sinuosity capable of affording shelter to a vessel. To find the Cothon in this position, we must have recourse to a hole which, by Shaw's own account, is scarcely one hundred yards square: on the other hand, along the sea on the south-east you find long dykes, vaults which may have served for store-houses, or even for the reception of the galleys; you see canals excavated by the hand of man, an inner basin sufficiently capacious to hold the barks of the ancients, and in the midst of this basin a small island.

“ History supports me in this explanation. Scipio Africanus was engaged in fortifying Tunis when he perceived the ships leaving Carthage to attack the Roman fleet at Utica\*. Had the port of Carthage been to the north, on the other side of the isthmus, Scipio, stationed at Tunis, could not have seen the Carthaginian galleys; for the land in that part intercepts the view of the gulf of Utica. But if we place the port to the south-west, Scipio then could see, and must have seen, his enemies standing out of the harbour.

“ When Scipio Æmilianus undertook to block up the entrance to the outer port, he began the jetty at the point of Cape Carthage†. Now Cape Carthage is to the east, on the bay of Tunis. Appian adds, that this point of land was near the port; which is correct, if the port lie to the south-east, but false, if situated to the north-west. It would be the height of absurdity, to suppose a dyke carried from the longest point of the isthmus of Carthage for the purpose of enclosing what is termed El Merfa on the north-west.

“ Lastly, after he had taken Cothon, Scipio attacked Byrsa, or the citadel‡: the Cothon was consequently below the citadel. Now the latter stood on the highest hill of Carthage, a hill which is seen between the south and east. The Cothon, if situ-

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\* Livy, book x.

† Appian.

‡ Ibid.

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sted on the north-west, would have been too far distant from Byrsa, whereas the basin where I place it lies exactly at the foot of the hill to the south-east.

“ If I expatiate more on this point than is necessary for many readers, there are others, I know, who take a lively interest in the recollections of history, and who look in a work of this kind for nothing but facts and positive information. Is it not singular, that in a city so celebrated as Carthage, we should have to seek the very site of her ports, and that the circumstance which constituted her principal glory, is precisely that which is now most completely forgotten.” Vol. II. p. 285.

In an Appendix the reader is presented with—1. a Dissertation on the Extent of ancient Jerusalem and of its Temple, as well as on the Hebrew Measures of Length, by M. D’Anville.—2. a Memoir on Tunis; and this we think a most curious and valuable Communication.

## BRITISH CATALOGUE.

### POETRY.

**ART. 10.** *Commemorative Feelings, or Miscellaneous Poems. Interpersed with Sketches in Prose of the Sources of pensive Pleasure.* 12mo. 163 pp. White and Co. 1812.

The poetry and the prose of this modest writer are pure and elegant. They would, however, she tells us in her preface, “ have been consigned to oblivion, had not peculiar circumstances aided the hand of too partial friendship to draw them into view.” As the lady evidently does not aspire to the higher meeds of authorial fame, there seems to be no reason why “ regret should be blended with her diffidence,” in presenting them to the public. All that she requests may freely be granted to her, the praise of lively sensibility, and a laudable degree of talent in expressing its emotions. The following lines, on the death of a friend or relation, will justify our sentence.

“ TO THE MEMORY OF HER WHO IS GONE FOR EVER,

“ Denied upon thy sacred urn to mourn,

To breathe the sigh, or pour affection’s tear,

Alas! from earthly ties thy spirit’s torn,

Not Sorrow soothes her griefs upon thy bier.

Yet Fancy ever haunts each distant scene,

Treads the lone aisle, and bends upon thy grave;

While pitying angels weep thy fate unseen,

And flowers immortal all around it wave.

The virtues which thy living form embodied,

That breathed so sweet, with such unfading bloom,

By heaven exchanged, shall with thy name be twined,

And shed their hallowed odours o'er thy tomb." P. 86.

We cannot omit to give a short specimen also from the prose, which is occasionally introduced, though much less in amount than the poetical effusions.

" MEMORIALS IN DOMESTIC SCENES.

" That "pleasure is of pensive kind," nothing can be a stronger or more impressive proof, than the number of monuments which are raised to the memory of individuals in private gardens, parks, and domains. Scarcely one will be found of any extent or beauty; which has not its pillar, temple, or cenotaph, dedicated to some public character, or private friend; as if it were the pleasure of the owner to eternize his gratitude, admiration, or regret, by giving them some pleasing object to feed upon; and which will ever form, to the feeling heart, the most interesting part of the scene.

" But this pensive source of pleasure comes with all its luxury of tender recollections, when the memorial, (perhaps merely an urn,) on which the hand of Genius has inscribed a few expressive lines, is so situated that it can be visited unperceived by others; surrounded by deep shades, and remote from all intrusion.

" But many succeeding moons must have shed their soft beams over the scene, and suns have performed their wonted revolutions, ere the wounded bosom of the friend can visit it without pain, the moss must already have begun to cover the stone, and the foliage to hide it from common eyes, ere this period will have arrived.

" All the bitterness of grief must be past, and only that tender sorrow which affection loves to cherish in its bosom left;—like as the mark impressed in the sand remains, which the rolling wave has softened, but has not yet effaced." P. 99.

▲ This is not quite the whole of this little Essay; but it is enough to show that the author writes in a pure and pleasing style.

ART. II. *Petticoat Loose: a fragmentary Tale of the Castle, embellished with Plates.* 4to. 135 pp. 10s. 6d. plain; 14s. coloured. J. J. Stockdale. 1812.

This poem is professedly written on an adventure which happened at the drawing room in Dublin Castle, where an under-petticoat was dropped at a birth-night ball. We say *professedly*, for in reality the poem is very principally a lamentation upon the union between Great Britain and Ireland; which the author, who is by no means deficient in humour, treats as a marriage between John Bull and Miss Erin; declaring it to be a very unhappy match,

match, and particularly ruinous to the lady. This topic occupies so much of the poem that we arrive at the 97th page, before five words have been said about the petticoat. There was a time, and it lasted long too, when Scotland lamented her union with England! We trust that the result will ultimately be the same in this case, notwithstanding the regrets of this and other Hibernian bards. The story of the petticoat is very humourously told, from one of the newspapers, in the preface, page 16; it is told also with humour in the poem, and, considering the subject, with tolerable decency. We insert a passage neatly satirical:

“ And art thou fall’n thou constant vest?  
Thou who hast still surviv’d the rest——  
Thou, who when Fashion’s spoiling hand  
Has left no TUCKER in the land,  
Hast still resisted to the last,  
(One rag of canvas on the mast;)  
Alas! and if thou too wilt fly,  
What’s left for mankind but to die;  
Enough, enough, that Cupid’s bow  
Shoots darts of fire from hills of snow;  
Enough that half at least’s display’d;  
O keep a little in the shade,  
Keep something still that men may crave,  
(*Thou art thou art!*)—ah! stay and save.” P. 111.

The plates are etchings of merit, in the style of Rowlandson; but two out of the four relate to the political rather than the poetical subject of the tale.

Aug. 12. *Sleep; a Poem in Two Books, with other miscellaneous Poems: To which is prefixed, a Dissertation on Poetical Composition.* By William Grifenthwaite. 12mo. 2s. 6d. Baldwin. 1812.

Mr. Grifenthwaite is a modest and ingenious writer, who seems to want nothing but experience and somewhat more of extensive reading, to be qualified for higher undertakings. His Poem on Sleep has many pleasing and beautiful images. The following specimen will justify our commendation:—

“ How pants the Swif in climes afar,  
Amidst his native rocks to roam?  
How pines his soul to linger near  
The precincts of his home?  
His tranquil lakes, his naked hills,  
His anxious bosom warmer fills,  
With more sincere delight:  
Than foreign vales where flowers arise,  
Than realms beneath more genial skies;

Where



Where arts, where elegance, and love,  
 Such as adorn Britannia's shore,  
 In harmony unite.  
 So the hard Caledonian Son,  
 Who leaves his chill unfavouring vale;  
 For plains where rolls a gentler Sun,  
 Or zephyrs breathe a milder gale,  
 Feels in his breast a strong desire,  
 Back 'midst his desert scenes to stray;  
 Or seated near his cheerful fire,  
 Let life contented glide away.  
 Home! how delightful is that sound,  
 Beneath thy roof I love to stay;  
 Where purest joys, and bliss are found,  
 To sooth the rugged hour of toil,  
 Stop the soft moments of decay,  
 And life's dull hours beguile;  
 No flattering parasites are there,  
 Neglected pride with haste retires,  
 Ease conquers form, contentment, care,  
 And polished apathy expires.

ART. 13. *Tributary Stanzas of affectionate Regard to the Memory of William Dawson, Esq. of Liverpool; Captain of his Majesty's Ship the Piedmontaise, who lately died in the East Indies, in the 29th Year of his Age. By Lawrence Halloran, D.D. late Chaplain to his Majesty's Naval and Military Forces, and Rector of the Public Grammar School at the Cape of Good Hope.* 4to. 2s. 6d. Stockdale. 1812.

This is a spirited tribute of affection to the memory of a gallant sailor, and they conclude precisely as they ought, with the consolations of religious hope.

“And, lo, my friend, what prospects rise,  
 Scenes where perennial glories bloom,  
 The ethereal fields of Paradise,  
 Spread in glad view beyond the tomb:  
 There patriots, saints, and heroes meet,  
 The wise, the valiant, and the good;  
 There ever hold their peaceful seat,  
 In endless bliss and youth renewed.  
 And while to him the Muse this tribute gives,  
 There too thy Dawson blooms—his gallant spirit lives.”

ART. 14. *Tears of Britain; or, the Dirge, by the Author of Modern Wonders, or, B—l and the Dragon.* 4to. 2s. Stockdale. 1812.

This is a tribute of respect to the memory of the ever to-be-lamented Mr. Perceval, and is highly honourable to the writer.

“Sacred

" Sacred ashes, sink to rest,  
 Sacred anthems now be sung;  
 Bear him in each throbbing breast,  
 Bear him on each trembling tongue.  
 I hail thee sovereign pomp of state,  
 Swelling sounds of solemn close;  
 Here but the good are truly great,  
 Here but the good in peace repose.  
 Whilst mouldering busts and pyramids decay,  
 Be thine to still revive the time's remotest day."

ART. 15. *Elephantasmagoria; or, the Covent Garden Elephant's Entrance into Elysium: being a Letter from the Shade of Garrick to John Philip Kemble, Esq. By Sappho.* 8vo. 47 pp. Cradock and Joy. 1812.

This whimsical title, *Elephantasmagoria*, is the most original part of this production, and Sappho is probably an Hibernian actress or actor, of no great skill in poetizing. The following lines, near the beginning, are some of the most intelligible in the whole; they are supposed to be written by Garrick:

" Is it I prithee, brother, true,  
 Those boards long grac'd by me and you,  
 Are stables made?—that horses prance,  
 And Elephants are taught to dance,  
 Or move, with slow and awkward gait,  
 In pride of dress and pomp of state!  
 Usurp the costly robes of kings——  
 Is this the present state of things?  
 Degraded age!—I'll not believe—  
 These Caitiff slaves meant to deceive;  
 And yet the tale is told so well,  
 It sounds like truth." P. 2.

The epistle of Garrick, however, ends at page 6, and what follows is by no means equally clear in its design. A very laughable story is told in a note, at page 18, of Mr. Kemble resolutely waiting three hours, at the Dublin Theatre, after the play, for materials to *dis-Othello* himself, which he had a right to claim by theatrical rules. The circumstances are very ridiculous, but certainly to the credit of Mr. K., who, with great coolness and spirit, stood up for the claims of himself and brethren. Another story of *Richard* and *Richmond*, not equally humorous, follows in another note: and these are the best features of *Elephantasmagoria*.

ART. 16. *An Heroic Address to Old Dury, from a New Renter.* 4to. 2s. 6d. Becket. 1812.

This is by no mean or unskilful hand, indeed, we think we recognize

cognize the touches of a pencil, which has often delighted us. The Poem exhibits a very spirited satirical remonstrance on the Gentleman, who has undertaken the superintendence of the New Drury-Lane Theatre. A single specimen will doubtless induce all our readers, who feel as we do, to purchase the tract itself.

“ E’en now from tow’ring walls thy Lares greet  
 Their kindred deities of Chiswell-street;  
 They, in return, their mantling goblets drain,  
 And send their greetings back to Drury-lane;  
 Amidst his stock of politics and ale  
 Thy Drama’s Patron cons his scenic scale,  
 With varying talent each occasion hits,  
 Is Patriot—Brewer—Manager by fits;  
 Now with prophetic croak bodes England’s woe,  
 Now bids thy boxes rise in triple row,  
 Now asks of Heaven to GIVE NEW FLEETS TO FRANCE,  
 Now plans for thee new systems of finance,  
 Now takes thy pit’s, and now his cellar’s, gauge,  
 Now forms lewd lobbies, now reforms the age.

“ With such a patron, Drury, such supplies,  
 Above thy fellows shall thy fortune rise;  
 He—rich in all a thrifty father’s gain,  
 Chiswell’s deep vats and South-hill’s wide domain,  
 Graced with *his* name, and attributes of trade,  
 In chequers blazon’d, and on signs display’d,  
 Severe at sessions,—in the senate loud,  
 And only less than Burdett with the crowd;  
 A patriot Drances, skillful to oppose  
 His country’s rulers, and applaud her foes;  
 He—(not to green-room policy confined,)  
 Shall tap the stores of his capacious mind,  
 Shall on thy firm a novel system found,  
 Convert to politic thy classic ground;  
 From Opposition’s ranks, himself the Rayce,  
 A patriot Dramatic Personæ raise,  
 Engage by free admission, ample pay,  
 The Ketzboes, Holcrofts, Pasquins, of the day;  
 Dramatic warfare with the premier wage,  
 And ALL THE TALENTS bring to nobly stage.” R. 13.

## NOVELS.

ART. 17. *Rhydysel. The Devil in Oxford.* 2 vols. 12mo.  
 10s. 6d. Sherwood and Co. 1812.

This is but a feeble attempt, yet indicative of some degree of talent. Some of the poetical specimens introduced are of superior

superior merit, although the tale of the volumes excites but little interest. Whether the following has appeared any where else, we do not know :

" THE CURSE OF CURSES.

1.

" When harvest week hath slowly sped,  
And poor folks scantily are fed,  
And weeping mothers hang the head,  
While youngsters ask in vain for bread,  
Then famine is a curse,  
Altho' there is a worse ;  
And if ye tell it not, ye are but young  
It is the flytinge of a woman's tongue.

2.

" When war the bloody signal rears,  
And sickles yield to biting spears,  
And bodies lie withouten biers,  
And fields are wonne by widows tears ;  
Then war it is a curse,  
Altho' there is a worse ;  
And if, &c. &c.

3.

" When Belence hangs in th' tainted air,  
And cunning leeches useless are,  
And death relentless will not spare,  
Or lusty youth or beauty rare,  
Then plague it is a curse,  
Altho' there is a worse ;  
And if ye tell it not, ye are but young,  
It is the flytinge of a woman's tongue."

ART. 18. *The Memoirs of Mrs. Anne Radcliffe, in familiar Letters to her Female Friend.* 8vo. 10s. 6d. Longman. 1811.

We at first might promised ourselves and our readers also, much satisfaction from perusing Memoirs of the very ingenious and much lamented Mrs. Radcliffe, compiled by herself, but it soon appeared that the lady here commemorated is, or rather was, a very different personage. Whether the Tale is real or fictitious is not declared, but the reader will find a narrative by no means ill written, of an unfortunate individual, whose life exhibits a useful moral, and lessons of important caution to the thoughtless of her own sex. Some agreeable specimens of poetry are interspersed, and the volume is introduced by a very highly respectable list of subscribers.

ART.

**ART. 19.** *Sketches of History, Politics, and Manners, taken in Dublin, and the North of Ireland, in the Autumn of 1810.* 8vo. 8s. Cradock and Joy. 1811.

A great many entertaining anecdotes, which also appear to be authentic, will be found in this volume, particularly relating to individuals who distinguished themselves in the Irish rebellion. The incident related of Jackson the clergyman, who took poison to escape the punishment of his disloyalty, at p. 64, is very remarkable. He could have escaped very easily from prison, but was withheld by his high sense of honour. It is more probable that he was bewildered and confused by the unexpectedness of the occurrence.

### THEATRE.

**ART. 20.** *Observations on the Principles of the Design for a Theatre now building in Drury-Lane. By Benjamin Wyatt, No. 22, Foley Place.* 8vo. 46 pp. With three Plates. Printed by Lowndes and Co. 1811.

It does not appear that this tract is published for sale, but distributed rather, to those friends whom the author wishes to convince of the propriety of his plans, respecting the new theatre. It deserves, however, to be more extensively circulated, as it contains general principles, and rules deduced from them, which ought to be considered in every new attempt to construct a large theatre.

Abundant proof has long been before the British public, that the construction of their principal theatres may most powerfully influence the state of the drama. From having had, for some time back, theatres too large for the powers of the human voice, or the distinct perception of the human countenance, the inhabitants of the metropolis have been driven to seek gratification in mere pageantry and noise, which it is to be hoped they would not have endured, had more rational objects of gratification been within their reach. Mr. Wyatt, to prevent at least such necessity in his new theatre, ascertained, by reading and experiments, the limits of expansion of the human voice, and those of distinct vision, and then proceeded so to plan his building, that every spectator in the theatre should be placed far within the extent of both. He shows, by a diagram, that the whole area of his theatre contains little more than one third of the space over which the voice is capable of expanding; and a similar degree of advantage is provided with respect to sight.

A theatre calculated upon these principles is concluded to be best formed on a circular area, containing three fourths of the circumference before the opening of the stage; with a short return at the stage boxes, to prevent the spectators in them from

from being turned too much round from the stage. Whether the plan here laid down is the very best that could have been formed upon the same principles, it is not necessary to enquire; great credit is due to the architect for considering the subject in so rational a way, and we sincerely hope that the effect will answer his expectations; and be gratifying to the public.

ART. 21. *Considerations on the past and present State of the Stage, with Reference to the late Contest, &c. at Covent Garden; to which is added, a Plan for a new Theatre for the Purpose of hearing Plays.* 8vo. 58 pp. 2s. Chapple. 1809.

We are sorry so long to have overlooked a very sensible pamphlet, historically instructive, as well as ably argumentative. The author takes part against the managers of Covent Garden Theatre, in their disputes with the public; he reprobates the increase of private boxes, and still more the increased size of lobbies and waiting-rooms, which tends most powerfully to encourage the evils, which the private boxes were pretended to be calculated to obviate. But all this is done with temperate reasoning. We had, however, additional pleasure in reading this from having seen Mr. Benjamin Wyatt's very sensible account of his plans and calculations for the new Theatre now erected in DRURY LANE, which promises to be, by his judicious contrivance, what the author of this pamphlet particularly demands, "a Theatre for HEARING PLAYS." Without this we shall never get rid of horses and elephants!

## DRAMATIC.

ART. 22. *The Gazette Extraordinary: a Comedy, in five Acts. As now performing at the Theatre Royal Covent Garden. By J. G. Holman, Esq. Author of "Abroad and at Home," "Votary of Wealth," &c. &c.* 8vo. 82 pp. 2s. 6d. Longman and Co. 1811.

If we could forget the old distinction between comedy and farce, we might highly praise this drama; for it certainly contains many laughable cross-purposes and amusing situations. But these being brought about at the expence of all probability, and the characters not sketched with skill, but dashed with the broad brush of absurdity, we cannot place it higher than in the class of farces, though "in five acts." The following is one of the *qui pro quos*, as the French call them, which are best managed. It is a scene between a gentleman and lady, the latter of whom expects a declaration of love, but both being really attached to other persons.

"Lord de Mallory: Miss Alford, I have solicited this interview, to pour out my whole heart to you.

"Miss

" *Miss A.* His whole heart—oh, he loves me, and I am undone. (*Aside.*)

" *Lord de M.* To talk of tender sentiments, and the force of inclination would be deemed by many of our rank as a vulgar deviation from the cold system of noble alliance.

" *Miss A.* Oh, I am in a pitiable situation! (*Aside.*)

" *Lord de M.* She seems much agitated—I fear her wishes strongly incline her to this union, and I hardly know how to proceed—but I must be explicit. (*Aside.*) Madam, I have to declare to you, that a passion of the most fervent nature—

" *Miss A.* My Lord.—Since I must speak, I had better get it over. (*Aside.*) Though my delicacy is wounded at what I have to utter, yet I must express to your Lordship the state of my heart—it is so absolutely devoted—

" *Lord de M.* Dear Madam, how much you honour me beyond my merit!—Here is a predicament! (*Aside.*)

" *Miss A.* My Lord,—I was going to say—

" *Lord de M.* I feel all, Madam, that you were going to say—

" *Miss A.* No, indeed, my Lord, you do not.

" *Lord de M.* Don't let your delicacy be further wounded by saying a syllable more.

" *Miss A.* O yes, my Lord, my delicacy will be wounded indeed, unless I say a great deal more; for—I believe your Lordship has a little misunderstood me—I was going to say, that my heart is so absolutely devoted to another.

" *Lord de M.* To another, Madam!

" *Miss A.* Now don't be so violent—yes, my Lord, to another,—and therefore the passion your Lordship was so good as to express for me.

" *Lord de M.* My dear Miss Alford—

" *Miss A.* Now don't frighten me.

" *Lord de M.* This is really so strange. (*Laughing.*)

" *Miss A.* Lord he is quite hysterical with passion—I'll get away from him.

" *Lord de M.* (*Detaining her.*) Stay till I explain.

" *Miss A.* Well I will, if you will be calm.

" *Lord de M.* I am too happy to be very calm—for I am going to declare to you that my heart is absolutely devoted to another." P. 70.

Our idea of this author is, that if he had been taught by precept or example a correct idea of comedy, he has genius and originality to have succeeded in it.

## LAW.

ART. 23. *The British Constitution analysed by a Reference to the earliest Periods of History, in which is detailed Magna Charta, with Illustrations*



*Illustrations by the most eminent legal Characters; the Carta de Foresta; Confirmation of these Charters; Habeas Corpus Act, Bill of Rights, Act of Settlement, Act of Union between England and Scotland; Act of Union between Great Britain and Ireland, Customs and Privileges of the Citizens of London, &c. &c. elucidated from the best Authorities, and by the Law of the Land. In two Vols. The Whole compiled with great Care, and rendered familiar to every Capacity, by a Doctor of Laws. 2 Vols. 12mo. 16s. Chapple. 1811.*

This appears to us to be a very judicious and very useful composition, and exceedingly well adapted to the instruction of youth in a most important branch of an Englishman's education. The volumes exhibit a compendium of the constitution of our country; and explain and vindicate our best privileges, without giving anything like sanction or encouragement to the designs of the factious and the mischievous. The work conducts the reader by an easy gradation from the institutes of Alfred, to the interesting and important period of the union between Great Britain and Ireland.

We have been much pleased with a transient survey of its contents, and have seen no principles inculcated inconsistent either with due loyalty to the Crown and proper concern for its prerogatives, or with that freedom which is our birth-right, and which it is to be hoped we shall always have the courage to defend.

## BOTANY.

**ART. 24.** *Calendarium Botanicum; or a Botanical Calendar: exhibiting, at one View, the generic and specific Name, the Class, Order, and Habitat, of all the British Plants, from the Class Monandria Monogynia, to Polygamia Diaecia, inclusive. Arranged according to their Time of Flowering, under each Month of the Year. By the Rev. William Phelps, A. B. 8vo. 186 pp. With five Plates. 10s. 6d. Lackington. 1810.*

A very laudable degree of contrivance is employed in this book to convey a great deal of information in a very small compass. This is effected by means of short references to the plates, so managed that the account of each species of plants occupies only a single line; besides which, one line gives the class and order, and another the generic name. This will best be explained by an example.

## “DIOECIA OCTANDRIA.

417. *Populus* Poplar

*Arbor alba* white or abela. moist woods, 2. d. v. b. p. 7.

— *canescens*. grey. sides of rivers, 1. d. 5. o. p. 7.

The general rule of interpretation is this. "The figures in the left hand column refer to the genera in the *Flora Britannica*; the Roman capitals, to the shape of the stalk, as in plate II; the figures to the form of the leaf, as in the same plate; the Greek letters give a particular description of the leaf, as in plate IV; the small Roman letters point out their position on the stalk, the the Italian capitals, the colour of the flower, and the small figures the form of their inflorescence."

To apply this to the instances above taken at random, we have here, besides the class and order, and the reference to the English Botany, the Latin generic name, *Populus*; the English, *Poplar*, the Latin trivial, *alba*; the English *white* or *abula*; the *habitat*, or usual place of growing, *moist woods*; then the references declare, 2. the leaf *roundish*; *δ*. that it is *toothed at the edges*; *υ*. *acute at the end*; *h*. *has footstalk*; *p*. that the leaves stand *opposite on the stalk*; 7. that the flower is a catkin; so also of the other species, with a few variations.

The general plan of the book is to give the plants that flower each month in England, arranging them in the order of the Linnæan classes. The plates are five: plate 1. gives the characters of the Linnæan classes, in their order; 2. the forms and varieties of stalks, and the various forms of simple leaves; 3. the varieties of compound leaves; 4. the margin, surface, and position of leaves on the stalk; 5. the various modes of flowering. The colours are expressed by single capitals. A better mode of expressing the colours is used in Willdenow; where all the colours are actually tinted on one plate, with their technical names affixed. These plates are followed by a table of the classes and orders, and an index is subjoined to the whole. The work is evidently well calculated to promote the study of indigenous Botany.

## DIVINITY.

ART. 25. *The Case of the Heathen compared with that of those who enjoy the Blessings of the Gospel: is a Charge to the Clergy of the Archdeaconry of St. Alban's. By Joseph Holden Peck, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Published at the Request of the Clergy present, and dedicated to the Society for Promoting Christian Knowledge. 4to. 36 pp. 2s. 6d. Rivingtons. 1812.*

Amidst many advantages, it is one inconvenience belonging to the plan of a general review, that it allows sometimes only a short and scanty room, to works which deserve much more distinction and detail. Such is our case with respect to the present Charge, on which we might expatiate with pleasure and utility, but of which we must only give a brief report.

The Charge contains an able argument, in reply to a specious, and in some places popular, objection to our holy religion; which is afterwards skilfully applied to a particular and very important case. The virtues occasionally appearing among individuals or nations unconverted have been urged by some adversaries as a severe reproach against Christians who are found deficient in them; and by others as a reason against endeavouring to convert some Heathens who, as it is thought, do better in their present state, than the great mass of nominal Christians. Without attempting to deny, that good qualities and practices may be found among the unconverted, Mr. Archdeacon Pott replies thus solidly to the general argument, as urged against our own deficiencies.

“If we point to the vices which abound in unenlightened countries, we shall be told to regard those which prevail among ourselves. The argument is good *against us*; but there is a material point of difference, which will shew at once the fallacy of concluding from arguments, which have but a personal application, against the cause itself. There is this great difference then, that the vices, which prevail among the untutored or misguided, are found, for the most part, to have the countenance of public approbation in those countries; but our misdeeds, and our scandals, grow up amidst the public witnesses of censure and reproach. In the former case, enormities of many kinds are sanctioned by mutual allowance and applause; they form the pride and boast of those, in whom the light of conscience, and the voice of reason have been counteracted by the prejudice of education, or perverted by the force of ill example. There is likewise this peculiar infelicity, which never fails to mark the vices of the ignorant and superstitious, that the characters of men, so circumstanced, are fixed; they never vary. Read what was long since said of the barbarous nations of the western continent, in what relates to their relentless and inhuman passions for revenge. Descriptions of this kind have been given, which are almost too horrible to be repeated, yet precisely the same portrait of unvaried character is set forth by recent witnesses. The same dreadful picture is held up, and the lapse of years has worked no change in infatuated minds.” P. 14.

In Christian countries, it is well observed, the perfect rule is always struggling against the imperfect practice, and continual fluctuations take place. The Author then shows, by several striking examples, how very partial and imperfect are the better lines of character, which are instanced in unconverted nations, even the most polished, and contrasts with these the perfection of the Christian Law; and its prevailing influence over multitudes, notwithstanding the depravity of some.

“We appeal not,” he says, “to a single SOCRATES, with scarcely a follower in one age or country, or to a few sequestered or contemplative disciples, occupied in silent studies, or engaged in eager disputation, we point to multitudes, in populous and diverse regions;

regions ; to numbers lettered and unlettered, of all ranks and conditions, who have witnessed in their lives the influences of that word, which has God for its author." P. 28.

From these and other considerations, very clearly stated, the Archdeacon strongly points out the duty of endeavouring to extend the Christian Faith, wherever we may have the means; not by employing authority, but counsel; and by establishing, as we certainly ought to do, a visible and respectable pattern among ourselves. The application of these arguments to the case of our own East-Indian settlements, is too clear to be overlooked; and is therefore left by the author rather to be made by natural inference, than to be urged by any strong expressions of his own.

We hope that this account of Archdeacon Pott's charge, compressed as it is, may sufficiently explain its excellence to procure it that circulation, which, for the public benefit, we sincerely wish it to obtain. We might have given more copious specimens in a larger article, but we could not, perhaps, more clearly have pointed out its purport and its merits.

ART. 26. *The Welsh Looking-Glass; or, Thoughts on the State of Religion in North Wales. By a Person who travelled through that Country, at the Close of the Year 1811.* 12mo. 48 pp. 1s. Seely. 1812.

The writer of this tract is probably a Calvinistic Methodist; but he is, exclusive of the prejudices which that opinion occasions, an able, and intelligent man; and his pamphlet, sensible, well-intentioned and in many respects very edifying. He is one of those who, like the original founder of his doctrine, would not depart from the Church, but would endeavour to convert the Church to his opinions, under the idea of reforming it. He writes therefore most clearly and powerfully against the sin of schism, and against the abominations of mock ordinations, and unordained priests\*. But, in an attack against Calvinism, he sees the greatest evil; and declares, of the Bishop of Lincoln's book, that its tendency is "to rouse one part of the Ministers of the Church of England to commence hostilities against their brethren in office, to set priest against priest, throughout the whole kingdom," p. 15. This therefore he considers as occasioning schism; and says, alluding to this work, that "the poor Sectarian who divides only a country village is a bungler at his trade, compared with him who divides the Empire."

Let us endeavour to set this matter on its right footing: Calvinism is either an erroneous doctrine or it is not. At present, the majority of the Church of England think that it is; and the majority, or perhaps the whole bench of the Bishops. Under

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\* We cannot say too much in praise of this part of his tract.  
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those circumstances it is surely most becoming in a Bishop to write in refutation of a doctrine, which he, with the majority of the Church, thinks false, and which yet appears to have too great an influence:—to establish the foundation of the truth, and oppose the progress of error. But here is no division made, or schism proposed. It is not his counsel to cast the Calvinists out of the Church. He will persuade them if he can; but, if not, he will leave them unmolested. This is not creating schism, but endeavouring to increase the unity of opinion. The truth is, that neither Calvinism nor Arminianism is a fundamental doctrine of the Church of England. Her articles are evidently intended to tolerate both; and whichever is the right opinion, it ought to tolerate the other; seeing that their characteristic differences turn chiefly upon that to which no human intellect can ever be fully equal, the interpretation of the divine decrees. Here then is the true counsel. Let us not divide.—Let us bear with one another\*. But perhaps there is much more difficulty to persuade the Calvinist to tolerate the Armenian, than the contrary. Let the toleration be perfectly mutual, and there will be no necessity for division, no ground for schism; and the exhortations of this and other authors against it will be valued as they ought.

ART. 27. *Sermons, by the Rev. Thomas Fervis.* 8vo. 451 pp. 10s. 6d. Johnson. 1811.

This author observes in his preface, with great truth, that Sermons are an important, and by no means an unpopular part, of the literature of this country. His own Sermons, being purely written, and of sound morality, may be popular with those, who see in the divine Saviour only “a personage, grave, venerable, wise, dignified, and holy; a man like unto their brethren, but of the utmost purity and elevation of character, whose life was a model of rectitude, and the very image of virtue—in order to shew of what high attainments their nature was capable,” &c. P. 22.

It is perfectly consistent that a writer so teaching should state, that “a correct and faithful translation of the sacred books has been long considered as a most important desideratum,” and should look with earnest expectation towards one which doubtless he has since partly received, in that which his favourite commentators, “men of ingenuity, erudition, and *free enquiry*,” have presumed to call an *improved Version* of the New Testament, but which is

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\* This the author has seen, for he says, in one place, “Pious Calvinists, and pious Arminians may and ought to carry on the great work of the ministry cordially together.” This is exactly our sentiment.

is not an unfair, sophisticated, and delusive version, accompanied by the most disingenuous comments.

We will not assume such an affectation of candour as to waste our time and that of our readers, by any detailed examination of such discourses. Whatever can be made out of the Gospel, by reducing it to a mere code of morality, by taking from it all that distinguishes it as a divine gift, may be expected to be found in such discourses; but not a word of atonement, redemption, mediation, or any of those most important ideas, which are presented so continually to the reader of the Scriptures themselves, not in any translation whatever so much as in their original languages. Such discourses must of necessity disappoint the christian reader as much, at least, as they can edify him, by displaying the vanity of man instead of the power of God; if they do not in some degree, lead him from the faith. Such discourses might have been written, we will not say if Christ had never lived, but certainly if he had never died, otherwise than in the peace and tranquillity of an unmolested bed. Had he died only the common death of the righteous, and had his last end been exactly similar to that of others.

We have met with Mr. Jervis before, as a publisher of single Sermons, some of which are here republished. One on the death of Mrs. Kippis, which we noticed, we do not find here.

ART. 28. *The Folly and Criminality of Enquiries into Futurity: a Sermon preached at Carfax Church, Oxford, June 14, 1812. By the Rev. Thomas Falconer, M. A. of Corpus Christi College, Oxford.* 8vo. 25 pp. 1s. Cooke, Oxford; Murray, London. 1812.

The folly of consulting fortune-tellers and pretended diviners is so great, that it may be questioned whether any arguments to prove its criminality can take effect upon minds so absurdly insatuated. Whether any recent instances of this dangerous superstition had demanded the attention of the Mayor and Corporation of Oxford, before whom this sermon was preached, we are not informed. The discourse, however, is sensible, and the arguments good. The most striking consideration is the last, that such enquiries are wholly incompatible with the Christian duty of prayer.

“One of the great privileges, which the Almighty has annexed to prayer, is the possibility of averting punishment, when the moral state of the petitioner shall be altered. The Scriptures afford animating and consolatory representations of the goodness of the Supreme Being. They shew that the events of life are not linked together by the iron chain of necessity; and that their consequences shall vary with the moral character of the agents. But in the predictions of lying prophets, in their sentences of condemnation, and in their presumptuous dispensation of human happiness,



himself; all is, and must be, invariably fixed. To regulate the great revolutions of human events by moral laws, to suspend and to change their periods, and to adapt them to the particular vices of nations and individuals, can be the attribute only of the Maker of the universe. He only will consider corrected conduct, and not impute former transgressions; he will accept repentance instead of innocence. The lying prophet supercedes repentance, which God will accept; and promises temporal blessings, when God will execute judgment." P. 23.

If there are persons, who, knowing the practice of consulting diviners to be foolish, are unconscious of its criminality, to such persons this discourse may be recommended; and on those it may have a salutary effect.

**ART. 29.** *Bible Geography; or a brief alphabetical Account of the principal Places mentioned in the Old and New Testament. Adapted for young People, and religious Schools.* 18mo. 91 pp. Williams and Co. 1812.

The efforts made, in the present day, to convey to young persons every kind of useful information, in the easiest manner, are truly laudable and exemplary. The present little volume forms a link in that chain, and a golden link it is. Being printed in a very neat and small type, it contains a considerable quantity of information. We shall insert one or two short articles by way of specimens.

**BETHLEH** (*béth-el*) a city near Ai, and from eight to ten miles northward of Jerusalem. It was originally called *Luz* from the numerous almond-trees in the neighbourhood; but the remarkable vision with which Jacob was favoured in this place induced him to call it *Bethel*, or "the house of God," Gen. xxxv. 1. The Canaanitish city called *Luz* or *Bethel*, which stood on this spot, was taken by Joshua, and given to the Ephraimites. Upon the revolt of the ten tribes, it belonged to the kingdom of Israel, and was one of the cities where Jeroboam set up his golden calves."

**TABOR** (*tábor*) a very remarkable mountain, not far from Kadesh, in the tribe of Zebulun, and on the confines of Issachar and Naphthali: it derives its name from its eminence, because it rises up in the midst of a wide champaign country, called the Valley of Jezreel, or the Great Plain. Josephus tells us that the height of this mountain is thirty stadia in circumference\*. Mr. Maundrell informs us that this area is inclosed with trees on all parts, except the south, from whence there is the most agreeable prospect in the world. Tabor is opposite to Mount Hermon, and the Psalmist (lxxxix. 12.) puts these two mountains in opposition." P. 88.

\* These two words seem to be inserted by mistake.



Many of the articles are about twice as long as these, and some much shorter. It is a book which should be given to all children with their Bible or Testament.

**ART. 30.** *The Duties of the Clerical Profession, selected from various Authors, and elucidated with Notes, on Sermons, Preaching, St. Paul's Charge to Timothy, Sin, Example, Infidelity, Unbelievers, Credit of a Clergyman, Holiness, Family Prayer, a Christian, Dissenters, Salvation, &c.* 12mo. 166 pp. 3s. Crosby and Co. 1810.

This is almost entirely a compilation, but it is a judicious, and very useful selection, taken principally from good authors of the established Church, but occasionally from eminent dissenters. The introduction is apparently original, and it is very sensible. We will take from it the list of qualifications, which the author considers as necessary to the character of a good minister, omitting his comments upon each, which however are also very good.

“1. Ministers ought to be found as to their principles; 2. mild and affable in their dispositions and deportment; 3. superior as to their knowledge and talents; 4. diligent in their studies; 5. extensively candid and benevolent; 6. zealous and faithful in the discharge of their public work; 7. uniform as to their conduct.”

It is not to be doubted that these are excellent qualifications, and the author bears a just testimony that there are many who possess them. He declares himself a “searcher of truth,” without bigotry, but professes a desire to be set right, if in any thing he has advanced or cited erroneous doctrine. He has subjoined notes to the passages cited, which in general are good; nor do we see any necessity for controverting any of the opinions which he has brought forward. There is not perhaps a more useful and excellent citation in the whole tract, than that which he has taken from Hartley, (a physician, as he adds, with a note of admiration) on the subject of salvation in general. It is well guarded against the errors of enthusiasts on the one hand, and those of lax or imperfect doctrines on the other.

**ART. 31.** *Pious Selections from the Works of Thomas à Kempis, Dr. Doddridge, Miss Bowdler, Sir J. Stonehouse, Bishop Sherlock, Mrs. Burnett, &c. &c. by Miss Marshall, Translator of Extracts from Fenelon into English.* 8vo. 5s. 6d. Hatchard. 1812.

When we have said that these Selections are judiciously made, and that the whole forms an interesting volume, which cannot be perused without consolation and advantage;—perhaps we shall have done all that the case justifies, or the author expects. The subjects are the most important obligations enforced by our holy religion,

religion, and involving the present tranquillity and future happiness of the human race.

ART. 32. *Letters addressed to the Editor of the Tyne Mercury, on the Annual Subscription for the Sons of the Clergy.* By William Burder. 8vo. 1s. 6d. Longman. 1811.

Mr. Burder seems to be in a great passion with the clergymen of the diocese for uniting their benevolent exertions towards the assistance of their poorer brethren:—but little attention, however, seems due to a writer who confesses, in his first pages, “that he seldom revises what he has written.” His arguments seem to claim no very serious examination, for he boldly asserts at random, that whenever the clergy are rich and powerful they trouble themselves very little about the private concerns of the laity. This happens to be particularly contrary to fact in the place where it is asserted, as the venerable Bishop of Durham is pre-eminently distinguished for his kind and benevolent attention to the poor of every denomination.

## MISCELLANIES.

ART. 33. *The Happy Briton; or his Country's Friend; showing the superior Advantage of being a Subject of this Country, with a few Hints to the People of North America, and a Description of the very fatal Earthquake at Caracca in South America: to which is annexed; the Siege and Surrender of Badajoz.* 8vo. 1s. Sherwood. 1812.

We like the principles and prose of this Happy Briton so much better than his Poetry, that out of respect to the first, we shall introduce no example of the latter.

ART. 34. *A Series of Reflections on the Sacred Oratorio of the Messiah; consisting of those select Passages of Scripture, which form the Subject of that celebrated Composition. Accompanied with short expository Remarks and Illustrations. Chiefly compiled from a larger Work on the same Subject.* By a Lady. 12mo. 180 pp. Hatchard. 1812.

“Of all the much-admired musical compositions of that great master, *Handel*, the Sacred Oratorio of THE MESSIAH is generally considered as the most sublime and impressive. It is heard by all who are susceptible of the powers of music, with increasing reverence and delight; insomuch that a decided preference for this performance is still found to prevail, undiminished by the fluctuations of fashion, or the frequency of repetition.” *Preface.* The author proceeds to explain the design and execution of her work;

work: and has done this so ably, that no artist could better than place her own words before our readers. The following *Reflections* on this celebrated composition, are offered with a view to elucidate the *Myth*, and to impart a taste and relish for the words of the Oratorio, by briefly commenting on the series of sublime and well selected passages of Scripture, of which it consists. To *originality*, either in the design or the execution of the following work, the author is conscious that she must not lay claim. Shortly after the grand musical performances in Westminster Abbey, in commemoration of Handel, a much larger work, containing a Series of Discourses, in two volumes, octavo, on the Texts of MESSIAH, as selected in this Oratorio, was published by the Rev. Mr. Newton, Rector of St. Mary Woolnoth, London. From that work, the plan, and the far greater part of the substance, of the present compilation is taken. Care has been observed, however, to avoid any peculiarities respecting certain controverted points of doctrine; and the liberty has been also used of altering any expressions that occurred, so as to adapt them to the purpose in view, which is simply that of exciting such feelings as are generally essential to the Christian character. We may safely recommend these Reflections, as likely to afford benefit and pleasure not only to the hearers of the performance, but to all who shall read and meditate on the *sense* of this admirable Oratorio.

ART. 35. *Hong Sinica: Translations from the popular Literature of the Chinese.* By the Rev. Robert Morrison, Protestant Missionary at Canton. 8vo. 3s. Black and Parry. 1812.

We are informed that this Book contains a selection from those which are most generally read by the Chinese, and regarded by that people as the elements both of morals and of liberal knowledge. As the authenticity of the work is guaranteed, we have no scruple in exhibiting a specimen. We take one from the first which is called SAN TSI KING, and is an elementary book for children.

“ In the beginning of Man his nature is good. The operation of nature is immediate,—of Custom remote.

“ That father is guilty of a crime who merely feeds his children but does not teach them.

“ *Hiang*, at nine years of age, in the exercise of filial piety, warmed the couch of his aged father, and thereby manifested a knowledge of that which is proper.”

The second Tract is named TA MRO, The great Science; the third is an account of FOX; the fourth an extract from the HO KIANG; the fifth is an account of the foot TAO IZU; the sixth is a dissuative from feeding on beef:—this is facetiously delivered under the person of an ox. The following is part of it: after recapitulating his uses in youth, the poor ox proceeds to say,

says:—"when you see that I am old and weak you sell me to the butcher to be killed, the butcher conducts me home and soon strikes me on the forehead with the head of an iron hatchet, after which I am left to die in the utmost distress; my skin is peeled off and my bones scraped, but when was I their enemy? my belly is ripped open and my bowels are taken out, my bones also are taken; the sharp knife scrapes my bones and cuts my throat; those who sell me do not grow rich, those who eat me do not grow fat [that we deny] those who kill me are most decidedly bad men; they take my skin to cover the drum, by which the country is alarmed, and the gods are grieved. If they continue to kill me, in time there will not be oxen to till the ground, and your children and grand children must use the spade. I am fully persuaded, after mature consideration, that the wicked persons who kill the oxen, will in the next world be transformed each of them into an ox like me."

The influence of the above popular production is so great, that it is said not one Chinese in twenty will eat beef. Some specimens of epistolary correspondence succeed, of which we subjoin one.

"Ten days have elapsed since I had the privilege of listening to your able instructions. Ere I was aware, I found my heart filled and choked with noxious weeds. Perhaps I shall have to thank you for favouring me with an epistle, in which I know your words will flow limpid as the streams of pure water. Then shall I instantly see the nature of things, and have my heart opened to understand."

This is a curious and interesting tract. We learn, with much satisfaction, that the translator, who has resided five years at Macao and Canton, is well versed in the oral and written language of China, and is employed in producing a correct version of the Holy Scriptures into the Chinese language. He has already published the Acts of the Apostles, and the Gospel of St. Luke, and is proceeding in the remaining books of the New Testament.

ART. 36. *Letters on Marriage, or the Causes of Matrimonial Infidelity, and on the reciprocal Relations of the Sexes.* - By Henry Thomas Kitchen. 2 vols. 12mo. p. 168. Chapple. 1812.

We are not inclined to question the good intentions of this moral physician, but the ingredients of which his prescription is composed, are so very offensive to our palates, that we cannot by any means undertake to recommend his possum to our patients.

ART. 37. *Representations of a Greek Vase, in the Possession of C. H. Talbot, Architect. Respectfully dedicated to the Right Honourable Frederick, Earl of Carlisle, K. G. &c. &c.* 1811.

This very elegant brochure is not, we believe, to be obtained but

but by private interposition. It exhibits representations of a Greek vase, purchased by Mr. Tatham as a public sale in this country; and from the allegorical figures, of which designs are here given, it is a subject of peculiar interest. Mr. Christie, whose ingenuity and learning require not our praise, has made an observation upon this Vase, which is peculiarly deserving of attention. It has been usually observed and supposed, that the figure of the Lotus so often introduced in these Vases, was the *Nymphaea Lotus*, of Egypt; whereas, after careful examination, and with the aid of Prosper Alpin, and Wildenow's Edition of the *Species Plantarum* of Linnæus, Mr. Christie has found that the plant here delineated is, the *Nelumbium Speciosum* of Persia, India, and China; and from thence infers, that the Grecian mysteries and science were not derived from Egypt, but north about from the western parts of Asia.

There are other remarks of Mr. Christie indicative of great acuteness and learning, and the whole forms a most elegant and interesting tract, for which the friends of Mr. Tatham have reason to be exceedingly thankful.

ART. 38. *Definitions of some of the Terms made Use of in Geography and Astronomy, intended for Learners to impress on their Memories by transcribing.* By John Hodgkin. 4to. 2s. 6d. Darton and Harvey. 1812.

We are of opinion that it is neither ungentlemanlike nor unclassical, to write a good hand. Our printers may not perhaps think us quite in earnest when we make the declaration, but we acknowledge and approve the principle, if we do not confirm it by our practice. We think this Manual by Mr. Hodgkin very convenient and useful, and worthy of being adopted in the most respectable grammar schools.

It commences with a beautiful specimen of the characters of the Greek alphabet, and in the fac simile of a remarkably neat hand, defines the principal terms in geography and astronomy, the copying of which by pupils must be attended with a double advantage.

ART. 39. *Specimens of Greek Penmanship, with Directions for forming the Characters, according to the Methods adopted by the late Professor Porson, and by Dr. Thomas Young.* By John Hodgkin. 4to. George Nicol. 1812.

This tract also has our unqualified approbation, and we think it may be very usefully put into the hands of young persons. Very plain and easy directions are given for writing the Greek characters, and what will be considered as no inconsiderable recommendation, they have obtained the approbation of Dr. Charles Burney.

The

The small Greek letters in the first plate are copied from a specimen given to the author by Mr. Porson. The third alphabet in the second plate is formed from a copy by Dr. Young.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

*The History of the Waldenses, connected with a Sketch of the Christian Church, from the Birth of Christ to the Eighteenth Century.* By William Jones. 8vo. 12s.

*Joy in Heaven.* A Sermon preached before the Governors of the London Female Penitentiary, at the Parish Church of St. Antholine's, Watling-street, Friday, May 8, 1812, By the Rev. Thomas Scott, Rector of Ashton, Sandford, Bucks. 1s.

*Portraiture of the Roman Catholic Religion : or, an unprejudiced Sketch of the History, Doctrine, Opinions, Discipline, and present State of Catholicism : with an Appendix, containing a Summary of the Laws now in Force against English and Irish Catholics.* By the Rev. J. Nightingale. 8vo. 16s.

*A Vindication of the Eternal Law and Everlasting Gospel.* In Two Parts. By John Beart, Pastor of a Church of Christ, in Bury, Suffolk. 12mo. 3s. 6d.

*A Charge delivered to the Clergy of the Diocese of Lincoln, in May, June, and July, 1812, in which the Claims of the Roman Catholics are discussed.* By George Tomline, D.D. F.R.S. Lord Bishop of Lincoln. 2s. 6d.

*An Examination of the Case of the Penitent on the Cross, and of the Inferences from it : a Sermon lately preached before the University of Cambridge.* By William Cooper, B.D. Rector of West Rasen and Waddingham, &c. 1s. 6d.

*A Letter to the Rev. John Thayer, formerly, as he says, a Protestant Minister, but now a Roman Catholic Priest : being an Examination of the Tract, called, an Account of his Conversion.* By an Officer in the Navy. 3s. 6d.

*Imposition, the Support of Religious Imposture and Heresy, and the Enemy of Revealed Truth ; a Sermon, preached before the Congregation of Protestant Dissenters at Harlow, in Essex.* By Benjamin Penn Severn. 1s.

*Ecclesiastical Researches ; or Philo and Josephus proved to be Historians and Apologists of Christ, of his Followers, and of the Gospel.* By John Jones, Author of the Greek and Latin Grammars. 8vo. 12s.

*Two Sermons, in Behalf of the British and Foreign Bible Society, preached at St. James's Church, Bath, by the Rev. Richard Warner, Curate of that Parish.* 4s.

*Objections of a Churchman to uniting with the Bible Society : including a Reply to the Arguments advanced in Favour of that Association.* By the Rev. Frederic Nolan, a Presbyterian of the United Church. 2s.

### HISTORY.—TOPOGRAPHY.

*The Picture of Plymouth : being a correct Guide to the public Establishments, &c. and remarkable Objects in the Towns of Plymouth, Plymouth Dock, &c.* 5s.

*An Account of the Islands of Walcheren and South Beveland, against which the Expedition proceeded in 1809, describing the different Operations of his Majesty's Army during the Siege of Flushing, and containing Observations on the Character, Customs, Religion and Commerce of the Inhabitants.* By George Hargrave, jun. Member of the Royal College of Surgeons. London. 4to. 15s.

*History of Russia, Poland, Sweden, Denmark, and Prussia.* By William Mavor, L.L.D. 4s.

*History of Portugal and Spain, from the earliest Periods to the present Time.* By William Mavor, L.L.D. 4s. 6d.

*A Narrative of the Campaigns of the Loyal Lusitanian Legion, under B. Gen. Sir R. Wilson, K.M.T. and K.T.S.* By Colonel Mayne, K.A. 8vo. 9s.

*A Commercial View and Geographical Sketch of the Brazil in South America.*

rica, and of the Island of Madeira, by T. Ashe, Esq. who travelled to the Continent of America several Years. 8vo. 7s. 6d.

## BIOGRAPHY.

Memoirs of the late Rev. Theophilus Lindsay, M.A. By Thomas Belsham. 8vo. 14s.

## MEDICAL.

Remarks on Baths. Water, Swimming, Shampooing, Heat, Cold, Hot and Vapour Baths. By M. L. Este, Esq. 3s. 6d.

A Practical Treatise on the Parturition of the Cow; on the Extraction of the Calf; and also on the Diseases of Neat Cattle in general, with their most approved Method of Treatment. By Edward Skellett, Veterinary Surgeon. 8vo. 1l. 1s. and coloured, 1l. 14s. 6d.

A Letter on the State and Condition of Apothecaries, with Proposals for making their Offices more respectable and more beneficial to the Public. Addressed to Pharmacopola Verus. By a True Surgeon. 1s. 6d.

Practical Observations on the Ectropium, or Eversion of the Eye-lid; with the Description of a new Operation for the Cure of that Disease. On the Modes of forming an artificial Pupil, and on Cataract. By William Adams, Member of the Royal College of Surgeons. London, &c. 8vo. 14s.

## LAW.

The Trial, at Large, of William Booth and his Associates, George Scott, the Three Yates's, John Barrows and Elizabeth Childow, for Forgery and Chaining, at the Stafford Summer Assizes, 1812, before Mr. Justice Le Blanc. 1s. 6d.

The Law of Libel. To which is prefixed a general History of this Law in the ancient Codes, and of its Introduction, and successive Alteration, in the Law of England. By Francis Ludlow Holt, Esq. of the Middle Temple, Barrister at Law. 8vo. 10s. 6d.

## POLITICS.

An Address of the Members of the House of the Representatives of the Congress of the United States, to their Constituents, on the Subject of War with Great Britain. 2s.

Copy of a Letter addressed to the Right Hon. the Chancellor of the Exchequer; and the Substance of a Speech of Mr. Joseph Hume, on the Third Reading of the Bill, Friday, July 21, 1812, for preventing Frauds and Abuses in the Frame Work Knitting Manufactory, &c. 1s. 6d.

Influence or Prerogative? Being an Attempt to remove certain popular Misconceptions, respecting the State of the British Constitution and Government. By Horatio Twiss, Esq. Barrister at Law. 8vo. 4s.

A Seribut Call to the Electors of Great Britain, on the approaching Dissolution of Parliament, with brief Remarks on the Conduct of the present House of Commons, on the most important Subjects which have come before them. 2s. 6d.

Speeches in Parliament of the Right Hon. William Windham, to which is prefixed some Account of his Life. By Thomas Amyot, Esq. 3 vols. 8vo. 1l. 16s.

A Letter to a Friend Abroad on recent Occurrences in England. 1s.

Questions Answered, relative to the late Conduct of some Members of the Opposition, the Marquis Wellesley's Speech, and the Catholic Emancipation, or John Bull, Esq. M.P. Consulting the Oracle of Delphi. 2s. 6d.

An Address to the Electors of the United Kingdom, but in particular to those of Bristol and Colechester, upon the Situation of the Country. By C. H. Walker, Solicitor. 1s. 6d.

The Resources of Russia in the Event of a War with France, and an Examination of the prevailing Opinion relative to the political and military Conduct of the Court of St. Petersburg; with a short Description of the Cossaks. By M. Kustaphiev, Russian Consul at Boston. 2s. 6d.

Observations on the Disturbances in the Madras Army. By John Maloom, Lieut. Col. of the East India Company's Madras Army. 8vo. 6s.

## POETRY.



## ACKNOWLEDGMENTS TO CORRESPONDENTS. 209

### POETRY.

- After Fair, in Six Cantos.* 12mo. 4s.  
*Eachridion Clericum; or the Preacher's Guide: in Two Parts. Part I.*  
*The Art of getting up Sermons.* 8vo. 6s.  
*The Widower. In Seven Parts.* 8vo. 9s.  
*Turning Out: or, Saint S—'s in an Uproar.* By Peter Pindar, jun. 1s. 6d.  
*An Heroic Address to Old Drury from a New Renter.* 4to. 1s. 6d.  
*Tales in Verse.* By the Rev. George Crabbe, L.L.B. 8vo. 12s.  
*Simple Minstrelsy.* By Mrs. Cockle. 10s.

### NOVELS.

- Silvashell, or the Gipsy.* 4 vols. 1l. 1s.  
*Arrivals from India: or Time's a Great Master.* By Henrietta Rouvière Motté. 4 vols. 8vo. 1l. 2s.  
*Old Times and New, or Sir Lionel and his Protégée.* 4 vols. 1l. 2s.  
*The Vindictive Spirit.* By Mrs. Bridget Bluemantle. 4 vols. 1l. 1s.  
*Laura Blondell and her Father.* 3 vols. 15s.

### MISCELLANIES.

- The New Art of Memory, founded on the Principles taught by M. Gregor, Von Feltzle; to which is prefixed some Account of the principal Systems of Artificial Memory, from the earliest Period to the present Time.* 12mo. 12s.  
*Meteorological and Miscellaneous Tracts, applicable to Navigation, Gardening, and Farming, with Calendars of Flora for Greece, France, England and Sweden.* By Colonel James Capper. 8vo. 10s.  
*An Invitation to the Inhabitants of England, to the Manufacture of Wines from the Fruits of their own Country, on a Plan not hitherto practised.* By R. Worthington, M.D. 1s. 6d.  
*Outlines of a New Philosophical Theory: being an Attempt to prove that Gravitation and Caloric are the sole Causes of every Phenomenon in Nature: with a practical Application to Vegetation and Agriculture.* By John Selton, Esq. Land Surveyor. 8vo. 5s. 6d.  
*Richard Personi Adversaria. Notæ et Emendationes in Poetas Græcos, quas ex selectis Manuscriptis Personi apud Collegium S. Trinitatis Cantabrigiæ adscriptis deprompserunt et ordinerunt nec non Indicibus instruxerunt Jacobus Henricus Monk, A.M. Carolus Jacobus Blomfield, A.M.* 8vo. 2l. 5s. fine paper, 3l. 5s.  
*An Useful Compendium of many important and curious Branches of Science and general Knowledge, digested principally in plain and instructive Tables.* By the Rev. Thomas Watson. 8vo. 6s.  
*Reports, Discussions, and Treatises, embracing several Subjects of Canals, Navigable Rivers, Harbours, Piers, &c. with other Miscellaneous Papers, drawn up in the Course of his Employment as a Civil Engineer.* By John Smeaton, F.R.S. 3 vols. 4to. 7l. 7s.  
*The Ponderer; a Series of Essays, Biographical, Literary, Moral and Critical.* By the Rev. John Evans, Master of the Academy, Lower Park Row, Bristol. 6s.

## ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We have received, from a Correspondent without signature, a Critique on *Lord Byron's Poem of Childe Harold*. We have many powerful reasons for not printing anonymous critiques: but, in the present instance, the contribution came also too late. Our Critique on that Poem was printed in May last (p. 478). Our Correspondent reprehends the irreligious sentiments of the Poet, which we also mentioned with censure and regret (p. 480). We should have

have dwelt more upon them, had we not already seen them well exposed in an able publication. We hope and trust, that the ingenious author is young enough to correct his very false opinions on that most important subject. The critique will be returned, if desired.

### LITERARY INTELLIGENCE.

A new work on the Prophecies, by the Rev. *Frederick Thruston*, in two octavo volumes, entitled, *England Safe and Triumphant, or Researches into the Apocalyptic little Book, &c.* will be published in October.

Dr. *Cogan's* first volume of *Theological Disquisitions*, which treat of the characteristic excellencies of the Jewish dispensation, will appear in November.

An octavo volume is in the Press, entitled, *Strong Reasons for rejecting the Roman Catholic Claims; and incontestible Proofs, that the Popish Religion is the same now as it ever was, decidedly hostile to the Protestants.*

*Nine Original Sermons* by the late Dr. *Watts*, which have never appeared, will be published shortly by Dr. *P. Smith*, of Homerton.

Messrs. *Longman and Co.* have nearly ready for publication, *Engravings from Specimens of Morbid Parts*, preserved in Mr. *Charles Bell's* collection, Windmill Street. The work will be published in four Fasciculi of ten plates each in folio.

The first number of Dr. *Farre's Morbid Anatomy of the Liver*, will appear in the course of next month. The work will be in atlas quarto, illustrated by highly finished coloured engravings.

A new edition of Sir *George Stuart Mackenzie's Travels in Iceland* is in considerable forwardness.

The *Travels of Professor Lichtenstein*, in Southern Africa, during the years 1803, 4, 5, and 6, are nearly ready for publication. They are translating from the German, by *Anne Plumptre*, and will form one volume in quarto, accompanied by engravings from drawings taken on the spot.

A second edition of *Miss Burney's Traits of Nature*, and also of her *Geraldine Fauconberg*, will be published in a few days.

The fifth edition of Mr. *Davis's Treatise on Land Surveying*, improved and enlarged, with nine large plates and a portrait of the author, is in the press.

We hear with satisfaction of a new periodical publication, to be entitled *the Protestant Advocate*, on a plan well calculated to open the eyes of our countrymen to the pressing dangers which now threaten the Protestant interest.

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THE  
BRITISH CRITIC,

For SEPTEMBER, 1812.

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“Neminem velim sic amplecti omnia mea, ut me sequatur, nisi in iis in quibus me non errare perspexerit.”

AUGUSTINUS.

We wish not any one to follow our opinions, except where they shall appear, on due examination, to be right.

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ART. I. *A System of Geography, ancient and modern; containing, 1st. The History of Geography from its Origin to its latest Improvements. Physical Geography. A Review of Theories of the Earth. 2. Ancient and modern lineal Measures reduced to the English Standard. The Extent and Population of the Globe. A Survey of the Ocean, &c. Longitudes and Latitudes of Places alphabetically arranged. 3. A Review of all the Empires, Kingdoms, and Provinces in Europe, Asia, Africa, and America; ascertaining their Boundaries, Extent, Subdivisions, and Dependencies; tracing Chains of Mountains, Rivers, Bays, Promontories, &c.; specifying the Climate and Soil of every Country; its Products, Population, and Manners of its Inhabitants; giving an Account of its Manufactures, Commerce, Literature, Religion, Government, Revenue, &c. its ancient and modern History; together with the Situation, Magnitude, and Antiquities of every City, remarkable Towns, and Edifices; including recent Discoveries, political Alterations, &c. 4. A complete Atlas, ancient and modern, in Folio, accurately constructed, and engraved by the*

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most

*most eminent Artists. By James Playfair, D.D. F.R.S. and F.A.S. Edinburgh; Principal of the united College of St. Andrews, and Historiographer to his Royal Highness the Prince of Wales. 4to. Vols. 1, 2, and 3. Two Guineas each Vol. Edinburgh, Hill; London, Vernor and Hood. 1808, 9, 10.*

**WITHOUT** enumerating the various authors who have written on ancient geography, or enquiring into the comparative merits of the numerous treatises on the modern science, we readily admit that a complete system in which both should be united was a desideratum in British literature. The successful execution of such a task demanded no ordinary qualifications. Besides a minute and critical knowledge of the Greek and Roman classics, joined to an extensive and thorough acquaintance with the publications of modern geographers, travellers, and circumnavigators, a discriminating judgment, laborious research, and correctness of taste were indispensably requisite. On this ponderous work, proposed to be in six volumes 4to. being announced, the public opinion, from the Principal's Chronology, the number of years said to have been spent in the compilation, and his local advantages, might be deemed favourable. In the former publication, it is true, he had not discovered uncommon strength of mind or novelty of information; but his work evinced a patient investigation, considerable accuracy, and great application, which might perhaps appear to more advantage at an after period. That his talents have not improved by exercise, and that he has disappointed the classical scholar as well as the public at large, will not be denied after a perusal of the following analysis. His Chronological System, from its utility, finds a place in the library of most scholars; but on that alone his fame must depend.

Principal Playfair has dedicated his first volume to the Prince of Wales, who had many years before honoured him with the appointment of his Historiographer. In an advertisement of eleven pages "concerning the plan and utility of the work," after stating the changes which the surface of the earth is perpetually undergoing, the perishable nature of the monuments of arts, and the instability of empires, the following well-written paragraph occurs.

"The detail of these incessant changes, to persons of every description, is highly instructive. All men feel a propensity to look back into antiquity, in order to trace, from periods the most remote, the history of the globe which they inhabit, and of the species

species to which they belong. Hence the accounts of ancient times, which have been transmitted to us, though imperfect, are generally interesting. They are read with avidity by the learned as well as by the vulgar; and they are regarded by all as a source of valuable information."

Had the pages of this author uniformly exhibited equal proofs of precision of language and accuracy of observation, ours would have been the grateful duty of unqualified approbation. If he had accustomed his mind to correct thinking, perspicuity, it not elegance of diction, would have been a necessary consequence. The first requisite of good writing is a just conception of the subject, and modern taste requires that the idea be expressed in language recommended, if not by grandeur and force, at least by neatness and perspicuity. But against this fundamental rule the *Principal* so often offends, that we are compelled to notice the effect with disapprobation at the very commencement. To show our unwillingness to censure, and to give as favourable a specimen as possible of his talents and powers of composition, we have quoted the third paragraph, passing over the second, which contains this sentence: "The mouldering fragments of Rome, Carthage, and Palmyra, scarcely convey to the antiquary an idea of their former magnificence."

Truth requires that this remark be confined to Palmyra. Of Rome much more than fragments remain; still the modern city conveys no correct idea of the old. But what conception can any one form of ancient Carthage, of which no vestige has existed for near 2000 years? The Romans followed the political but barbarous advice of Cato, and not only levelled that celebrated city with the ground, but plowed up its very foundations, nearly a century and a half before the Christian era. The ruins now visible scarcely deserve notice, and are part of a city, founded perhaps on the same spot, at an after period, by a Roman colony which the Saracens destroyed in the 7th century.

The plan of this work is thus shortly announced.

"To review the state of Geography from the earliest period to its latest improvement;—to describe every part of Europe, Asia, Africa, and America; 1st. As it existed in the most remote times; and 2dly, As it exists at present; and to illustrate the whole with maps constructed according to the best information;—such is the design and general plan of the work now submitted to the public."

"As it existed," &c. must of course be confined to such parts of Europe, Asia, and Africa as were known to the writers of antiquity, and these bear a very small proportion to the whole extent of these three great divisions of the globe. Only 320 years have elapsed since America was known to the Europeans. The Principal must be sensible that such confusion suggests ideas to the mind of the reader, which are really false, and many sentences occur so inaccurate in diction, that, though partly true, they are liable to the same imputation.

From "Contents of Geography," which follow the advertisement, and occupy no fewer than seven pages, we could not well determine whether the work is to extend to seven volumes, or to be completed in six, in consequence of vol. 6 occurring twice, followed by a long list of articles. We believe six was the number mentioned in the subscription papers, and it appears on the title-pages. After this bill of fare, we have "Contents of the Introduction," and then Contents of the first volume for the second time. In this double insertion the author probably acted on the old adage in the Scotch law, "*abundantia legis non nocet.*" Both, however, might have been safely spared, since they are superseded by the index at the end of the volume. The contents of the other volumes might also have been omitted, the author having rendered them useless by not adhering to his original arrangement in the second and third volumes.

The History of the Origin and Progress of Geography, extending to 192 pages, succeeds, and opens with a division of the subject by no means happily imagined or neatly expressed.

"Geography, a science which treats of the surface of the earth, may be considered in a three-fold view, or resolved into three capital branches. 1. Physical or Natural Geography, which ascertains the position, figure, and magnitude of the constituent parts of the terrestrial globe, viz. mountains, plains, vallies, rivers, lakes, seas, islands, &c. 2. Historical Geography, which relates to migrations and settlements of nations, and to the extent, situation, and subdivision of states, kingdoms, and empires, in different periods of time. 3. Mathematical Geography; which comprehends the various methods of constructing maps, and of determining the positions of places by astronomical observations, geometrical measurement, &c."

The second division is clumsily stated, and the third is unnecessary. In the latter opinion we have the sanction of  
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the Principal's own judgment, since he has discussed this part of his subject under the article "History of Geography," without honouring the "Construction of Maps," with either a separate section or title. To multiply divisions unnecessarily only adds to the labour of the scholar, and instead of facilitating, impedes his progress.

In this History of Geography much originality of fact or novelty of observation could scarcely be expected. Men of great genius and of deep research have already treated the subject, and little remained for the Principal but to condense their narratives, and record their results with fidelity and precision. To this task the Principal did not bring the necessary qualifications. An able abridgement of the History of Geography from the remotest period of antiquity to the end of the 15th century appeared at Genoa a few years ago in a learned and excellent work on Geography and Statistics—defective certainly in not paying due deference to the sacred volume. But as the author by no means outrages religious opinion, and his remarks could not have offended the Principal, who warmly commends the theory of Hutton, and its illustration by his namesake Playfair.

Geography, like the other sciences, would probably remain long in a rude state; and we may safely refer, if not its invention, at least the first successful attempt at improvement, to the Egyptians. Obscurity or impenetrable darkness must for ever preclude all accurate knowledge with respect to any occurrence prior to the cultivation of letters.

From the Egyptians and Phœnicians geography must have received some improvement. Both nations sent out a number of colonies, but their plans and views by no means coincided. Commerce formed the sole object of the latter, and to them we stand indebted for the arts of ship-building and navigation. The former appear to have been bent on conquest, or on establishing new settlements, which an overgrown population perhaps rendered necessary. The Jews, Chaldeans, and Indians totally neglected this science, so fraught with pleasure and instruction. Even the philosophers of Greece did not contribute much to the advancement of geography. Like the writers on the formation of the earth in modern times, each distinguished sage had his own theory of the creation, which those of the same sect generally adopted. Of their notions of the solar system the Principal has given a meagre account, and the following quotation will show with what accuracy it has been drawn up.



“ He (Xenophanes) maintained, that the stars are extinguished every night and lighted up in the morning.”

It is evident, not only from ancient authorities \*, but from common sense, that here is a gross error, and that the author meant to say exactly the contrary, “ that the stars are lighted up at night, and extinguished in the morning.”

To the account of the opinions or philosophical tenets of Xenophanes succeed those of Anaximenes, which, being short, we shall transcribe.

“ Anaximenes, the disciple of Anaximander, flourished B. C. 450, and taught that the air, or spirit, is the principle of all things; that the earth is an immense plain, round which the concave sphere of the heavens, embellished with stars, revolve; that earthquakes are produced by heat or cold, the former of which he called rarity, and the latter condensation.”

This account is, however, extremely defective. Nothing is said in it of the philosopher's idea of the fiery substance of the heavenly bodies, nor of the cause of eclipses, or other things which should have been mentioned, in reference to this particular subject.

We had marked other passages, with the view of pointing out their errors, chiefly for the sake of our young readers; but we must set bounds to our quotations. From these two extracts it is easy to discover that little reliance can be placed on this author's statement of the opinions and tenets of the Grecian philosophers. When he undertook to give the ideas of these sages of antiquity respecting the solar system, justice to them as well as to his readers demanded that they should be detailed with precision, and not falsified or mutilated. However erroneous their notions or defective their systems, their doctrines form a most important phenomenon in the history of the human mind. It is highly gratifying to see a mind possessed of transcendent talents bursting the fetters of national absurdity or universal ignorance, and detecting many of the more secret operations, and some of the more general laws of nature, though failing in the noble attempt at universal truth. Such candour will allow, was the merit of Pythagoras, and of other philosophers of antiquity, whose memory these meagre and imperfect sketches have not honoured but insulted.

After noticing, imperfectly, the ancient geographers, the author proceeds to define the circles of the sphere, and the equator being of primary importance naturally claims

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\* See Plat. de Plac. Philos. II. 20.

his attention first. To the definition of this great circle, succeeds a minute description of the zones, consequently all the smaller circles are repeatedly mentioned before they are defined. Now, either the reader must have previously acquired some knowledge of geography, and did not require this information, or he must peruse the next eleven pages without understanding the author's meaning. This perplexity might have easily been avoided by first defining all the circles, and then his account of the zones would have naturally followed, and might have been, if accurately expressed, distinctly comprehended.

“ Five zones, or circular belts, supposed to environ the globe at certain distances from the equator, are distinguished by different appellations. The torrid zone extends to the tropics, comprehending  $46^{\circ}$ ,  $58'$ , or  $23^{\circ} 29'$  on either side of the equator, some of the ancients concluded this division to be uninhabitable. When the fact was ascertained by the observations of travellers and navigators, the breadth of this zone was considerably reduced.”

This paragraph merits particular censure both from its inaccuracy and obscurity. The equator is in the middle of the torrid zone, and therefore that zone in particular cannot be said to be at a certain distance from it. In the next sentence the author states the “ torrid zone extends to the tropics,” leaving his readers to supply, after “ extends,” *from the equator on each side*. The concluding sentence is also inaccurately expressed. The author apparently means to say, that the ancients contracted their ideas of the breadth of this zone. The truth is, that their notions upon the subject, were always vague; and when they found that some parts, originally thought to be uninhabitable, were not so; they still continued to suppose that some narrower space at least was thus circumstanced.

From page 76, we transcribe part of another paragraph, not inferior to the preceding in error and confusion.

“ Those who live in the frozen zones have one day, and one night only in the year; so that each is of about six months duration. The stars in the one hemisphere never set, and those in the other never rise. All the revolutions of the sun are parallel to the horizon. And the south polar circle passes through islands of ice, and part of the frozen region in the southern ocean.”

What is here affirmed of the length of the day and night, and also of the stars must be restricted to the poles, to render the assertion consonant with truth. No other part of the frozen zone has six months continued day-light, and six months continued night in the year. To all other places

in these inhospitable regions, the sun continues a longer or a shorter time above the horizon, in proportion to their nearness to, or distance from, the poles. To all of them likewise some stars rise and set, the number of course fewer, the nearer the poles. The revolutions of the sun round the sky, neither appear to be, nor are parallel in any part of the earth. The path which the sun seems to describe in the heavens, to the polar inhabitants, is a spiral line, which the P. should have known, and distinctly stated. "Islands of ice, and part of the frozen region" may serve to round a period, but form an unnecessary and unmeaning distinction, which perplex the juvenile reader. Few navigators have penetrated within the southern polar circle, and from the reports of those who have, it is probable that there is no land to the south of it; and the sea is rendered impervious by the prodigious mountains of accumulated ice.

In page 84, the author seems to make a distinction betwixt circles of longitude and meridians, although the definitions given of both are precisely the same. But on this trivial error we shall not stop to remark, since greater inaccuracy demands our notice.

"All meridians, being great circles, degrees of latitude must be nearly equal; but degrees of longitude decrease in proportion to their distance from the equator."

Had the earth been a perfect sphere, degrees of latitude would have been precisely of the same length, and still the difference, from the polar being less than the equatorial diameter, is very inconsiderable. But for the decreasing of the degrees of longitude, the reason should have been given; which is, that they are measured, not on great circles of the sphere, but on the smaller parallel-circles, which are always decreasing; till they vanish at the poles.

From the discovery of the New World down to the commencement of the present century, the Principal has given an abridgment of the voyages published by the principal circumnavigators, and concludes his history of Geography with the more common modes of projecting the sphere, and constructing maps. Here we find much to blame both from inaccuracy and deficiency. What in the introduction he terms mathematical geography, is flurred over without scarcely any reference to mathematics, and a single diagram is given to elucidate the subject. But we hasten to "Physical Geography," which extends over 118 pages, and furnishes ample subject for criticism. We shall however study  
brevity,

brevity, as much as a regard to truth and the interest of our readers will allow.

This division commences with a rapid sketch of the different theories respecting the formation of the earth. Burnet of course demands the first notice, an author who, in the opinion of the P., had the dexterity to conceal feeble reasoning and false philosophy under the splendor of his conceptions, and the elegance of his style. Severer censure still awaits that pious author. He published this theory as his own, "although," says Principal Playfair, "it is a literal translation from the Italian of Francesco Patrizio, a professor at Ferrara and Rome, about a century before."

That Patrizio did broach a similar theory, in a dialogue entitled "*Il Lamberto*" has indeed been said; but that Burnet literally translated his work, is not in itself probable, and has not, we believe, been proved. All the writings of Thomas Burnet show a strong and cultivated mind, and his integrity stands too high to be annihilated by round assertion. Against his theory strong objections certainly do lie, but against what subsequent hypothesis respecting the origin and formation of this globe, may not unanswerable arguments be brought? Meagre and imperfect abridgements of the theories of Leibnitz, Ray, Woodward, Whiston, Burguet, Moro, Hooke, Raspe, Buffon, Pallas, Hutton, and Werner succeed. To pass over others, why were the labours of Whitehurst and De Luc unnoticed? the candour and the piety of the latter of these authors entitled him in particular, to that attention, which is due to every able endeavour to support the Mosaic account, against the insidious reasonings of infidelity.

We cannot follow the P. through his dissertation on the atmosphere, to which an account of the Rain and Wind-gages is subjoined, before he has treated either of wind or rain!! His rules to judge of the weather, like those of the shepherd of Galloway usually appended to the halfpenny almanacks of Aberdeen and Belfast, can only be considered as guesses, and therefore unworthy of farther remark. We shall make a short quotation from the article "*Wind*," merely because our less sagacious heads comprehend it not. "In the Mediterranean, an easterly breeze arises from the land in the evening, and a sea breeze from the west in the morning." As the whole of this sea is encompassed by land except at the strait of Gibraltar, to what land does the author refer? Do these east and west breezes alternately prevail during the whole 24 hours! or do they blow only in the mornings and evenings? do they reach half the extent of the Mediterranean? or is their range confined to a league or two from the  
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the shore? are they regular as in the West Indies, or peculiar to certain months? on these points, the reader must obtain information from some other quarter, and to save unnecessary trouble, it may be thus shortly communicated. The westerly winds prevail much more in this sea, (particularly in the western part) than any other. Hence, ships generally perform their voyages eastward, much sooner than westward. The land breezes seldom reach above one league from the shore, and are by no means regular throughout the year. Their influence on some parts of the coast, is more powerful than on others, and during some months they are scarcely felt. The winds in an inland sea cannot be very steady, or always blow from the same point at the same time, since the adjoining lands have a powerful effect, which every sailor has experienced who has navigated either the Mediterranean, or the Baltic.

We shall have the thanks of our readers, for passing over the articles Light, Heat, Cold, Evaporation, Rain, Fogs and Mists, Hail, Thunder and Lightning, Luminous Appearances, Aurora Borealis, Volcanoes and Earthquakes. On these subjects, accurate and philosophical information may be obtained, by consulting Thomson's Chemistry, to which the P. acknowledges his obligations. Under "Rain-bow" it is broadly stated, that the lunar rain-bow can only be seen at full moon. To refute this assertion, we refer to the Philosophical Transactions for 1788, where accounts of two are recorded, of which the one was seen *three* days before, and the other *six* days after full moon. In the Gentleman's Magazine for 1788, an account of a lunar rainbow seen in the western extremity of the parish of Stoke Newington is inserted. This phenomenon became first visible 23 hours after the moon was full.

Our article is already too extended to make any remarks on the articles Earth, Earths, Salts, Combustibles, Ores, Metals, Water, and Rivers. Part of a sentence respecting the last may be quoted.

"The Danube, the Rhine, the Rhone, and the Po. proceed from the highest ridge of mountains in Europe."

The Rhine and the Rhone do certainly rise in the higher parts of the Alps, but the source of the Po at Monte Viso in Piemont, is by no means very elevated, and that of the Danube is at a very considerable distance from these lofty mountains.

In page 258, we have a proof of the great extent to which the Doctor carries his conjecture respecting the changes, which

which he supposes, some parts of the earth to have undergone.

“ The Maldiva and Lacdiva islands, it is highly probable, made once a part of the great peninsula of India. The islands of Ceylon and Madagascar, according to the popular tradition of their inhabitants, were united to the adjacent continents. The rocks and shoals interspersed between Sumatra and the continent, indicate their former union. Sunda, the Moluccas and the Philippine islands, are the *debris* of countries overturned; and the sea westward from these islands seems to be a recent and accidental production.” A little farther on “ Great Britain appears to have been anciently joined to France, and Sicily to the extremity of Italy,” &c.

Including the whole surface of the earth, such encroachments as the Goodwin sands, and a few others of similar extent, scarcely deserve notice. The disjunction of islands from the continent, has not taken place within the period mentioned in the authentic records of time. We cannot allow them a later date than the flood, if posterior to the creation. The prolongation of the land at the mouth of great rivers has been long observed and can be easily explained. Instead of referring to Playfair's defence of the Huttonian theory, as the P. has done we would recommend to our readers the very able writings of De Luc, who has, almost with the force of mathematical demonstration, overturned the baseless fabric of both, without sacrificing his Christianity to his philosophy.

On the description of the “ immense body of water, which covers so great a proportion of the globe, commonly divided into the *interior* and *exterior* sea,” we shall not make any observation, nor pause to point out the various errors which occurred in the perusal. The P. will have the thanks of the Tyro in Roman and Grecian literature for his minute detail of the bays in the coasts of Italy, Greece, and Asia Minor, now Natolia.

Tables of the lineal measures of different nations both ancient and modern are given, but on these we shall not make any particular remarks. An uncertainty prevails with regard to these measures of the ancients, which modern investigation has not been able entirely to remove. This observation may also be extended to their measures of capacity and coins. The exact size of the former, and the real value of the latter, have not, in every instance been precisely ascertained.

The latitude and longitude of the principal cities of the world, the latter calculated from Paris, occupy 20 pages, and conclude the department of physical geography.

*(To be concluded in our next.)*

ART. II. : תורה נביאים וכתובים *Biblia Hebraica; secundum ultimam editionem Jos. Athia, a Johanne Leusden, denuo recognitam, recensita, atque ad Masoram et correctiores Bombergi, Stephani, Plantini, aliorumque editiones, exquisitè adornata variisque notis illustrata, ab Everardo Van der Hooght, V. D. M. Editio nova, recognita et emendata, a Josepho Samuele, C. F. Frey. Londini; Typis Societatis Londinensis ad promovendam Christianitatem inter Judæos. 8vo. 1811, 1812.*

**W**E are happy to be able to announce to the Hebrew Student, as well as to the Biblical Critic, the Publication of a new Bible in the original Language; a work which has long been wanted, and which, if conducted and finished in the manner in which it has been hitherto managed, will certainly be a most valuable acquisition to all engaged either in the study or criticism of the Hebrew language. The works of Houbigant, Kennicott, and De Rossi are now extremely scarce, difficult to be met with, and when found are generally so high a price, as to be attainable only by a few. Mr. Frey, however, has undertaken to edit an Hebrew Bible from the original of Vander Hooght, (Amst. and Ultraj. 1705.) The ability of this gentleman cannot be doubted, and with respect to his integrity he has given the public no usual guarantee.

As Mr. F. professes only to give a *Fac-simile*, his work is an object of criticism only with respect to its beauty and accuracy. The type is certainly equal in strength and clearness to that of the Dutch Edition, and the paper decidedly superior. The proof sheets are twice carefully revised by Mr. Frey and his assistant, and collated with the original edition, and that of Salomon Proops, considered the most accurate of any by the Jews. A Publication thus conducted will be welcomed by all who feel an interest in the welfare of Hebrew Literature.

ART. III. *An Account of the Kingdom of Nepaul, &c. &c.*

(Concluded from p. 13.)

**G**ENERAL Kirkpatrick excels in description of sublime scenery. A specimen has already been afforded of his talent in this way. The uncommon grandeur of the surrounding



rounding country, frequently elicits animated and vivid descriptions of the beautiful face of nature before him. This fine climate abounds with choice productions for the use of man. The sugar-cane thrives luxuriantly; and sugar is to be had in a much more refined state than in Bengal. Garlic is abundant; and is very remarkable for the uncommon size of the cloves, or compartments. Their oranges are superior in flavour to those of even Silket; and are, probably, the best in the world. The various fruits in the lower provinces, are to be met with here; but that fine and grateful fruit the plantain, is not produced in perfection in this country. The valley of Nepaul affords all the various species of rice; and after reaping the harvest in August, the ground is prepared for a crop of wheat and barley, to be cut down in the end of April. The Kustoor, or Musk-deer, is a native animal of Lower Thibet; and is caught in a snare made of a species of bamboo, of which whole woods are blighted frequently, at once; but as the seed falls to the ground previously to the blight, the tree is thus always preserved. The Chuckoar, or Fire-eater, a kind of partridge, is a native of these mountainous regions. In the season of cohabitation with the male, this bird is fond of eating pepper, and hot aromatics. The powers of the palate are so blunted by this habit, that the bird will bite a red-hot coal if offered to it. The Khâlidge resembles the common pheasant. A coloured print of this bird is given; this work being adorned with good engravings characteristic of the country. The ortolan, wild goose, and wild duck, are birds of passage here, in their annual migration from Hindostan to Thibet. The chowri, or soori-ghâi, a cow known by this last name in Hindostan, is remarkable for its fine flowing tail, which, fixed to a silver handle, is used in Bengal for driving away the common flies; and gives employment to a domestic termed Chouriburdoar. The changra, or shawl-goat, is to be found here. The chowri and changra possess great sagacity in choosing the most safe track through the deepest snow. They are made use of as guides by winter travellers. The sheep of Thibet are used as beasts of burden, each carrying forty pounds avoirdupoise weight. The wool is of an inferior quality; and the flannel called Joos, is manufactured on the western frontier of China. The Nepaul dog, resembling the English bull-dog, is a fierce and surly animal, remarkable for its vigilance, which is found serviceable with armies. This may convey an useful hint to our own officers, to avail themselves at out-posts of the services of dogs, merely for purposes of alarm; but still without absolutely depending on  
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their vigilance. The Tanyans, or Tangun horses\*, are in great repute all over India, on account of being sure-footed. The inhabitants ride them over very steep mountains, and along the edges of dangerous precipices. The travellers moved along craggy mountains, deep valleys, and over the worst possible roads, to Khatmanda, amidst magnificent scenery, and frequently attracted by sublime views, where "Ossa seemed heaped upon Pelion, and Olympus upon Ossa." Some of the fields were observed to be skirted with the jeca, or plant yielding the cherris, for which Nepaul is remarkable. A juice is extracted from the leaves, which being clarified, burns with a clear and brilliant light. This gum acts as a powerful opiate; and possesses other valuable medicinal qualities. The hemp of Nepaul is fabricated by the Newars into coarse linens, and strong sack-cloth. The general visited the celebrated temple of Sumbhoo (*self-existing*) Nath. It contains a colossal image of the eastern Jupiter, or God Boudh, the law-giver of Thibet; the Bhudh of Hindostan; the Buuth of Japan; the Bhodd of Arabia: the Fo of China; and the Bhutt of the Cochin people. The Brahminical system of religious absurdities, and images produced by a distorted imagination, may be readily reduced to the legends of the disciples of Boudh. The possession of this temple is always claimed by the Delai Lamâ, or sovereign pontiff of Lhasa. The religion of Bramah is diligently cultivated in the secluded valley of Nepaul. There are temples and idols nearly equal in number to the inhabitants. Every hill, fountain, river, or rivulet, is dedicated to one of the numberless Hindoo deities. In front of the temple, on a cylindrical structure of masonry, rests a Bejjerban, or thunderbolt of Indra, of immense size, and represented by the vignette in the title-page. The classical reader will see here the distinguishing mark of the heathen thundering Jupiter.

"I ascended by a steep ladder to the entrance of this edifice, the interior of which consisted of a single apartment, so filled with smoke, and strewed with various utensils, that it actually had infinitely more the appearance of a miserable kitchen, than of the temple of a divinity. But though my curiosity was far from being damped on this account, yet it did not avail me much, as my ignorance of the Thibet language made it impossible for me to hold any conversation with the officiating priests, one of whom was seated on the floor between two round deep vessels filled with ghee [clarified butter] that served to feed a considerable number of lamps, in trimming of which he seemed earnestly employed. Sumbhoo-Nath, indeed, is chiefly celebrated for its perpetual

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\* See Turner's Tibet, p. 48.

fire; and I was assured that the flame of the two largest wicks I saw had been constantly preserved from time immemorial. But though this altar is in a situation pretty well defended from the external air, yet it is sufficiently exposed to it to incline me to suspect that no small share of the great reputation which the two superior lamps have acquired, ought, in fairness, to be assigned to the lesser. In a corner to the right of the everlasting lights, stood a cylindrical machine placed vertically on a stand; round this machine was curiously wrapped either some leaves, or a complete copy, I could not ascertain which, of the Bhootia Scriptures.—I observed that as often as those who entered the temple approached and touched the holy volume, (which action was always accompanied by certain gestures denoting profound respect) either the priest who attended, or the worshipper himself, put the machine in motion, every revolution of which occasioned a bell to strike that was suspended over it." P. 151.

The valley of Nepaul is of an oval figure. The circumference is about fifty miles, the longest diameter of twelve horizontal miles, lying north and south. It is surrounded by lofty mountains, the most stupendous being on the north and south sides. The valley itself is speckled with low hills; and thus surrounded, it exhibits a beautiful and interesting landscape. The Bhagmutty and Bishmutty rivers are the principal ones, running through this secluded valley. The former appears at Munniary, as laid down by the celebrated geographer Major Rennel. The tributary streams are many, and terminate in either of these rivers. Khatmanda, the capital, stands on the river Bishmutty; it is a mile in length, by a quarter in breadth. The city has had various names; and derives its present one from its numerous wooden temples, though there are many of brick. The roofs of these temples being splendidly gilt, the whole has a grand and striking effect on the mind of a traveller. The houses, though of brick, and three or four stories high, are of a mean appearance; not even excepting the dwelling of the rajah. The streets are very narrow, and exceedingly dirty. Allowing ten souls to a house, the writer makes the inhabitants amount to 50,000. The capital and its districts he makes, by a calculation not to be deemed accurate, to contain 186,000 inhabitants. Patn, the second city, lies two miles to the south east, at the confluence of two minor rivers, with the Bhagmutty. It is a neater and handsomer town than Khatmanda, and contains many fine buildings.

"Bhatgong is, perhaps, still more superior to Khatmanda; for, though doubtless the least considerable of the three, in point of size, being rated only at twelve thousand houses, yet its palace and buildings, in general, are of a striking appearance; and

and its streets, if not much wider, are at all events much cleaner than those of the metropolis. It owes this last advantage to its admirable brick pavement, which has not received, nor indeed required, the least repair for thirty years past. Nepaul is, in general, remarkable for the excellence of its bricks and tiles." P. 163.

Bhatgong is the favourite residence of the Brahmans of Nepaul. The noble families of the Chetree tribes, and their dependents, reside in the capital, as the prince himself is of that tribe. The Newars form the mass of the inhabitants of Patn, called also Luttit-Patn, and Loll-Patn. Kirthipoor is three miles to the west of Patn.

"The reduction of this place cost the Ghoorkali so much trouble, that in resentment of the resistance made by the inhabitants, he barbarously caused all the males he captured in it to be deprived of their noses. We came to the knowledge of this fact in consequence of observing among the porters who transported our baggage over the hills, a remarkable number of noseless men, the singularity of the circumstance leading us to inquire into the cause of it." P. 164.

The town of Chobbar is on a rising ground, forming a kind of saddle-hill, which, by a sort of association of ideas, is said to represent the head and body of Mahaden, one of their principal divinities. The writer has given a clear and succinct account of the topography of the valley of Nepaul. In proportion to his limited means of information, his descriptions are very creditable to him; and we have been able to follow him by strides only, through this extraordinary valley.

The Hindoo records on subjects of antiquity, state the valley of Nepaul to have been originally a large lake. Major Rennel says, that there is a similar tradition relative to Cashmere, adding, "that appearances have impressed a conviction of its truth on the minds of all those who have visited the scene, and contemplated the different parts of it." The soil of the valley consists of a black fat earth, having the resemblance of deposited mud. That the bottom of the ocean and of lakes is not level, soundings sufficiently prove; and therefore the uneven surface of the valley forms no drawback on the general supposition. The height of the valley above the level of the sea, as indicated by the barometer, may be about 4000 feet. The climate resembles some of the southern counties of Europe, in general temperature. The mean temperature may be taken at sixty-seven degrees. The rainy seasons are periodical, as in the lower provinces, but the country is subject to inundations, on account of the heavy

heavy discharges of water from a circumference consisting entirely of mountainous regions. The climate may be changed from the cold of Russia to the heat of Bengal, by a small local removal. When a friendly and liberal intercourse becomes established with this charming country, it may become a great comfort and blessing to the East India Company's servants, as a removal thither will answer every purpose of an expensive and inconvenient voyage to Europe, where the poor patient must soon spend the little means painfully acquired, and be obliged to return again to a climate hostile to his constitution. An early trip to the romantic valley of Nepaul, would save his first and difficult earnings, enabling him to return to his duty in a short time, with the benefit of renovated health. Under this single consideration, the volume before us is of no small importance. The guttural tumours, known in Switzerland by the name of *Goitre*, and which Mr. Coxe thinks produced by a calcareous matter called *tuf*, are called in Hindostan *ghaigha*, and in Nepaul *gānoo*. The natives suppose the disorder arises from insects contained in the water commonly used. That it does not proceed from snow-water is evident from the prevalence of the same complaint on the island of Sumatra, where snow is unknown. This writer's testimony is not in favour of Nepaul's containing either gold or silver mines; and he thinks that there is only vague information for supposing that it possesses the ores of antimony or mercury. The country, however, contains the other metals, or most of them, in perfection. Though they have lime-stone, their buildings are cemented with mud mixed with the incrustations of crystals, or lime found among the numerous grottos spread over this romantic country. Marble, jasper, and good stone abound in Nepaul; but the difficulty of carriage, and the extreme badness of the roads, force the inhabitants to adhere to the use of bricks. It is earnestly to be hoped, that every embassy sent out in future, will be accompanied by botanists and naturalists of every description. General Kirkpatrick says;

“ The foregoing, it must be owned, is a very superficial account of the mineral or fossil productions of Nepaul; but I trust it will be indulgently received as the best I am enabled to furnish either by my sources of information, or my acquaintance with such subjects. It is to be hoped, indeed, that the period is not very remote, when every chasm in our knowledge concerning this country will be completely filled up; for as it is not to be doubted, that it presents a noble field for the most interesting re-

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searches,

searches, both of the mineralogist and botanist, so it may safely be presumed, that no favourable opportunity which may hereafter offer for prosecuting useful inquiry in departments of science so intimately connected with the improvement of commerce and manufactures, will be suffered to escape." P. 178.

The cattle in general resemble the species of the lower provinces, but are more sleek, plump, and varied in colour; but the cattle of the east, it must be owned, are very inferior to the English breed. Honey abounds, but is not an article of trade. Kitchen vegetables are deficient from mere ignorance in the processes of cultivation. The author thinks that some of their dry rices which are actually raised in situations very much exposed to falls of snow, might succeed if tried in England. This is certainly an important consideration, and at least the trial ought to be made. The medicinal plants and dyeing drugs of Nepaul are numerous and valuable: and Government are taking measures to procure the best information on this subject. The ruling, or high casts, have been already mentioned. The Newars constitute the great bulk of inhabitants; they derive their origin from the Hindoos; as also their classification by trades and occupations. The enumeration of these, with a full account of their history, religion, government, customs, and manners, the author reserves for a future period, when information on these points will be more satisfactory than at present. He says,

"These sketches are to be considered as a mere outline arising incidentally, and as it were, unavoidably, out of the nature of our immediate inquiry; and by no means as proceeding from a puerile desire of anticipating a subject, which, I am of opinion, is well entitled to a very full and deliberate discussion." P. 184.

Nepaul has never been subdued by any Mussulman power: and this may account for the peculiar simplicity of character distinguishing these mountaineers. It is accompanied by an innocence and suavity of deportment, by an ease and frankness of conversation, and by an integrity of conduct, not so commonly to be met with, in the opinion of this writer, among their more polished or opulent brethren of similar tenets in the more southern provinces. It is said the inhabitants are not of a warlike disposition. They possess great bodily strength; having broad shoulders, open chests, stout limbs, round, and rather flat faces, low, and somewhat spreading noses, and cheerful countenances, though not bearing any striking resemblance to the Chinese features. Their complexions are between a fallow and a copper colour:

lour: and though the female Hindoos of Bengal show *‘ Helen’s beauty on the brow of Egypt,’* the Nepaul female features have not such a minute delicacy of arrangement. The Newar women may, on the slightest pretences, divorce their husbands, and have a multiplicity of them; a circumstance which sufficiently proves the imperfect state of society in which an unnatural custom subversive of general order, and amounting to general prostitution, seems tolerated. We trust the ingenious author will be able, ere long, to realize the following expectation.

“ As I am not without hopes of being able, at no very remote period, not only to explain at large the superstitious dogmas, rites, and ceremonies of the Newars, but also to be instrumental at least in throwing some light on the Boudhite system of theology, at present so little understood, I shall not touch in this place on either of these subjects.” P. 188.

The author, however, gives a list of their temples connected with a mass of superstitious absurdities. Mutchendernath in the city of Patn, was erected under the following extravagant supposition.

“ Goorkhnath, a disciple of Mutchendernath, (who was himself a votary of the sun) visiting Nepaul, and not receiving from its inhabitants those marks of reverence to which he reckoned his sacred character intitled, resented this treatment by fixing himself in a particular spot, where he remained immoveable during a period of twelve years. The consequence of this holy person’s stationary posture appeared in Nepaul being visited by a dreadful drought, which could only be terminated by obliging the offended minister of the sun to quit his fatal position. To effect so essential a point, Mutchendernath, by means of a certain form of incantation, was prevailed on to proceed from Kamroof, (a part of Affam) to Nepaul, where, upon presenting himself before Goorkhnath, the latter was necessarily compelled, through respect for his Gooreo, (or ghostly father) to rise; this movement happily restored the country to its wonted prosperity, by occasioning an abundant and immediate fall of rain; and it was in requital and commemoration of the services thus derived from the beneficent interposition of Mutchendernath, that the grateful prince erected the present temple to him, and established the festival in his honor, still annually celebrated in the month of Byfack, or latter end of April.” P. 190.

The government is essentially despotic, but moderated by the influence of the aristocratic order, called Thurgura. The Choutra is prime minister; and is always akin to the ruling prince. The four Kajees are lords of revenue, and a



kind of state secretaries, superintending all civil and military affairs. The Sirdars are four, and command the armies of the state. The Khurdars are under secretaries, who have some voice in the deliberations of the Cuchum, or council. The Kupperdar has charge of the wardrobe, jewels, and kitchen. The Khuzânchee is the dispensing general treasurer. The Tickfâli is mint-master: his income arises from official duties, while those of the other ministers proceed from a species of land-tax. The Dhurma-Udhikar is the criminal judge. The Dhurma-Shaster is the foundation of the civil code of Nepaul, and most offences being punishable by amercement, the income of this judge is very considerable. The Bichâries are four reporting judges acting under the grand judge. The Dittha is the lieutenant-general of police. The Jaithha-Boora presides over the department of diplomacy. The Soubahs are governors of districts, and collectors, or farmers-general. The Omrahs are commanders of military posts.

The trade of Nepaul with the company, was regulated by a treaty formed in 1792, but it remains still much shackled by the monopolies of artful and designing merchants. The author here gives a long list of exports and imports, including articles yielding great profits, and establishing a commercial balance in our favour. The Nepaulians manufacture iron, copper, and brass; and their cutlery is tolerable. They divide their wood by chissel and mallet, never using a saw. They gild extremely well; and distil spirits from rice. They extract a malt liquor in common use from wheat. The revenue amounts to thirty lacks, or 360,000*l.* a-year clear. The army of Nepaul is not numerous; consisting of sixty companies of 140 men in each; their discipline is very imperfect; and the artillery is next to contemptible. The irregular force is a mere rabble, under little or no controul; and the officers of it, on any temporary disgust, throw aside their military habiliments, and absent themselves, without ceremony, for any indefinite time. In the field, however, the troops are steady and patient. In a late predatory excursion they returned by an unfrequented tract, and were during many days wading through deep snow, lying all night on the snow compressed into beds. The loss in this retreat was little short of 2000 men, a great part of which number was frozen to death. They lamented much being unacquainted with the common remedy applied in cold countries in frost-bitten cases. As to literature, the inhabitants are not inferior to the other Hindoo natives of India: and the Pundits study the sciences followed by their sect, with all the diligence peculiar

cular to that body. Astronomy they know little of; but its degenerate offspring, judicial astrology, they seem to consider as the first of sciences, and right or wrong they apply it to all events which occur, or may occur. The author has a high opinion of the state of Braminical learning in Nepaul.

“ It is extremely probable, that there is no place in India where a search after ancient and valuable Sanscrit manuscripts in every department of Brahminical learning would be more successful than in the valley of Nepaul, particularly at Bhatgong, which would seem to be the Benares of the Ghoorkhali territories. In support of this opinion, I may observe, that I was credibly informed of a single private library in that city, containing upwards of fifteen thousand volumes.” P. 220.

Besides the classical language, the Sanscrit, not less than eight vernacular languages are spoken within these districts: all these may be traced to the radical language, as may be in general all the languages of the East India territories. Vocabularies in some of the common dialects are inserted; and they afford sufficient proof that there is a strong affinity to the mother language, the Sanscrit. The ancient history of the Nepaulians is involved in mythological fables, like that of every nation which attempts to trace its origin beyond authentic records. The writer says, that their pourans contain copious details concerning this secluded region, during the time that it continued one of the favourite haunts of the Hindoo deities. He gives a rapid sketch of a long succession of princes from the epoch of Nymuni (from whom is derived Nepaul) to Bahadur Shah, the reigning prince, actually, though in point of fact, regent only, during the minority of his nephew. The concluding chapter contains some account of the boundaries, extent, and several divisions of Nepaul; and also various routes and distances. This detail may prove useful to future geographers who may be engaged in drawing up a memoir, and forming a map of this distant part of the globe. The author laments that he is unable to furnish any satisfactory information relative to the natural history, produce, or population of a region which, owing to its situation with regard to Thibet, appears highly interesting to us in a commercial view. In running over the countries bounding Nepaul, the Limboo mountains are mentioned; they are close to Humma-leh, and much exposed to falls of snow. A species of rice called Tâkmâroo, is cultivated there; and it would be very desirable to procure a

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quantity

quantity of seed of this sort, it being highly probable that it might be successfully cultivated in the climate of Great Britain. Bahadur Shah promised to the author to forward a supply of seed in proper season, for transmitting to Europe. It is hoped that this may still be done. By examining the map of Major Rennel, it will appear, that comparing it with the description in the present sketch, the Nepaul territories, at their parallel of latitude, contain twelve degrees of longitude, while they vary in latitudinal breadth from two degrees to even less than a slip of one degree. The preceding work concludes with a minute itinerary, in columns, of the route pursued by the embassy. It may prove hereafter of considerable utility for geographical purposes.

Number I. Appendix, contains a long extract from a memorial of the court of Khatmândû, relative to the origin of the war with Thibet. This document is of considerable consequence, as the dispute in question led ultimately to an invasion of Nepaul by a Chinese force; and to the subsequent submission of the Ghoorkha to the authority of the Emperor of China; a measure, the future effects of which must be regarded with a vigilant eye, by the government of India, which has thus on its frontier an insidious and crafty people, with whose real power we are as yet but little acquainted.

Number II. Appendix, contains official letters relative to General Kirkpatrick's mission to Nepaul. During the able administration of Sir John Macpherson, whose regulations added greatly to the strength and prosperity of the company, the rulers at Lassa, the residence of the Lama, applied to the governor-general, by deputation, for assistance in the quarrel with Nepaul. Sir John Macpherson, sensible of the wisdom of the policy of avoiding every measure tending to hostility with the Chinese Empire, or with a new power immediately contiguous to our northern frontier, acted with a cautious discretion judiciously followed up, under nearly similar circumstances, during the administration of his successor Marquis Cornwallis. The letters of this distinguished nobleman to the Delai Lama, and to the Rajah of Nepaul, are published in this part of the Appendix. They explain the intention of sending the present embassy, calculated by amicable interference and friendly representation to re-establish harmony and peace. These letters stated the friendship and commercial intercourse subsisting between the British Government and the Emperor of China, the great protector of the Lama, and also the close connection and intimacy  
between

between the Company and the Government of Nepaul, with whom there actually existed a commercial treaty. The style of these letters is dignified and simple; having for their object the support of the honour and rights of the Company and their allies, and the observance of a just and strict neutrality, where these remained untouched. It appeared evident that the Government of Nepaul was disappointed in not having received assistance from us, as they thought that might have prevented the disgraceful accommodation with the Chinese. Under this impression, though the Rajah made many professions of friendship and good-will, it was obvious he declined the establishment of an unreserved intercourse. He seemed to have almost repented of granting permission to the embassy to enter his country; and his whole manner indicated how desirous he was that it should speedily return. After reiterated declarations of friendship and good will to the Company, and wishes for the continuation of an amicable future intercourse, the embassy took its final departure from the Nepaul territories. The writer, in conclusion, throws out many useful and important hints for the permanent establishment of a commercial intercourse with these remote districts; and on the whole, he shows himself to have been well qualified by his various talents for the difficult mission he was sent on.

Number III. of the Appendix touches slightly on Father Giuseppe's account of Nepaul, alluded to at the beginning of this paper.

General Kirkpatrick appears to have made the best possible use of every opportunity afforded him, to enlarge the general stock of knowledge, and to promote the interests of the British empire in India. The style of the work is comprehensive and perspicuous; and the author is certainly intitled to rank among those who think for themselves. His book may be considered as a kind of sequel to Col. Turner's Account of Tibet, where his appointment as ambassador is mentioned, at p. 440. The country is there called *Nipal*, and the inhabitants *Nipalese*.

ART. IV. *Poetics: or, a Series of Poems, and Disquisitions on Poetry.* By George Dyer, formerly of Emanuel College, Cambridge. Two Volumes 12mo. 14s. Johnson. 1812.

WE have invariably entertained a high respect for Mr. Dyer's poetical powers, although we have occasionally been disposed to quarrel with him for many wayward and  
fantastic

fantastic opinions, disseminated in a great variety of publications. Mr. Dyer's intention, as avowed in his Preface, (which his old College friends will peruse with sympathy, as we have with satisfaction) was to select from his different Poetical Publications, all of which are now out of print, certain pieces which, added to others never before published, might form four volumes. His design has however, been interrupted by an engagement formed with certain booksellers to compile the History of the University of Cambridge, a work much wanted, and for which we understand very copious materials are already in Mr. Dyer's possession. In this undertaking he has our sincere wishes for his success. In the mean time we cannot deny ourselves the pleasure of inserting two of his pieces in our work,

“ ODE V.

“ A TRIUMPHANT ODE OF THE ISRAELITES,

“ *On the Fall of the King and Kingdom of Babylon.*

“ [Translated from Bishop Lowth's *Prælectiones Academicæ*,  
Præl. 28.]

“ And does yon haughty empire prostrate bow?

Does the world's queen in vulgar ruins lie?

Must she disrob'd her lordly state forego?

Who liv'd in glory, now inglorious die?

“ See from his throne headlong the TYRANT hurl'd!

Shatter'd his strength, and crush'd his iron rod;

Unpitying he, who taught the states to groan,

Now groans himself, the just avenger God.

“ Eas'd of her burden, lo! around the earth

Exults, and sings thro' all her peaceful plains!

Well suit the sprightly song, the boundless mirth,

Where peace returns, where sacred freedom reigns.

“ Where Libanus uplifts his stately brow,

Secure the cedar smiles, and vaunting cries,

“ Beneath thy stroke the woods no longer bow;

“ The spoiler's hand in earth enfeebled lies.”

“ At thine approach I hear a solemn sound;

For HADES trembles thro' each silent tomb;

Dead tyrants quit their thrones, and all around

Flock in black troops, and triumph at thy doom.

“ “ Art thou too, brother, come, each tyrant cries,

“ Spoil'd of thy strength, and humbled in thy pride,

“ With hollow ghastly looks, and sightless eyes,

“ Brother in guilt, and now by death allied?

“ “ Where

“ “ Where now the crowd which once compos’d thy train,  
“ The trumpet’s clangour, and the softer lyre?  
“ Night, deep as Hades, darkens all the plain,  
“ And silence reigns around, and horrors dire.”

“ Yet not alone thou tread’st those dreary climes :  
See round thy corse the busy vermin fray !  
How do they riot on thy mangled limbs,  
Thy covering now ; thyself the hapless prey !

“ Son of the morn, pride of the lucid train,  
No more shall rise again thy splendid star !  
How art thou fall’n, whose unrelenting chain  
Dragg’d vassal nations trembling at thy car !

“ Once thou could’st vainly boast, “ I’ll scale the skies,  
“ And on the mountain’s loftiest summit frown ;  
“ Ev’n where the BEAR in awful distance lies,  
“ There will I fix secure my stately throne.

“ “ Beneath my feet the stars shall soon be prest :  
“ I’ll rule, a god, amidst the frozen pole ;  
“ Touch’d by my hand th’ obedient earth shall rest ;  
“ Or its gay course in peaceful order roll.”

“ Where now thy mighty works, proud boaster, where ?  
Death’s iron hand has clos’d thy wretched eyes ;  
Death’s iron hand has thrust thee down ; and there  
In the low pit the prostrate tyrant lies !

“ Haply some future traveller here may stray,  
And view thy carcase on the pathless shore,  
In speechless gaze ; but when, on near survey,  
Thy well-known features he shall ponder o’er,

“ Straight he will say, “ Is this th’ heroic man ?  
“ Slumbers the wondering world’s dread spoiler here ?  
“ Terror and rout mov’d foremost in his van ;  
“ And carnage with destruction clos’d his rear.

“ “ The necks of kings, that never knew to yield,  
“ Bow’d to his yoke, and wore his rigorous chain ;  
“ And, while rude slaughter ravag’d o’er the field,  
“ How did he trample over nations slain ;

“ “ Princes and tyrants, and the powerful trains  
“ That lead their battles, not inglorious die ;  
“ Some pitying honours grace their last remains,  
“ And with their fires in peaceful state they lie !

“ “ Yet were to thee the last sad rites unpaid ;  
“ The meaner boon of common earth denied ;  
“ Thrust from the chambers of the mighty dead,  
“ Low lies thy head to vulgar dust allied.

“ “ By

- " " By thee depress'd thy wretched country sigh'd ;  
 " By thee depress'd, thy nearer blood complain'd ;  
 " While all around the captive nations cried,  
 " Dire was the day when first the tyrant reign'd.  
  
 " " Nor yet to thee shall vengeance be confin'd ;  
 " Thy guiltless sons shall bear the father's shame ;  
 " One common ruin shall o'erwhelm thy kind,  
 " Left future triumphs raise thy sinking name."  
  
 " Thou haughty city hear th' Almighty swear,  
 From fame's unsullied roll thou soon shalt die ;  
 Thy kindred, too, thine infamy shall share,  
 Inglorious live, and soon forgotten lie.  
  
 " Where Babylon now lifts her tow'ring pride,  
 There beasts shall howl, and lonesome birds complain ;  
 Her head in ruin whelm'd she soon shall hide,  
 Shall soon appear one stagnant marshy plain.  
  
 " Hear Israel's God the dread decree relate,  
 And sacred shall Jehovah's counsel be ;  
 His thought is order, and his word is fate,  
 And stand an everlasting boundary.  
  
 " " Soon on thy mount I lift mine arm on high,  
 " Headlong will hurl th' Assyrian tyrant down ;  
 " Eas'd of their yoke, no more the states shall sigh ;  
 " No more, from burden free, my people groan."  
  
 " Jehovah speaks ; and what superior power  
 His word, once uttered, knows to render vain ?  
 He lifts his arm :—what mortal may restore  
 The monarch's strength, or God's right hand restrain ?"

P. 54.

## " ODE IX.

## " ASTERIA, ROCKING THE CRADLE.

" 'Tis fair Asteria's fond employ,  
 To rock yon little restless boy ;  
 That cradle in its small domains,  
 Oh ! what a treasure it contains !

" Not all Arabia's spicy store,  
 Not all Golconda's glittering ore,  
 Elysian fields, nor Eden's grove,  
 Could buy that little restless love.

" Dear babe ! the fair Asteria cries ;  
 Dear babe ! the listening friend replies ;  
 While here a faithful guard we keep,  
 Dear babe, enjoy the honied sleep.

" Now



“ Now hush the sobs! now hush the cries!  
Lo! gentle slumbers close its eyes!  
While here a faithful guard we keep,  
Sweet babe! enjoy the honied sleep.

“ Ere yon fair orb, that rules the sky,  
Beam'd on the little stranger's eye;  
Ere yet with feeble voice it wept,  
Close in the silent womb it slept.

“ And who can tell the bitter smart,  
That pierc'd Asteria's trembling heart?  
Yet sure there's magic in that boy,  
Which wakes the soft parental joy.

“ Still on Asteria's languid face  
The primrose paleness keeps its place:  
Yet o'er that face, what brilliant hues  
Can the beloved babe diffuse!

“ How sweet beside the cradle's brink,  
In musing state to gaze and think!  
No daisied bank, no green hill's side,  
So shines in nature's decent pride.

“ Now see the babe unclothe its eyes!  
And see the mother's transports rise!  
How every feature charms her sight!  
How every motion wakes delight!

“ What rising beauties there she views!  
The rosy lip, the polish'd nose,  
The slender eyebrow, budding thin,  
The velvet cheek, the dimpling chin.

“ Nor is so sweet the western gale,  
Which breathes across the silent vale,  
From myrtle-grove, or garden bloom,  
As seems its honied breath's perfume.

“ Anon she views the sparkling eye;  
The lifted hand, the tuneful cry;  
And, hastening on thro' years to come,  
She traces out its future doom.

“ “ Haply he'll plead religion's cause;  
“ Or weep o'er freedom's bleeding laws;  
“ Or feel the poet's sacred rage;  
“ Or trace the dark historic page.”

“ “ At length she breathes the fervent prayer:  
“ Great God, oh! make my child thy care!  
“ And may his future actions be  
“ Sacred to virtue, dear to thee!

“ “ Whatever

" " Whatever fortune then betide :  
 " Thou shalt his portion still abide :  
 " And when the course of life is run,  
 " Give him a never-withering crown." P. 65.

The second volume is entirely prose, and consists of the author's opinions on Poetical Composition, on the connection of the arts and sciences and their relation to Poetry, on Poetical Genius, on the number of excellent Poets, why there are so few, on the ends of Poetry, and other matters of importance of this art.

Of these compositions, which are in the form of detached Essays, many have before been printed in different periodical publications. All are indicative of extensive reading and good poetical taste, and all may contribute to the improvement of the Poetical student and followers of the Muses. But here also certain whimsicalities will appear demonstrative of the author's singular turn of mind—he sees nothing absurd in supposing Genius the effect of some electrical principle, vol. ii. p. 65. The Treatise on Medals seems out of place, nor is it *dovetailed* by the concluding paragraph of the first, or the arguments of the second Essay; yet it contains some curious and amusing matter. It seems just to exhibit a specimen of the author's talents in prose composition, and therefore we subjoin what follows:

" Having begun these Essays with considering the connection between the Arts and Sciences, and their relation to Poetry, I thought it prudent in concluding, to avow, there is a point, at which this union may be dissolved, and at which Literature, in the room of assisting Poetry, may do it great injury: but the precise point I do not undertake to settle, nor to inquire further into the subject now. In Mathematics, the way to show the equality or proportion of different rectilinear figures, is, by the immediate application of preceding axioms, and theorems previously demonstrated: but the relation of curvilinear to rectilinear figures cannot be investigated in this direct way, on account of the dissimilitude of their different tendencies and dissimilar forms: it is by considering the received and acknowledged properties of rectilinear figures, that a transition is immediately made to curvilinear; and by mathematicians an approximation is made, which answers every purpose of illustration, perspicuity, and demonstration; for by diminishing the inequality of dissimilar figures according to any given quantity, and by showing how these differences are less than that quantity, they come, at length, to certain conclusions relative to the equality or proportions of such figures, though generated on principles originally different.

" Perhaps

" Perhaps, it might be allowed me to say, that Philosophy has an analogy to a rectilineal extension, and Poetry to a curvilinear; though it would be a hazardous and most unpoetical attempt, to introduce the doctrine of EXHAUSTIONS into Poetry. It must suffice, then, to repeat, for the present, that, as the province of Philosophy is to investigate Truth, and of Poetry to adorn it, so there still exists a natural connection between them; that they approximate by one common aspiration after excellence. And to show where each begins, by what course each pursues its peculiar operations; and how each produces its distinct effects; to explain how Poetry coalesces with Literature; and where each declines from the other, and would by following it defeat its own aim; this all properly belongs to poetical, as well as philosophical, criticism. For it is certain, we may have a physico-philosophico-critico-poetico thing, which might still be very far from Poetry; and the effect with respect to the Poet might prove the same as was experienced by the Grammarian with his donkey and grammar rules.

“ Γραμματικός ποτ’ οὐκ ἐποχήμενος, ἐξικυλισθῇ,  
Καὶ τῆς γραμματικῆς ὡς λόγος, ἐξίπισιν.

Anthologia, lib. i. 10.

“ A Grammarian fell in the dirt on his breech—  
From his donkey he slipped, like his old parts of speech.”

“ For, though Poetry loves a liberal union with Literature, and feels towards it a most powerful attachment, yet she possesses her proper tone of feeling; her own enlivening, invigorating spirit; her own distinguishing style of ease, of elegance, of dignified simplicity, of natural grandeur: and she revolts at scholastic forms, and the terms, merely professional, of art.

“ Further still: Poetry, which should be thus merely mechanical, always stands, as it were, on a descent, and has a natural tendency to decline into that, which is still more trifling, unimportant, and artificial. I allude to those poetic nicnacs, of which specimens are found in the minor Greek poets, such as *altars, eggs, hatchets*;—I mean copies of verses shaped in those particular forms—and, also in the Greek Anthologia, such as crab verses, and Isopsephoi verses; the former of which were made to answer line for line, by reading backwards and forwards the same; and the latter, by being reduced in figures to an addition sum, brought out the same quantity in a succeeding line or couplet, as in that which preceded. Our old English poetry affords examples of a similar kind of trifling; as for example, *Pierce Ploughman's Visions*, where commonly three words in the same line are made to begin with the same letter, as an alliteration: and more modern English poetry is not without its acrostics, its rondeaus, its rebuses, and other such conceits, to which the utmost compliment that can be paid is, “ Dulce est desipere in loco.”

But

But all things of this kind will, probably, come under consideration in another place." P. 212.

We shall be very glad to see all Mr. Dyer's views accomplished, both with respect to the two remaining volumes of this work, and the meditated History of the University of Cambridge. A little surprise was however excited, at the author's avowal of one of his motives for engaging in that undertaking, namely, "that if he did not some other person would," vol. 1. p. xxviii. Knowing however, as we do Mr. Dyer's ability, and pertinacity also, in whatever he undertakes, we are inclined to augur very favourably of the execution of such a work in his hands.

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**ART. V.** *Twelve Lectures on the Subject of the Prophecies relating to the Christian Church; being a Portion of the Lectures founded at Lincoln's-Inn Chapel, by the late Bishop Warburton. By Edward Pearson, D.D. Master of Sidney College, Cambridge, and Christian Advocate in that University.* 8vo. 595 pp. 14s. Hatchard. 1811.

**WE** opened this volume with a strong persuasion that we should find in it much instruction and much entertainment; and that we should have occasion to add to the praises which we have so often and so willingly bestowed on the author. In the volume itself we have not been disappointed; but alas! the much-lamented author is now insensible or regardless of all earthly applause, or earthly censure; for he has gone to reap the reward of a well spent life, in which he had uniformly employed his eminent talents and learning in the defence of what he believed to be Divine truth against the various gain-sayers of the age.

To preach the Warburtonian Lectures with credit to the preacher, is a task of no small difficulty; for the range allowed by the illustrious founder is very limited; and the ground has been already gone over by some of the most learned and ingenious Divines of the present, or of any other age. From this task, however, Dr. Pearson did not shrink; and his surviving friends need not shrink from a comparison of his Lectures with those of the most eminent of his predecessors. If, indeed, there be any one of the Lectures peculiarly liable to objection, it is the first; but even in that Lecture is displayed great ingenuity, together with the most earnest desire

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to vindicate the ways of God to man, and to obviate an objection sometimes urged by unbelievers against the possibility of prophecy.

The text is Acts xv. 18., from which the preacher takes occasion to inquire how far the fore-knowledge of God, as implied in prophecy, is consistent with human freedom.

“ It is generally understood,” as he observes, “ that the knowledge which God has of the *future*, like that which he has of the *present*, is infinite or unlimited ; that he has a perfect fore-knowledge of all the actions of men, and yet that, with respect to many of their actions, at least, men are free.”

“ Yet, on the principles of reason,” he adds, “ it may well be doubted, whether God has a fore-knowledge of those actions of his intelligent creatures, in which they are free ; and I am not aware of its being affirmed in Scripture that he has. On the contrary, I am of opinion, that such an affirmation implies, what it would be impious to suppose in Scripture, an evident contradiction ; for it implies no less, than that an event is, at the same time, both certain and uncertain.” P. 15.

The author seems to have been induced to hazard this opinion from the dread of the doctrine of divine *decrees*, and individual *predestination*, which Calvinists have deduced from God's prescience of the acts and volitions of men ; and we have no hesitation to admit, in the words of the elegant and pious Dr. Beattie\*, who, from a dread of *philosophical necessity*, appears to have leaned towards the same opinion, that “ as it implies not any reflection on the Divine power, to say that it cannot perform impossibilities, so neither does it imply any reflection on his knowledge, to say that he cannot foresee as *certain*, that which he himself has determined to be not *certain*, but only *contingent*.” This observation is repeated in words somewhat different by Dr. Pearson, who adds,

“ There will appear the less occasion for our thinking so, when we consider, that the impossibility, if such it be, in this case arises from that constitution of things, which God himself has established. Whatever man is, and with whatever powers he is endued, he is the creature of God, and is dependent on God, not only for the excellence and duration of all his powers, but also for his very existence. By making him a free agent, God deprived himself of no privilege, of no power ; and though he may not certainly know beforehand how such an agent will act on every occasion, he can easily, when necessary, controul his actions, and render them subservient to the designs of his government.

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\* *Essay on Truth*, Part II. Chap. 2, Sect. 3.

For it is to be remembered, that the denial of God's fore-knowledge of those actions of men, in which they are free, is so far from being a denial of what is called God's *providence*, or, more properly, *God's moral government of the world*, that it is rather a confirmation of it, and a proof of its necessity. The right idea of that government is, not that God is a mere spectator of human affairs, but that he is an ever-acting agent in them, perpetually interposing to keep that right, which would otherwise get wrong; and it supposes, not that God foresees every event which will actually happen, but that, knowing all events which possibly can happen, he is *provided*, if I may use the expression, with those measures which are most fit to be adopted in every contingency; so as by improving the good to the utmost, and most effectually counteracting the evil, to bring about the greatest possible good on the whole." P. 23.

Again, he says,

"Upon the whole, we may safely admit, that God foresees every possible contingency, and that he is *provided* with the best possible remedy against every evil; but we seem not justified by any knowledge of the Divine nature, which we derive either from reason, or from revelation, in believing that God foresees every action of a free agent; neither, as I think, can the possibility of self-contradiction be avoided by those who suppose man to be a free agent, and yet assert that *all* his actions are fore-known." P. 29.

Were this indeed true; were it impossible, without self-contradiction, to maintain the free agency of man, and, at the same time, the fore-knowledge of *all* his actions by God, we would certainly abandon the prescience of God, with respect to those actions which are called contingent, rather than our own free agency; for we are not more perfectly conscious of our own existence, than of the freedom with which we perform the greatest part of our actions. Indeed what is not performed with freedom, is, in the proper sense of the word, no *action* at all, but an *event*—the *effect* of some unknown *cause*. It is likewise inconsistent with the moral attributes of God, a palpable contradiction to his justice and goodness, to suppose that he will either punish or reward moral agents for actions, if we may call them so, which they could not leave undone; whereas it is inconsistent with none of the Divine attributes to suppose that God cannot, Almighty as he is, perform what is impossible to be performed, or foresee, omniscient as he is, what is impossible to be foreseen. No man ever supposed that he detracted from the Almighty power of God, by saying that the same thing could not be made to exist, and not to exist at the same instant of time,

time, or to be *at once* an *ell* and only an *inch* long; or from his knowledge and wisdom, by saying that he could not direct two straight lines to be drawn in such a position, as that though approaching towards each other, they might be protracted to infinity without meeting; and were the contradiction equally palpable in supposing it possible for God to know from the beginning of the world all the actions performed with freedom by his own creatures, it would not abstract, in the smallest degree, from his omniscience to deny his *fore-knowledge* of such actions. This, however, seems not by any means to be the case.

It has been well observed by the philosopher whom we have already quoted, that "no man will take upon him to say, that he distinctly understands the *manner* in which the Deity acts, perceives, and knows." To which we will add, that no man, who has duly reflected on the subject, will take it upon him to say, that he understands distinctly the *manner* in which he himself acts, perceives, and knows. This, however, never induced any man but a professed sceptic, to call in question the actions and knowledge of the Deity, or the actions, perceptions, and knowledge of which he was himself conscious. We understand very distinctly, that in the process by which distant objects are made perceptible to us, rays of light are reflected from them to the eye; that those rays form inverted pictures of the reflecting objects on the *retina tunica* at the back of the eye; and that the agitation thus given to the optic nerve proceeds to the brain; but how the agitation of nerves and brain communicates sensations and perceptions to the mind, is as incomprehensible by us, as how the Deity has, from the beginning of the world, known all the actions performed freely by his own creatures. The fact, however, that by these *means* we perceive at once a variety of objects far distant from each other, as well as from ourselves, is incontrovertible. In like manner we understand distinctly, that volitions are excited by the prospect of good, or the dread of evil; and that when we apprehend that good to be attainable, and that evil avoidable, those volitions are productive of such actions as appear necessary for the attainment of the object which we have in view; but of the *manner* in which volitions in the mind produce action, or rather muscular motion in the body, we have not the smallest conception. Yet no man ever questioned the fact.

The Deity has neither body, parts, nor passions. It cannot therefore be from such motives as our's that he exerts volitions, or by such means as we make use of that he per-

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ceives even such objects and actions as are present—that he perceives at once what is doing in heaven and in earth. He is indeed said to be present to all his works, and to “fill heaven and earth;” but the *manner* in which he is present to his own works, or, in Scripture language, fills heaven and earth, is as far above our comprehension, as how he can foresee contingent events. Dr. Clarke, indeed, supposed that the Deity, though immaterial, is diffused through the universe, or, as he expressed it, through the immensity of space; but not to insist at present on what we have repeatedly proved on other occasions—that what is called *pure space* is a mere abstract idea\*—this hypothesis, if employed to explain the *manner* of God’s omniscience, is fraught with innumerable inconsistencies and contradictions. Whatever is extended is, at least mathematically, divisible into parts, so that one part or portion of it must be conceived as in one place, and another part or portion in a different place. If every part or portion of this extended Deity be, as the hypothesis requires, intelligent, and percipient of those things to which it is immediately present, and of nothing else, then it is not true that the Deity, as *one individual Being*, is present to and perceives all things that exist; but that one portion of such a Deity perceives one thing, and another a different thing, and so on through the whole extent of the universe. Surely this conclusion, which follows necessarily from the hypothesis, instead of being an explanation of the omniscience of the Deity, is nothing else than a farrago of impious absurdities. If it be said that all things are present to every portion of an infinitely extended Being, and therefore actually perceived by every portion of such a Being when intelligent, then it follows necessarily that such a Being must perceive myriads of things where only one thing exists, and that its knowledge and perceptions must therefore be all false or erroneous.

Such are a few, and they are only a few, of the consequences which flow necessarily from supposing the Supreme mind with its attributes extended, as matter is extended.—The truth is, that extension cannot be predicated without absurdity of any intelligence, whether supreme or subordinate; and that we might, with as much propriety, say that pain occasioned by burning is *scarlet*, or of any other colour, as that intelligence is extended or diffused through space. The *manner*, therefore, in which God is present to his works, and perceives the actions which men and angels are now per-

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\* See our 37th Volume, p. 354, &c.

forming in every region of the universe, is as utterly unknown to us, as is the manner in which he may perceive the actions of free agents to be performed a thousand years hence. Yet the former fact, that he is present to all his works, and privy to all the thoughts and actions of men and angels, is admitted by our author, and by every other theist; though all the attempts to explain *how* he is so (at least all such attempts as have fallen under our observation) are involved in absurdity and contradiction.

The impossibility, therefore, of our conceiving how the actions of free agents can be foreseen, is no proof that such actions cannot, from the beginning, have been known to God; unless the impossibility of our conceiving how he is at the same instant present to every part of the universe, and privy to every thought and action of his creatures, be a proof that he is neither omnipresent nor omniscient.

It is not, however, by showing merely that the difficulties which incumber this author's hypothesis are equal to those which are involved in the hypothesis to which he objects, that the cause of truth can be effectually served; unless we be able to lessen, if not remove, those difficulties, by giving what he calls "a certain degree of satisfaction to the mind." He justly observes, p. 14, "that to remove every difficulty concerning God's fore-knowledge, and man's freedom, is probably not permitted to us who are to *walk by faith, and not by sight*;" but some of those difficulties seem to be greatly aggravated, if not wholly occasioned, by the improper use of terms, or by understanding *literally* phrases, which ought to be interpreted *analogically*. The *prescience* or *fore knowledge* of God seems to be one of these. In Scripture, God is represented as "the same yesterday, to-day, and for ever;" "a thousand years are said to be with him as but one day, and one day as a thousand years;" and in our author's text, it is said, that "*known* (not *fore-known*) to God are all his works, from the beginning of the world." Were the case indeed otherwise, God, as has been well observed\*, would know many things now which he knew not formerly, and be ignorant of many things at present which he will know hereafter; and thus would his attribute of omniscience be at once taken away, which is contrary to one of the first principles of religion, as well of the religion that is called natural, as of that which was certainly revealed.

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\* By the late Bishop Law, of Carlisle, in his notes on Archbishop King's *Essay on the Origin of Evil*,

To comprehend *how* God knows *at once* all that has been, is now, and ever shall be, would require an intellect infinite as his own ; but the following observations may perhaps tend to satisfy the reader, that to an intellect of absolute and infinite perfection all this is possible.

Every wise and scientific artist, who is to construct a complicated machine, a clock, a watch, or a steam-engine, for instance, first contemplates the nature of the object which he has in view, and of the materials on which he is to work for its attainment ; he then ideally forms these materials so as to render them fit to be adapted to each other, and to carry on the motions necessary for the attainment of his ultimate object ; and before he actually forms one of them, he views them all by his mind's eye as actually formed, fitted to each other, and in motion, considering well to what accidents the several parts of his machine will be most liable, and taking what measures appear to him most likely to avert such accidents, and render the time-keeper or steam-engine fit for the purpose which he intends it to serve. An experienced artist has as distinct a view of such a machine, and of all its motions, before a single wheel of it is formed, as after it is all put together, and in motion ; and may not the omniscience of the Supreme Being have had a view, analagous to this, of the whole universe, and of every movement in it, whether of mind or of matter, before a single part of it was called into existence ?

With respect to the corporeal motions in the universe, and the operations of the human understanding when employed in the contemplation of abstract truth, it will be admitted that he may : for corporeal motions are all regulated by fixed laws ; and propositions presented to the understanding alone must be admitted as true, or rejected as false, according to the nature of the evidence which is produced in support of them ; but how are the actions of free agents to be known before those agents themselves exist ? They are to be known just as the motions of matter and the operations of pure intellect are known, by those agents appearing ideally each in his proper order and place, and acting his proper part in the Divine intellect, in a manner analogous to that in which all the parts of the watch or engine appear each in its proper place, and with its proper motions, in the intellect of the artist. Indeed, were our author's notion of human freedom correct, there would be no more difficulty in conceiving this, than in conceiving how the motions of the planets have from the beginning been known to God ; for, according to

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Dr. Pearson, man after all is not a *free*, but a *necessary* agent.

"Freedom," says he, "consists in our being able to act, or not to act, according as we shall will or choose." This is indeed Locke's definition of liberty; but it is obviously a very improper definition, for it implies liberty or freedom only from external compulsion, and by no means from internal necessity. Even Dr. Priestley himself, one of the most zealous necessarians that ever lived, would without scruple have admitted all the liberty that is implied in this definition; for he says expressly \*, that "every man (not under external restraint) is at liberty to turn his thoughts to whatever subject he pleases, to consider the reasons for or against any scheme or proposition, and to reflect upon them as long as he shall think proper; as well as to walk wherever he pleases, and to do whatever his hands or other limbs are capable of doing." In perfect harmony with this, Dr. Pearson says, p. 34, "that the utmost liberty of man, even in his original state of perfection, amounted only to his being able to obey, or not obey, the commands of God, according as he *willed* or *chose*;" but he does not say, and the Necessarians positively deny, that man has any power over the determinations of his own will, though without such a power there can be no such thing as moral freedom in the actions of men. Dr. Pearson indeed uniformly confounds *volition* with *desire*, and speaks even of the *will* or *desire* of God; but no two things can be more distinct than *will* and *desire*. The immediate object of *will* must be some action of *our own*, something which we believe that we have a power either to *do*, or to leave *undone*; the object of *desire* may be any thing which appetite, passion, or affection, leads us to pursue. We may even *desire* what we do not *will*, and *will* what we do not *desire*. "A man a-thirst," says Dr. Reid †, "has a strong *desire* to drink, but, for some particular reason, he *determines* not to gratify his desire. A judge, from a regard to justice, and to the duty of his office, dooms a criminal to die, while, from humanity, or particular affection, he desires that he should live." In both these instances, and a thousand others that might be mentioned, *desire* is counteracted by *volition*. Desire is uniformly excited by the presence of its proper objects, and most powerfully excited by the most desirable object; but were acts of volition as uniformly excited by motives, and

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\* *The Doctrine of Philosophical Necessity illustrated.*

† *Essays on the active Powers of Men.* Essay II. c. 1.

always most powerfully by the strongest motive, or, in other words, were there no *self-determining* power in man, there could be no liberty whatever in man; for the external action always follows the volition instantly, when not prevented by some external force. Were Dr. Pearson's notion of liberty therefore correct, it would be just as easy to conceive how the voluntary actions of men may have been known to God from all eternity, as how the planetary motions may have been known from all eternity; for in this confounding of *volition* with *desire*, the voluntary actions of men are made to depend as much on a chain of causes and effects, over which the men themselves have no power, as the motions of the heavenly bodies depend on causes over which those bodies have no power.

If the liberty of man consist in a power over the determinations of his own will, and we certainly can form no other notion of *moral* liberty, it is, no doubt, much more difficult to conceive *how* the actions of free agents, in this sense of the word freedom, can be foreseen or known from all eternity, than how the voluntary actions of free agents, in the other sense of the word *freedom*, can be foreseen; but still we think it possible, nay, obviously possible, to a mind of absolute perfection. If all the free agents that ever were, or ever shall be in the universe, have ideally acted their several parts in the Divine intellect, as some of the ancient philosophers seem to have supposed\*, even their freest actions must have been so perfectly known to God before the creation of the world, as they could be after the actions themselves were really performed. The scientific artist is not better acquainted with the movements of a complicated machine, when viewing it in actual motion, than he was when contemplating it in idea, before a single part of it was formed from the rude materials; and God was at least as well acquainted

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\* It seems evident to us, that from some such hypothesis as this was derived the Platonic doctrine of *ideas*, of which Tertullian says—"Vult PLATO esse quasdam substantias invisibiles, incorporeales, supermundiales, divinas, et æternas, quas appellat *ideas*, i. e. Formas et exempla, et *causas* naturalium istorum manifestorum, et subjacentium corporalibus; et illas quidem esse veritates, hæc autem imagines eorum." This, to be sure, is a monstrous doctrine; but we are strongly inclined to believe, with the learned Cudworth, that Plato himself, and many of his most respectable followers, though they made use of very extravagant expressions, meant by all this nothing more than "the conceptions in the Divine intellect of whatever was afterwards made to exist,"

with the powers and dispositions of all the men, and other free agents whom he was to create, with the stations in which they were to be placed, and with the temptations to which they were to be exposed, as the artist is with the several mechanical powers and forces, with the nature of the wheels, and other parts of his watch or steam-engine, with the friction which he is aware tends to wear out those wheels, and with the accidents to which the machine is liable, and by which it may suddenly be destroyed. Such knowledge as this, if possible in itself, and to us it appears very possible, to a mind of infinite perfections, would not, in the smallest degree, interfere with the liberty of men. Were we to behold, from our window, two men struggling in the street, and one of them plunging repeatedly his dagger into the breast of the other, we should certainly know that the man acting thus was committing murder; but surely it would be absurd to say, that our knowledge had impelled him to his atrocious deed, or put any restraint on his moral liberty. And would it not be equally absurd to say, that our *fore-knowledge*, supposing us to have *had* a fore-knowledge of this murder, and to have done all that, without injuring society at large, we could do to prevent it, had so interfered with the moral liberty of the murderer, as to render it impossible for him to avoid what he had done?

In discussions of this kind, even philosophers are sometimes misled by not adverting to the difference between *contingency* and *capriciousness*. Events are said to be *contingent* only because they are not foreseen by us; and appear not to be of such a nature or to proceed from such a cause as to render it impossible that they could not have been otherwise; but whether it was foreseen or not, it was in reality as certain six thousand years ago as it is now, that the present ruler of France should be a man of very different dispositions from Louis XVI. or Henry IV. That this difference was from the beginning known to God, there is surely no difficulty in conceiving, if there be, as the Scripture affirms, neither *past* nor *future* to him, with whom there is no variableness, neither shadow of turning; for all these personages must have been present in the Divine ideas, acting their several parts, without any restraint put upon their wills.

We have dwelt thus long on this important subject, not because we think that there is any thing *heretical* in the sermon under review; for Dr. Pearson's notions may be all adopted without the smallest injury to the essential articles of the Christian faith, and without diminishing the force of the evidence arising from the fulfilment of prophecy; but be-

cause the Scriptures appear to us to teach very plainly that all things, even the actions of free agents, have been known to God from the beginning of the world; and it seemed of some importance to lend what aid we could to our readers in conceiving how this may be. Dr. Pearson, indeed, declares himself, as we have seen, not aware of its being affirmed in Scripture that God has such knowledge as this; but what then is the meaning of the Psalmist, when, addressing Jehovah\*, he says, "Thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts *afar off*?" The original word, here translated *afar off*, signifies distance of *time* as well as of *place*; and that it must be here understood of *time*, as it is translated in our prayer-books, is indeed evident; for the Psalmist knew well that God is not distant in *place* from any of his creatures.

(*To be concluded in our next.*)

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ART. VI. *Calamities of Authors; including some Inquiries respecting their moral and literary Characters. By the Author of "Curiosities of Literature."* 2 Vols. crown 8vo. 16s. Murray. 1812.

THE Calamities of Authors exhibit a most copious subject, and few indeed are the individuals of this description who in the course of a literary life have not many appropriate evils to remember or to deprecate. But then, as of other calamities, it becomes the moralist and philosopher to investigate their causes, and to ascertain how far many of these evils may be imputed to the vices and indiscretions of the sufferer. All are acute enough to remark, and great numbers have been compelled to experience, the insincerity of patrons, the insolence of publishers, the caprice of public taste; and not a few might be pointed out who might be justified in uttering loud complaints against the cruelty and injustice of violated promises, of hopes disappointed, and ingenuous expectations crushed. But in passing through Mr. D'Israeli's volumes we cannot avoid making the observation, that many of the calamities enumerated might have been alleviated, and some altogether prevented by a little exercise of prudence. They are, how-

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\* Psalm cxxxix. 2,



ever, still calamities, let us say what we will, and do not fail to excite our strongest sympathy and commiseration; and we are much obliged to this author for having thus collected, disposed, and recapitulated many curious and interesting anecdotes of our unfortunate brotherhood.

The volumes commence with a dissertation on authors by profession, in which some entertaining anecdotes are related of Guthrie, Amhurst, and Smollett. Those of Amhurst are but little known. The second essay very justly states the case of authors, and the history of literary property. This last is a fertile subject, and the incidents here related of Milton, Dryden, and Jacob Tonson are very curious and entertaining. The idea at the conclusion of this section, that every author should enjoy some portion of the profit of every edition of his labours, and that this should be secured by law, reasonable as it may seem, is, we fear, impracticable.

We have next a chapter on the sufferings of authors, and some entertaining incidents of Green, Nash, and Chatterton. The account of Myles Davies and his works, in the chapter which succeeds, justifies the following extract from his writings.

“ Those squeeze-farthing and hoard-penny ignoramus Doctors, with several great personages who formed excuses for not accepting my books; or they would receive them, but give nothing for them; or else deny they had them, or remembered any thing of them; and so gave me nothing for my last present of books, though they kept them *gratis et ingratiss*.

“ But his grace of the Dutch extraction in Holland (said to be akin to Mynheer Vander B—nck) had a peculiar grace in receiving my present of books and odes, which, being bundled up together with a letter and an ode upon his grace'ship, and carried in by his porter, I was bid to call for an answer five years hence. I asked the porter, what he meant by that? I suppose, said he, four or five days hence—but it proved five or six months after, before I could get any answer, though I had writ five or six letters in French with fresh odes upon his grace'ship, and an account where I lived, and what noblemen had accepted of my present. I attended about the door three or four times a week all that time constantly, from twelve to four or five o'clock in the evening; and walking under the fore windows of the parlours, once that time his and her grace came after dinner to stare at me, with open windows and shut mouths, but filled with fair water, which they spouted with so much dexterity that they twisted the water through their teeth and mouth-skrew, to flash near my face, and yet just to miss me, though my nose could not well miss the natural flavour of the orange-water showering so very near me. Her grace began the water work, but not very gracefully, especially

cially for an English lady of her description, airs, and qualities, to make a stranger her spitting-post, who had been guilty of no other offence than to offer her husband some writings.—His grace followed, yet first stood looking so wistfully towards me, that I verily thought he had a mind to throw me a guinea or two for all these indignities, and two or three months' then sleeveless waiting upon him—and accordingly I advanced to address his grace to remember the poor author, but, instead of an answer, he immediately undams his mouth, out fly whole showers of lymphatic rockets, which had like to have put out my mortal eyes."

"Still he was not disheartened, and still applied for his bundle of books, which were returned to him at length unopened, with "half a guinea upon top of the cargo," and "with a desire to receive no more; I plucked up courage, murmuring within myself

*"Tu ne cede malis, sed contra audentior iso."*

"He sarcastically observes,

"As I was still jogging on homewards, I thought that a great many were called *their Graces*, not for any grace or favour they had truly deserved with God or man, but for the same reason of contraries, that the *Parce*, or Destinies, were so called, because they spared none, or were not truly the *Parce*, *quia non parcebant*."

"Our indigent and indignant author, by the faithfulness of his representations, mingles with his anger some ludicrous scenes of literary mendicancy.

"I can't chuse (now I am upon the fatal subject) but make one observation or two more upon the various rencontres and adventures I met withall, in presenting my books to those who were likely to accept of them for their own information, or for that of helping a poor scholar, or for their own vanity or ostentation.

"Some Parsons would hollow to raise the whole house and posse of domestics to raise a poor *crown*; at last all that flutter ends in sending Jack or Tom out to change a guinea, and then 'tis reckoned over half a dozen times before the fatal crown can be picked out, which must be taken as it is given, with all the parade of alms-giving, and so to be received with all the active and passive ceremonial of mendicancy and alms-receiving—as if the books, printing and paper, were worse worth nothing at all, and as if it were the greatest charity for them to touch them or let them be in the house; 'For I shall never read them,' says one of the five-shilling piece chaps—'I have no time to look in them,' says another;—'Tis so much money lost,' says a grave Dean;—'My eyes being so bad,' said a Bishop; 'that I can scarce read at all.'—'What do you want with me?' said another; 'Sir, presented you the other day with my *Athene Britannicae*, being

being the last part published.'—'I don't want books, take them again; I don't understand what they mean.' 'The title is very plain,' said I, 'and they are writ mostly in English.' 'I'll give you a crown for both volumes.' 'They stand me, Sir, in more than that, and 'tis for a bare subsistence I present or sell them; how shall I live?'—'I care not a farthing for that, live or die, 'tis all one to me.'—'Damn my master!' said Jack, 'twas but last night he was commending your books and your learning to the skies; and now he would not care if you were starving before his eyes; nay, he often makes game at your clothes, though he thinks you the greatest scholar in England.' Vol. I. P. 74.

The section on the Melancholy of Cowley is one of the most pleasing in the volume, but we hasten to the next, which expatiates with equal truth and force on the character of the celebrated Horace Walpole. Mr. D'Israeli understood this vain man thoroughly, and they who do not, may see his real character developed in the following letter.

" HORACE WALPOLE TO ———.

" *Arlington-street, April 27, 1773.*

" Mr. Gough wants to be introduced to me! Indeed! I would see him, as he has been midwife to Masters; but he is so dull that he would only be troublesome—and besides, you know I shun authors, and would never have been one myself, if it obliged me to keep such bad company. They are always in earnest, and think their profession serious, and dwell upon trifles, and reverence learning. I laugh at all these things, and write only to laugh at them and divert myself. None of us are authors of any consequence, and it is the most ridiculous of all vanities to be vain of being *mediocre*. A page in a great author humbles me to the dust, and the conversation of those that are not superior to myself, reminds me of what will be thought of myself. I blush to flatter them, or to be flattered by them; and should dread letters being published some time or other, in which they would relate our interviews, and we should appear like those pory conceited wittlings in Shenstone's and Hughes's correspondence, who give themselves airs from being in possession of the soil of Parnassus for the time being; as Peers are proud because they enjoy the estates of great men, who went before them. Mr. Gough is very welcome to see Strawberry-hill, or I would help him to any scraps in my possession that would assist his publications, though he is one of those industrious who are only re-burying the dead—but I cannot be acquainted with him; it is contrary to my system and my humour; and besides, I know nothing of barrows and Danish entrenchments, and Saxon barbarisms and Phœnician characters—in short, I know nothing of those ages that knew nothing—then how should

should be of use to modern literati? All the Scotch metaphysicians have sent me their works. I did not read one of them, because I do not understand what is not understood by those that write about it; and I did not get acquainted with one of the writers. I should like to be intimate with Mr. Anstey, even though he wrote *Lord Buckhorse*, or with the Author of the *Heroic Epistle*—I have no thirst to know the rest of my contemporaries, from the absurd bombast of Dr. Johnson, down to the silly Dr. Goldsmith, though the latter changeling has had bright gleams of parts, and the former had sense, till he changed it for words, and sold it for a pension. Don't think me scornful. Recollect I have seen Pope, and lived with Gray. Adieu!" Vol. I. p. 121.

We have been so entertained with this publication, that there seems some danger of lingering too long. We will therefore give the heads of the sections which follow, with brief animadversions as they pass before us.

The influence of a bad temper in criticism is well exemplified in the account of Dennis, whose character and disposition had a remarkable influence not only on his manners but his person. Steele has drawn him to the life. See p. 187. The whole of this chapter is well written. Orator Henley is next exhibited to the reader's contemplation, of whom but little was before known, except from what is given in Warburton's *Commentary on the Dunciad*. His eccentricities, follies, and vices appear to have been the consequence of repeated and severe disappointments. The maladies of authors are next discussed, and some interesting incidents are related of the early deaths of young authors of genius. Some of these calamities may perhaps have been produced by over study, and the ambition of authorship; but many, as in the instances of Headley and Kirke White, were the result of hereditary or constitutional infirmities.

In the section appropriated to literary Scotchmen and Irishmen, the reader will be amused with the account of Ritson, of Logan, of Robert Heron, and others. We have next a narrative of "*Laborious Authors*," among whom the principal names are Cole of Milton, Antony Wood, and Joshua Barnes. The letter of this last to the Earl of Oxford is well worth transcribing.

" TO THE EARL OF OXFORD.

" MY HON. LORD,

Ox. 16, 1711.

" This, not in any doubt of your goodness and high respect for learning, for I have fresh instances of it every day; but because I am prevented in my design of waiting personally on you, being called away by my business for Cambridge, to read Greek  
lectures

lectures this term, and my circumstances are pressing, being, through the combination of Booksellers, and the meaner arts of others, too much prejudiced in the sale. I am not neither sufficiently ascertained whether my Homer and Letters came to your honour; surely the vast charges of that edition has almost broke my courage, there being much more trouble in putting off the impression, and contending with a subtle and unkind world, than in all the study and management of the press.

“ Others, my Lord, are younger, and their hopes and helps are fresher; I have done as much in the way of learning as any man living, but have received less encouragement than any, having nothing but my Greek professorship, which is but forty pounds *per annum*, that I can call my own, and more than half of that is taken up by my expences of lodging and diet in terme time at Cambridge.

“ I was obliged to take up three hundred and fifty pounds on interest towards this last work, whereof I still owe two hundred pounds, and two hundred more for the printing, the whole expence arising to about one thousand pounds. I have lived in the University above thirty years, fellow of a college now above forty years standing, and fifty-eight years of age, am batchelor of divinity, and have preached before kings; but am now your Honour's suppliant, and would fain retire from the study of humane learning, which has been so little beneficial to me, if I might have a little prebend, or sufficient anchor to lay hold on; only I have have two or three matters ready for the press, an Ecclesiastical History, Latin; an Heroic Poem on the Black Prince, Latin; another of Queen Anne, English, finished; a treatise of Columnes, Latin; and an accurate treatise about Homer, Greek, Latin, &c.—I would fain be permitted the honour to make use of your name in some one, or most of these, and to be, &c.

JOSHUA BARNES \*.” P. 251.

The notes to this section much deserve the readers attention.

The section on the Despair of young Poets introduces us to William Pattison and Henry Carey; and that which follows displays the miseries of the first English commentator, Dr. Zachary Grey, the Editor of Hudibras.

We have next the life of an authoress of the name of Eliza Ryves, who was the victim of grief, and had published Odes, a Tragedy, and some Comedies.

Here we may take the opportunity of remarking, as might have been done long since, that these volumes exhibit no regular system or arranged plan, but consist almost entirely

of detached essays, bearing indeed upon one subject, but which might have been, and some perhaps may have been, separately published.

Besides the works above specified, Eliza Ryves at length exercised her pen for her daily bread; melancholy occupation! and truly is this unfortunate female entitled to the tenderest sympathy. The first volume concludes with what is termed an Apology for the Athenæ Oxonienses, which in fact is a supplementary note to the account of Antony Wood at p. 241.

The first portion of the second volume is on the subjects of Literary Ridicule and Literary Hatred. The first is exemplified in the character given by Smollett in *Peregrine Pickle*, of Aken-side, who is caricatured in the ridiculous physician. This was occasioned by some reflections by Aken-side on the native country of Smollett.

The controversy between Harvey and Tom Nash in the reign of Elizabeth, is introduced in further elucidation of the abuse of ridicule. This is a very humorous and entertaining chapter. Literary hatred is illustrated in the character of Gilbert Stuart, who is represented as unable to endure the celebrity of Robertson, Blair and Henry. With the view as it is here presumed, of indulging his malignity, Stuart commenced the *Edinburgh Magazine and Review*, in which he had the aid of some celebrated critics. But the undertaking failed, and with similar feelings Stuart came to London, and instituted the *English Review*, and this failed also.

The chapter on undue severity of criticism happily gives us no pangs. It is exemplified by the characters of Dr. Kenrick, and Scott of Amwell. May it not be asked, whether severity of criticism ever diminished the number of good authors: of authors in the mass, we believe it has not, and we have some doubt as to the former.

There is, beyond all question, a susceptibility attached to authorship, like that of an actor on his first appearance; but both grow callous in time, to the shafts of criticism, and the screams of cat-calls. Mr. D'Israeli however, thinks that some nervous authors have been sent to their graves prematurely, by severity of criticism, and he specifies Bishop Stillingfleet, and Dr. Hawkesworth. Kenrick edited the *London Review*, and abused Goldsmith, Johnson, Garrick, Aken-side and Scott. But ought that criticism to have excited one serious emotion, which called the *Traveller* a flimsy poem. For which, however, Goldsmith caned Kenrick, and not undeservedly.

With respect to our own opinion, on this delicate subject,

we

we have no hesitation in declaring, that of late years, severity of criticism has been carried to undue bounds, and the conductors of certain periodical works appear to have trusted to the bad passions of mankind, to the complacency with which the exaggerated infirmities of our neighbours are listened to, for popularity, rather than to that candour which, after all, is the best incentive to literary exertion, and to the disposition to bestow praise, where praise is unequivocally due.

The article which follows, gives us occasion again to remark, the want of order, and particularly of chronological order, which is conspicuous in this work. From Akenfield, Goldsmith, and Garrick, we are carried back to William Prynne, who was certainly a voluminous author, and without judgment. Prynne's treatment of the venerable Archbishop Laud, is represented, and animadverted upon, with the severity which it deserves. The chapter is entertaining enough, but it by no means evidently appears, what connection it has with the professed subject of the *Calamities of Authors*.

We then have an account of Toland, who certainly had both genius and erudition, and who was the victim of his immoderate vanity. This is followed by some observations on the character of Steele, whose genius is here represented as having been a dupe to his passions. Leland and Collins are in the next section exhibited as instances in which literary disappointments have contributed to the disorder of the intellect. The position is here stretched a little too far, when it is asserted that the voluptuousness of literary labour is to be enumerated among the calamities of literature, and that there is a poignant delight in study, which is often subversive of human happiness. This surely is an over refinement. If a man studies voluntarily to the injury of his health, the fault is his own, and the remedy at hand; and excess, of every denomination, merits censure, rather than sympathy. All that is said of Collins, is to the purpose, well arranged, and judiciously discussed.

Simon Ockley appears next upon the stage, who devoted his life and fortune to Oriental studies, but who exhibits a melancholy example of diligence and learning, not indeed misemployed, but of little or no service to the possessor. Ockley was patronized by Lord Oxford, and employed by Bolingbroke, yet he died in Cambridge Castle, where he was confined, for a debt which did not exceed two hundred pounds.

The name of Cowel is well known to those who are versed in English literature. He was author of a valuable  
dis-



dictionary of law terms, entitled "The Interpreter,"\* but he found an unrelenting enemy, in Sir Edward Coke, the famous commentator upon Littleton, by whom he was persecuted, and escaped narrowly with his life. Scots Discoverie of Witchcraft is adduced as another example of the danger of giving the result of literary enquires, so is Selden, and so also, (with the same disregard of chronological arrangement before observed,) is Hawkesworth.

The following section exhibits a fact too recent, and too well known, to be contradicted, namely, an example of a national work which could find no patronage. This is demonstrated in the example of DE LOLME. We shall always be of opinion, that the extreme distress in which the latter days of this ingenious, though unamiable man lingered and languished, was a national disgrace.

The miseries of successful authors may be contemplated with a relative degree of complacency. It must be far more easy to endure the mortifications of vanity, than the pinching pressure of immediate want, the pathetic appeals of hungry dependents, the pressing importunities of creditors, or the stern, unrelenting aspect, of the greedy tax collector.

This subject is, however, amusingly discussed at P. 268 et seq. The instances adduced are Hume, Dryden, (and again without any thought about anachronism) Mickle and Michael Drayton. We shall insert what is said about Mickle.

"Mickle's version of the Lusiad offers an affecting instance of the melancholy fears which often accompany the progress of works of magnitude, undertaken by men of genius. Five years he had buried himself in a farm-house, devoted to the solitary labour; and he closes his preface with the fragment of a poem, whose stanzas have perpetuated all the tremblings and the emotions, whose unhappy influence the author had experienced through the long work. Thus pathetically addresses the Muse—

"—Well thy meed repays thy worthless toil;  
Upon thy houseless head pale want descends  
In bitter shower; and taunting Scorn still rends  
And wakes thee trembling from thy golden dream:  
In vetchy bed, or loathly dungeon ends  
Thy idled life——"

"And when, at length, the great and anxious labour was completed, the author was still more unhappy than under the former influence of his foreboding terrors. The work is dedicated to the Duke of Buccleugh. Whether his Grace had been prejudiced

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\* First published in 4to, in 1607, but since much enlarged, and in folio. It is rather extraordinary, that the name of the person who augmented it is not known. The original edition is very scarce.

against the poetical labour, by Adam Smith, who had as little comprehension of the nature of poetry as becomes a political economist, or from whatever cause, after possessing it for six weeks, the Duke had never condescended to open the volume. It is to the honour of Mickle that the dedication is a simple respectful inscription, in which the poet had not compromised his dignity—and that in the second edition he had the magnanimity of not withdrawing the dedication to this statue-like patron. Neither was the critical reception of this splendid labour of five devoted years, grateful to the sensibility of the author: he writes to a friend,

“ Though my work is well received at Oxford, I will honestly own to you, some things have hurt me. A few grammatical slips in the introduction have been mentioned; and some things in the notes about Virgil, Milton, and Homer, have been called the arrogance of criticism. But the greatest offence of all is what I say of blank verse.”

“ He was, indeed, after this great work was given to the public, as unhappy as at any preceding period of his life; and Mickle too, like Hume and Dryden, could feel a wish to forsake his native land! he still found his “ head houseless;” and “ the wretchy bed” and “ loathly dungeon” still haunted his dreams. “ To write for the booksellers, is what I never will do,” exclaimed this man of genius, though struck by poverty. He projected an edition of his own poems by subscription.

“ Desirous of giving an edition of my works, in which I shall bestow the utmost attention, which, perhaps, will be my final farewell to that blighted spot (worse than the most bleak mountains of Scotland) yclept Parnassus; after this labour is finished, if Governor Johnstone cannot or does not help me to a little independence, *I will certainly bid adieu to Europe, to unhappy suspense, and perhaps also to the chagrin of soul, which I feel to accompany it.*”

“ Such was the language which cannot now be read without exciting our sympathy, for the author of the version of an epic, which, after a solemn devotion of no small portion of the most valuable years of life, had been presented to the world, with not sufficient remuneration or notice of the author, to create even hope in the sanguine temperament of a poet. Mickle was more honoured at Lisbon than in his own country. So imperceptible are the gradations of public favour to the feelings of genius, and so vast an interval separates that author, who does not immediately address the tastes or the fashions of his age, from the reward or the enjoyment of his studies.” P. 280.

The work is concluded with a discussion on the illusions of writers in verse. In the opening of this part we unequivocally agree with the author. Mediocre critics cause the populace of mediocre poets. That is, in other words,

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the hasty and ill-judged commendation bestowed by friends, and acquaintance, by courtesy and politeness, on moderate compositions, stimulate young versifiers to write and write on, and at length to appear in print. The town is deluged with an inundation of verses every month, which are neither good nor bad. This is well illustrated by the detailed account of Percival Stockdale, a man of singular character, but of very moderate poetical talents.

Thus the author will perceive and allow, that *we* have proceeded through his volumes with no slight attention. When the term *we* is used, Mr. D'Israeli very well knows that we allude to that solemn and mysterious table, at which, like that of Arthur of old, the critical bathaws of three tails, more or less, sit in dark and awful consultation. As we passed over the subjects in succession, various emotions were excited and demonstrated. At the chapter on the sufferings of authors, all of us groaned in solemn sympathy; at that on the patrons of former times, we looked wistfully on one another; when the subject of the influence of a bad temper in criticism was discussed, we all of us smiled, except a right reverend brother, who only shook his head. The chapter on the maladies of authors had a whimsical effect. The learned Doctor ——— took out his stop-watch, and felt his pulse, indeed it operated upon all, with a sort of electric shock; Mr. Serjeant ———, fate as grave as a judge, but muttered something about *selo de se*, while Sir Thomas, the Will Honeycomb of our party, started up, and looked at his tongue in the glass.

When the chapter on laborious authors was read, all pressed close to the table, all joined in unfeigned exclamations against literary ridicule, and literary hatred. At the head of the chapter termed a voluminous author without judgment, one of our fraternity, but only one, asked if the author was about to describe himself; but not one would acknowledge that they had any comprehension of the miseries of successful authors. Finally, when the votes of the jury were taken, for there are twelve of us, it was determined by a majority of eight to four, that the author had deserved well of his peers. Such sentence is accordingly here pronounced.

ART. VII. *Bishops and Benefactors of St. David's vindicated from the Misrepresentations of a recent Publication; in a Charge delivered to the Chapter of St. David's, at his primary Visitation of the Cathedral Church, on the 8th of July, 1811, by the Right Rev. Thomas Burges, D.D. F.R.S. and F.A.S. Bishop of St. David's. To which are added a Postscript and an Appendix of Original documents. 4to. 64 pp. besides the Appendix. 5s. Carmarthen, printed; London, Rivingtons, &c. 1812.*

**A** VIOLENT, and, as it appears, a most unjust attack upon the Bishops of St. David's, in "an historical Tour through Pembrokehire by R. Fenton, Esq." published last year, gave occasion to the present charge, in which they are vindicated by Bishop Burges, in the most able and conclusive manner. The principal sources of Mr. Fenton's censures being found in Giraldus Cambrensis, and in Browne Willis's history of St. David's, Sir R. Hoare, in following the former, has also been led into some unfair reflections, which are satisfactorily answered in the preface. The substance of his charge is, that Bernard Bishop of St. David's in the 12th century "made a most unprincipled attack on the revenues of Landaff," by seizing a large part of its jurisdiction. To this the Bishop replies, by showing that the territories in question were not only formally adjudged to St. David's, after a long litigation, but are also proved by the ancient divisions of the see to have belonged to it. Even Giraldus, he shows, spoke most highly of the character of Bernard; quite sufficiently so to acquit him of any unprincipled design.

The public commemoration of the benefactors to the cathedral of St. David's, gave an opportunity for producing this defence with peculiar propriety, of which the Bishop has availed himself in the completest manner. He divides the history of the see into three periods; 1. the *first*, from its foundation in the sixth century, to the abdication of the metropolitan authority in the tenth: 2. the *second* from the commencement of its suffragan state, to the beginning of the reformation in the 16th century: 3. the *third*, from ~~that~~ time to the present. These periods are thus characterized.

"The first portion of this history was a period of holy austerity and venerable poverty; the second was the period of establishment and endowment; and the third (as far as concerns the external condition of the see) has been a period of declension and dilapidation." P. 2.

Mr. Fenton, with that presumptuous hardness which modern tourists are too apt to assume, prefers a general accusation against the Bishops of St. David's through a very long period. Let us see by way of specimen, both the imputation and the answer. The former is this, that "after the death of Bishop Houghton, in 1589," that is, says the present Bishop, "almost a century and a half before the conclusion of the second period."

"The dignity of the see began to decline; for his successors not feeling the *same motive* of attachment to the see, which actuated Gower and himself, accepted the bishoprick only as an earnest of higher preferment, and pining for translation\*, as well as the other dignitaries, who were generally *strangers*, had neither time nor inclination, to enter on an expensive plan of residence; and so far from even projecting any thing to assimilate with former magnificence, rather, contributed to the dilapidation of the venerable buildings by suffering every species of neglect, that could hasten decay, to furnish them with a pretext for non-residence, and for not recommencing an establishment that called for more than the revenues of the diocese †."

To this, Bishop Burgess replies in the following terms.

"I feel it to be a duty, which I owe to the many pious, learned and valuable men, who succeeded Bishop Houghton in this see from the time of Richard the second to nearly the end of Henry VIIIth's reign, and from that time to the beginning of the 19th century (for the whole series of Bishop Houghton's successors are involved in the censure, with only three exceptions) to vindicate their memories from these iniquitous charges. It will be difficult to find (as I shall shew you) among all the precipitate narratives of itinerating historians a more flagrant instance of culpable inaccuracy and unfounded calumny than is contained in the short passage, which I have now read to you.

"From Bishop Houghton's death to that of Bishop Rawlins, which terminates the second period in the history of this church, elapsed nearly a century and a half; and in that interval there were eighteen Bishops, of whom thirteen died Bishops of St. David's, one resigned the see after eighteen years possession of it, and only four ‡, in the long space of 147 years, were translated

\* This is a favourite expression. He says, p. 2. (and in this he follows Giraldus Camb.) that Bishop Bernard pined for translation. His patience must have been long exercised, for he was 32 years Bishop of St. David's."

† P. 98."

‡ Bishop Patrington "was appointed Bishop of Cirencester, but dy'd before his removal." (Browne Willis.)

to other sees. Of those who died in this see, several enjoyed all the influence of government and high office; and therefore could not have wanted either claim or opportunity of translation. These thirteen Bishops continued in the see nine, ten, eleven, thirteen, and one and twenty years; yet they are represented as accepting the Bishoprick only as an earnest of higher preferment, as impatient for translation, as having neither time nor inclination to do justice to their duties, as suffering every species of neglect that could hasten decay to furnish them with a pretext for non-residence."

"But even if the succession of Bishops had been the reverse of what it was, had none of them died on their see, had they all been translated to other preferment; still what possible right can any one have to judge thus of another's motives; especially when such a supposition is founded on one of the most criminal charges that can be brought against unprincipled selfishness and avarice,—*wilful dilapidation for the purpose of creating an excuse for neglect of duty.* The long continuance of the Bishops in this see during the period, of which we are speaking, certainly shewed no want of attachment to their duties, nor impatience to leave them. Yet in excepting Bishop Vaughan, who died near the termination of this period\*; he condemns in one sweeping clause all that preceded and followed him. "Bishop Vaughan, he says, merits some distinction; for he was a man of science and a liberal mind; and uninfected with the prevailing disposition in the prelates preceding and succeeding him†."

"This second period is certainly not chargeable with neglect, or selfishness, or avarice. Even in the third portion of our history, which I have before called a period of declension and dilapidation, so far as concerns the external condition and residence of the Bishops, nothing can be more unjust than to impute to others the consequences of one person's abuse of the episcopal property." P. 12.

The Bishop then shows that the only real dilapidator was Bishop Barlow, at the beginning of the third period, and that his motives were by no means so bad as a hostile pen might represent. He thought that the altered circumstances of the see required a more central situation than St. David's for the episcopal residence, and therefore wished to have it removed to Carmarthen; but not succeeding in this, took certainly unjustifiable means to effect his object, by unroofing the two principal mansions of the see at St. David's and Lawhaden, thus rendering them altogether unfit for residence. That this proceeding cannot be defended the Bishop very fully acknowledges, but, that, for this reason, all his successors

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\* He died in the latter part of 1521, or beginning of 1522."

† Only one Bishop succeeded him in this period, Bishop Rawlins."

should be wantonly accused of "thinking of nothing but how to turn the little that was left to account," is more than can be admitted with any regard to justice. The Bishop shows in fact, that it is perfectly unjust.

"For how" he asks, "does the historian say that they turned it to account?—by *contracting their expences*; and (I am sure no one of my present audience who has not read the book, could have anticipated the addition) *by accelerating the ruin of the Church, Palace, and Prebendal houses*. There could have been no need to accelerate the ruin of the palace; for that, we are told, was so ruined by the first act of dilapidation, as to require twelve years' income of the see to restore it. And how the Bishops could *turn the little that was left to account* by accelerating the ruin of the church, and the prebendal houses? or how indeed they could at all accelerate the ruin of that fabrick, and of those houses, which it was the duty of *others, capitularly or individually*, to maintain, is beyond my power of conjecture. He might have recollected, from his own narrative, that St. Mary's Chapel, and the side ailes of the chancel were unroofed of their lead, during a vacancy of the see, that calamitous vacancy in the 17th century, which attended the subversion of the government in church and state. We may be sure that no pains were taken by the plunderers to prevent the immediate ruin of the roof; and there was at that time, no church or Bishop to provide a remedy. In a report of the state of the church, made in answer to articles of inquiry, at the Metropolitan Visitation in 1694, both St. Mary's chapel, and the side ailes of the church are described as *lying open and having been in that state ever since the wars.*" P. 22.

In a word, though we cannot follow the refutation step by step, it is certain that the Bishop does completely repel the accusations of the censurer, and show that on every topic he has alledged what cannot be defended, and asserted what may be easily disproved. We add a more pleasing part of the statement, from the Postscript to the charge. The Bishop says;

"I will take this opportunity of supplying, what our historian has omitted, a testimony to the present state of the Cathedral Church, and to the exemplary pains which have been taken, and are taking, by the present Chapter, and especially by the Residentiary, to restore, preserve, and perpetuate the venerable fabrick, its monuments, and remains. The nave has been very lately entirely new flagged and new pewed; the beauty of the front of the rood loft (that only remaining monument so perfect in its kind) has been greatly improved by restoring a part that had been concealed by boards: and some curious fragments of antiquity, discovered in removing the old pavement of the nave, are carefully preserved. I must almost add, that Mr. Norris's *Architectural Antiquities*, which do so much honour to St. David's, and which have



have laid the inquisitive traveller under such obligation, by their elegant and faithful delineations, ought not to have been unnoticed by any one who is zealous for the honour of St. David's." P. 53.

The remainder of the Postscript is occupied in noticing some errors and misrepresentations of other persons; and the whole is followed by an appendix, containing a general view of the existing records relating to St. David's at Abergwilly, in the tower of London, in the Exchequer, in Lambeth library, in the Bodleian library, and in the British Museum; with extracts from other testimonies and documents, and a list of the Archbishops and Bishops of St. David's, from 577. The whole charge exhibits a striking example of learning and diligence; successfully employed, for very laudable and generous purposes.

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**ART. VIII.** *Brahminical Fraud detected; or the Attempts of the Sacerdotal Tribe of India to invest their Fabulous Deities with the Honours and Attributes of the Christian Messiah, examined, exposed, and defeated. In a Series of Letters to the Right Rev. the Episcopal Bench. By the Author of Indian Antiquities.* 8vo. 140 pp. White and Co. 1812.

**MR. MAURICE**, who has long kept a watchful eye upon the forgeries of the Indian Brahmins, and their fabulous chronologies, especially so far as they have been applied, or are capable of being applied, to encourage scepticism, or invalidate the truths of the Christian religion, has often, in the pages of our Journal, ably, though anonymously, combated the insidious assailants, who have proceeded on this ground. He now enters more fully upon the subject, and addresses to the official guardians of our church a series of letters, intended to establish the fact that the parts of the Hindoo fables, which bear any resemblance to the facts of sacred history, have been borrowed either from the genuine or the spurious gospels of Christianity.

In the two legends of Krishna and Salivahana, there are certainly some circumstances recorded, which are not without resemblance to facts in the sacred history; but however strong the similarity might be, it is certainly much more easy to conceive how the real events of Christianity might become known in India, than how the fables of the Hindoos could come into the hands of the Evangelists and disciples of Christ.

The sources of this communication Mr. M. has here very clearly pointed out; and they consist chiefly of the reports of the Magi, after their recorded journey to Bethlehem; the preaching of St. Thomas (whether the disciple of Christ, or some other) in India; the efforts of Manes, and his disciples; together with the vast commercial intercourse carried on between Alexandria and other ports, and all the principal cities of the interior of Asia. It is now clearly known that the Bhagavat, that Purana, which contains the account of Krishna, is much posterior in date to the christian æra; and has been modelled probably in still later times, to produce the resemblance on which so much stress has been laid. With respect to the similarity in sound between Krishna and Christ, Mr. M. shows that it is merely accidental, "Krishna being a Sanscreeet word, literally signifying *black*, or *dark blue*," (p. 80), an appellative given in reference to the supposed colour of the Indian deity. The legend of Salivahana, reported to have been born of a virgin, though the reputed son of a carpenter, or artist, with many particulars respecting his infancy, Mr. M. shows to have been taken from the "Evangelium Infanticæ," a spurious Gospel, condemned by the early fathers, but, in all probability, circulated in India. This spurious Gospel, so far as it is still extant, was published by Fabricius, in his "Codex Apocryphus Novi Testamenti," vol. I. p. 128. The most remarkable coincidences, brought forward by Mr. M., are the following:—

"We have already noticed those parts that have so marked a reference to the genuine gospels, to which may be added the following undoubted imitation of *Christ disputing in the temple with the Jewish doctors, both hearing them and asking them questions*. Luke ii. 46.

"There was a certain rich Indian merchant who, before he died, gave to every one of his four sons an earthen pot, sealed, with injunctions not to open it till after his decease. When opened, the first was found to contain nothing but earth; the second, coals, the third, bones, and the fourth, bran. VICRAMADITYA was applied to for an explanation; but neither he nor any body else could explain this enigma. The four sons went afterwards to *Prastibana*, and neither the king, nor any body else there, could give them an answer; but *there was a wonderful child who did*." The story then goes on to relate the birth, &c. of this child, and other circumstances mentioned before. "The child (SALIVAHANA) hearing of this strange case, went to the king's presence, where the four sons of the merchant were, with a *numerous and respectable assembly*. He spake *without embarrassment, and they were astonished*, for his words were like *amrit*, or *ambrosia*. The first pot, says he, containing earth, entitles the owner to the landed property of his father.

father. The second contains coals, and of course all the timber and wood become the property of the second son. The third is entitled to the elephants, horses, cattle, and animals of all descriptions belonging to the estate; and the fourth is entitled to the corn and grain of all kinds, the property of his father. VICRAMADITYA, on hearing this, sent for the child, who refused to come: 'Go,' says he, 'to the messenger, and tell him, that when I have completed my business, (or in other words, when I shall be perfected, or my time is arrived), he will come to me of himself. VICRAMADITYA, irritated at this answer, wanted to kill him; and advanced, at the head of a numerous army against the child, who making *figures of soldiers with clay*, animated them.'

"With respect to these figures of clay, which Salivahana animates with life, the whole story is a direct and palpable forgery, only substituting *men* for *quadrupeds*, of that part of the Evangelium Infantiae, where Jesus, then only seven years old, being at play with other youths about his own age, Varias ex luto formas fingebat, asinos, boves, volucres, et alia his similia. Tunc Dominus Jesus dicebat pueris, ego illis, quas feci, figuris precipiam, ut incedant; eademque hora subsiliebant, et cum reverti illis juberet, revertiebantur. Fecerat autem avium passerumque figuras, quæ cum volare ipsas juberet, volabant,' &c. Jesus *formed of clay* various figures of asses, oxen, birds, and other animals. Then said Jesus, I will command these figures, which I have made, to walk, and instantly they began to move; and when he commanded them to return, they returned. He also made figures of birds and sparrows, which when he commanded them to fly, they obeyed, and when he commanded them to stand still, they did so. Cap. 36." P. 128.

Many particulars of the life of Krishna are also given in a former part of this tract, and their occasional resemblances to the evangelical history pointed out and accounted for. The author winds up his subject thus,

"After all, should it be thought, that neither by the travels in India of St. Thomas, and other zealous disciples in the early centuries after Christ, nor by means of the extensive commercial intercourse at that time carried on between India and the great capitals of Asia, nor by MANES and his disciples, the Christian doctrines could be so *early* or so widely propagated in that country as above contended for, and my hypothesis seems to require, there yet remains another and abundant, though a later source, whence the most extended information relative to the doctrines of Christianity could have been obtained by the brahmins, and that is the wide diffusion on its shores of the Nestorian heresy in the fifth and sixth centuries. Though introduced at a later period, still it was in full  
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time for the brahmins to obtain the necessary intelligence, if Mrs Wilford's assertion, that all the *puranas* are of a date far posterior to the Christian era, be founded in fact. The peculiar tenets inculcated by the author of that heresy, concerning the mixture of the divine and human nature in the person of Christ, were so extremely favourable to the ancient prevailing doctrine of *incarnations*, from which doctrine the first conception of the *avatars* of their gods emanated, that we cannot be surprized at their having strongly attracted the notice, and secured the belief of vast numbers of its inhabitants. The *manner* of their being blended in that divine person, which, according to Nestorius, was by a *confused mixture* of the two natures, whereas the orthodox doctrine teaches only their close and intimate union with each other, without their being *mixed* and *confounded together*, was a point beyond their ability or inclination to investigate; it was sufficient for them that the divine and human power *were* blended in those *avatars*, and manifested in their more than mortal exploits.

“ Over how wide an extent of country, indeed, and in what amazing numbers the disciples of Nestorius in India were scattered in the sixth century, may be collected from the account of Cosmas Indicopleustes, who, as a merchant of Alexandria, so frequently visited India in that century. He states, that in Malabar, particularly, there was an established ecclesiastical government, with a regular bishop at its head, and a train of subordinate priests and deacons to attend the other churches in that district, all subject to the metropolitan bishop of Seleucia in Persia.

“ It will be remembered also that, according to Procopius, in this very century, the breed of silk-worms, and a knowledge of that valuable manufacture, were, under the auspices of Justinian, first brought to Constantinople by two *Christian monks*, who are expressly said to have been *missionaries in India*, and to have travelled thence to China, where they learned the art.

“ The ancient accounts of India and China, by two Mahomedan travellers in the ninth century, published by Renaudot, fully confirm all the above particulars with respect to the extent and power of the Nestorian church in India; and during these nine centuries, sooner or later, doubtless it was that the artifice of the fraudulent brahmin was at work in decorating his gods and heroes with borrowed splendours, sacrilegiously stolen from the Christian altars, and in fabricating from the genuine and spurious gospels, the fictitious history of Salivahana. In fact, that this very Evangelium Infantiae was perfectly well known among the Nestorians of Malabar, is proved by this circumstance recorded in Fabricius, that ‘ at the synod holden at Diamper, by Alexius de Menezes, Archbishop of Goa, in the diocese of Angamala, A. D. 1559, it was condemned by name as a book abounding with blasphemies and heresie-,’ and it is there expressly affirmed to have been read in their churches.” P. 132.

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The design of Mr. Maurice, in drawing up this account so soon after the importation of a fresh antichristian legend (as it may be called) in the ninth volume of the Asiatic Researches, cannot be too much commended; that he has addressed his arguments to the Bishops was probably with a view to give them more circulation, and thereby to increase their utility. He is now employed on a poem in celebration of WESTMINSTER ABBEY, which we trust will meet with an extensive patronage.

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ART. IX. *The Universal Cambist; &c. &c.* By P. Kelly, LL.D. &c.

(Continued from Page 56.)

THE preface to this work (from which we made large extracts in our last Number) is followed by an elaborate introduction, containing a dissertation on the principles and rationale of monies, coins, weights, measures, banks, paper-credit, &c. This tract, though replete with useful information, might, we think, have been rendered more systematic by adding to it the introductory pages of the second volume, which explain the principles of exchange, as bills of exchange come under the general denomination of paper-credit.

The introduction begins with a statement of the different modes that have been adopted for obtaining an invariable standard of long-measure. As this subject is of a popular and interesting nature, we shall quote it at some length.

“The adjustments of weights and measures,” says the author, “seem in all countries to have been coeval with the first regulations of civil society; and their standards have been, from the earliest periods, guarded with the most scrupulous care, being preserved in the sanctuary of the Jews, the temples of the heathens, and the churches of the primitive Christians. In modern times they have been mostly committed to the care of the chief magistrate in each country, who sends copies to proper officers in different districts, investing them with power to distribute the same; and also to examine such as are in use, and to enforce uniformity.

“The long-measures of all nations appear, from their names, to have been originally taken from some part of the human body; as the foot, the hand, the cubit or elbow, the span, the fathom, &c.; but as these measures must differ according to the different sizes of men, standards of some durable substance have been adopted in all civilized countries, which are found, however, to differ

differ universally from each other, to the great inconvenience of trade and commerce.

“ With a view to remedy this inconvenience, different methods have been proposed for establishing a universal or perpetual standard, unalterable by time or place, to which the measures of all nations might be reduced, and by which they might be occasionally adjusted.

“ But as all material substances are subject to decay, an inviolable standard can be obtained only from some unalterable property in nature, such as the principle of gravitation, the motions of the heavenly bodies, or the magnitude of the earth, &c. ; and several methods of the kind have been proposed, of which the following two only have been acted upon with any degree of success :—

“ I. *The length of a pendulum that vibrates seconds of mean time.*

“ II. *The length of a certain division or arc of the meridian.*

“ The first of these methods is liable to this inconvenience, that the length of a pendulum vibrating seconds varies in different latitudes, increasing from the Equator to the Poles, owing to the spheroidical figure of the earth.

“ The second method is liable to a similar inconvenience ; as, from the same cause, the degrees of the meridian must also increase from the Equator to the Poles.”

Tables are next inserted, which show the length of the pendulum vibrating seconds in different latitudes, and also different measures of a degree of the meridian, with the names of the measures. The following comparison is then made between those two methods :—

“ The foregoing method of ascertaining a standard from an arc of the meridian, is that lately adopted in France, (for which see the article France, Vol. I.) and it is said to possess the advantage over the method by the pendulum, of being on a larger scale, as any error in this operation must be diminished by subdivision ; whereas an error in the small standard must be increased by multiplication. But this method is objected to, on the score of the inequality of the earth's surface ; for it has been found that the degrees of the meridian vary in different longitudes, even in the same latitude.

“ The mathematicians who adopted this plan objected to the pendulum as depending on two different elements, namely, *gravitation* and *time* ; but gravitation is uniform in the same latitude, and time is universally so, as depending on the regularity of the earth's diurnal rotation on its axis, which has never been found to vary, notwithstanding the inequality of its annual motion.

“ Thus it appears that superior accuracy cannot be ascribed to the meridian method ; and as the principal use of an original standard from nature is to restore lost measures, if two methods are

are equally correct, that which can be performed with the greatest convenience ought to be preferred; and in this view the pendulum must have a decided preference, as affording the readiest means of recurring to the original.

“ A third standard has been proposed, namely, ‘ The space that a heavy body would fall freely through in a second of time,’ which in the latitude of London has been determined to be  $16\frac{1}{4}$  feet. But this, like the above standards, must vary in different latitudes; and the operation is besides extremely difficult to be performed with accuracy.

“ The ancients mostly adjusted their standards by the dimensions of some durable buildings. In Egypt the base of one of the pyramids was used; and it is stated by *Pausanias*, that a degree of the meridian was also measured there at a very early period, by which the Greeks and Romans adjusted their standards.”

The account of the standards of our English weights and measures, though relating to a common subject, is probably new to many of our readers. We shall therefore gratify them with an extract.

“ The standards of English weights and measures, like those of all other countries, are uncertain in their origin. That of long-measure is said to have been fixed in the year 1101, by Henry I. who commanded that the ancient *Ullz* or Arm, which answers to the modern yard, (the Saxon Gyrd or Girth) should be adjusted to the length of *his* arm.

“ This standard is subdivided into feet, inches, and barley-corns; and multiplied into poles, furlongs, miles, &c.

“ The standards of English weights appear to have been originally from grains of wheat, 32 of which were directed by the *Compositio Mensurarum* to make a penny-weight, and 20 penny-weights an ounce.

“ The standards both of English weights and measures are chiefly kept in the Exchequer at Westminster, from which copies are taken, and committed to the care of magistrates and other officers in different parts of the kingdom, who are empowered to examine the weights and measures of their respective districts, and to condemn such as are found erroneous.

“ From the Exchequer standards are obtained for public offices, and also for individuals, with indentures or licences for fixing, adjusting, and vending weights and measures.

“ The principal office of this kind is at Guildhall, London, where several ancient standards are kept, and occasionally compared with those of the Exchequer. Here the Avoirdupois weights, which are cast by the Founders' Company for the use of the city, and for other purchasers, are sized and sealed; and measures of capacity are likewise adjusted.

“ Standards



“ Standards are also kept at the Tower, particularly for Troy weight.

“ By these regulations, a uniformity of weights and of long-measures is established throughout the kingdom; but measures of capacity, particularly those for corn, vary considerably in different places.

“ In 1758, a Committee of the House of Commons was appointed to enquire into the standards of English weights and measures. It was composed chiefly of men of science; and they were assisted in their researches by several eminent mathematicians and mechanics. The Report of this Committee, which is printed in the Minutes of the House, contains the most full and authentic statement of English weights and measures perhaps ever published; and as no alteration in them has since taken place, the substance of the Report is here given, with some account of the proceedings of the Committee.

“ From the Report, it appears, that the subdivisions of the original standards at the Exchequer and at Guildhall, do not perfectly agree in their various combinations. Their differences, however, are very small, and are of the less importance, as the principal standards of long-measures and of weights are sufficiently correct.

“ With respect to the measures of capacity, considerable differences were found to exist in the subdivisions; and also a great diversity in the corn-bushel in different parts of the kingdom, notwithstanding numerous Acts of Parliament which had been passed to enforce uniformity. In all these Acts, the Winchester bushel is stated to be the only legal one, though its dimensions are no where described but in the 3d of William III. This is the bushel now used at the port of London, at Mark-lane, and at Guildhall; and yet it does not exactly agree either in shape or contents with the standard bushel at the Exchequer.

“ Here it may be observed, that a great difference prevails in different parts of England, not only in the corn-bushel, but in the manner of filling and striking the same; and yet these varieties are not attended with any great inconvenience, as they are generally known to the parties concerned, and the prices are therefore regulated accordingly.

“ As to the different kinds of weights, the Committee recommended that the Troy pound should be made the unit or standard by which the Avoirdupois and other weights should be regulated, for the following reasons:—

“ ‘ Because it is the weight best known to our laws, and that which has been longest in use; that by which our coins are weighed, and which is best known to the rest of the world; that to which our learned countrymen have referred in comparing ancient and modern weights; and that which has been divided into the smallest proportions or parts.’

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“ The Committee having found some variations in the divisions and multiples of the standard Troy pound at the Tower, caused it to be divided into halves, quarters, eighths, &c. down to the thousandth part of a grain. These divisions were made with so much accuracy, as to answer their due proportions in every possible combination; and for the purpose of ascertaining them with the greatest correctness, a very curious weighing apparatus was constructed by Mr. Bird, which is still carefully preserved in his Majesty's Mint. It is adapted to five different beams, which ascertain the weights from 12 oz. down to one grain, and with so much exactness as to discern any error to the two thousandth part of a grain.

“ With this apparatus, Mr. Bingley, the King's Assay Master of the Mint, has lately made some very accurate trials for the author of the present work, particularly in ascertaining the exact proportion between Troy and Avoirdupois weight; on which writers of high authority disagree, varying in their statements from 6998 to 7010 grains Troy to the lb. Avoirdupois; but by the trials just mentioned, it was found that the brass standard Avoirdupois pound kept in the Mint weighs exactly 7000 grains; and it was further ascertained, that this pound perfectly agrees with the best standard pound (of 1588) at the Exchequer, and also with the bell standard pound at Guildhall, though the Mint pound had been always kept carefully packed up in paper, while the other two standards were constantly in use, and exposed to the atmosphere.”

On the principles of monies, coins, and paper-currencies, Dr. Kelly, though systematic, is rather concise. We expected here some investigation of the Bullion question, but he seems to have carefully avoided all allusion to the subject. The long-disputed point, whether gold or silver should be the standard of value, is thus decided:—

“ Silver coin was considered in England the only legal standard of value, until the year 1728, and gold coins fluctuated in their price according to the plenty or scarcity of that metal. The guinea, which was first minted in 1621, was issued at 20s.; but it afterwards varied both in its current price and rate of coinage, until the above period of 1728, when it was fixed at its present value of 21s.; and then it became a legal tender.

It has been a question of doubt since that period, whether silver or gold should be the legal measure of value. Mr. Locke and several other authorities state it to be silver; some are for both metals; but Lord Liverpool in his very elaborate work “*On the Coins of the Realm*,” observes, that “coins, which are the principal measure of property, should be composed of one metal only, and that this metal should be gold.” The question, however, seems decided with respect to large payments by an Act  
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of Parliament passed in the year 1799, which states that silver shall not be a legal tender for any sum above 25l."

Notwithstanding the above law of 1799, several of our writers on the Bullion controversy, still adhere to the opinion that silver is, and ought to be, the standard of value. The following comparison between coin and paper, deserves notice:—

"It is worthy of observation, that the progress of metals as representatives of property seems to have kept pace with the increase of wealth and commerce. Thus, iron, brass and copper, first answered the purposes of money. Silver next succeeded, after which gold was adopted; but the great increase of wealth and commerce in modern times has rendered even the precious metals insufficient as a circulating medium. Paper, therefore, has been substituted in various ways; and it is generally found more convenient and manageable than specie. Where credit cannot be given, coins are necessary; but where well-founded credit exists, paper is greatly preferable: it is exempt from most of the imperfections and disorders of coins, and in many other respects it greatly facilitates the operations of trade and commerce."

The first volume of this work may be considered as a gazetteer, or dictionary of commercial information. The principal trading places in the world, amounting to above 200, are alphabetically arranged. The first article *Abyssinia*, though very short, is curious, and we shall therefore give it.

" *ABYSSINIA, (in Africa.)*

"There are no coins minted in Abyssinia; but some foreign monies circulate here, particularly the Venetian sequin, and the imperial dollar. The latter is called the *Pataka*.

"Large payments are generally made in ingots or pieces of gold, which are weighed by the wakea or Abyssinian ounce; and for small payments, salt bricks are mostly used, which are dug out of the mines, and of which about 70 or 80 are value one waloa of gold.

"At Masuah, on the Red Sea, (the only town in Abyssinia with which Europeans have any regular intercourse,) glass beads of various kinds are likewise used for small money. These are called *Borjooke*.

"The relative value of monies at Masuah is as follows:

3 Borjooke, or Grains make	1 Kibear
10 Kibear - - - - -	1 Diwani or Para
4 Diwani - - - - -	1 Harf or Dahab
28 Harf - - - - -	1 Pataka or Dollar
2 $\frac{1}{4}$ Pataka - - - - -	1 Sequin

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“ The Pataka is also a money of account here and in other parts of Abyssinia. According to *Mr. Bruce*, the wakea of gold was at a medium, worth 10 Patakas in 1771: but in 1806, according to *Lord Viscount Valentia*, it was worth  $11\frac{3}{4}$  Patakas.

WEIGHTS AND MEASURES.

“ 10 Derimes or Drachms make 1 Wakea or Ounce

12. Wakea . . . . . 1 Liter, Rottolo, or Pound

“ The wakea weighs 400 grains troy, and the rottolo therefore equals 10 ounces troy; or 10 ounces  $15\frac{1}{3}$  grains avoirdupois.

“ The measure for grain is the ardeb, which at Gondar is composed of 10 madega, each weighing 12 ounces, Cairo weight, answering to about  $\frac{1}{8}$  of an English bushel. But the ardeb at Masuah contains 24 measures, and is therefore  $\frac{1}{3}$  of an English bushel nearly.

“ The Cuba, a measure for honey and other articles, is 62 English cubic inches.

“ The principal long measure here is the Turkish pic, which is  $\frac{3}{4}$  of an English yard.”

In this manner the first volume is chiefly occupied, but the tracts on commercial countries are very elaborate, some containing several sheets; they are mostly arranged under the following heads. Monies, Coins, Mint Laws, Paper Currencies, Banks, Weights, Measures, and Exchanges: these subjects are marked with marginal notes, which give this part of the work rather an antique appearance.

As another specimen of this volume we shall select Spain. The information which this article contains, may be useful to many of our readers, and the utility is not, we should hope, likely to diminish.

“ SPAIN.

“ Several of the provinces of this kingdom have peculiar modes of keeping accounts, which are explained in the present work under the articles *Alicant*, *Arragon*, *Barcelona*, *Cadix*, *Navarre*, and *Valencia*; but in Madrid, Bilboa, and the rest of Spain, accounts are kept in reals of 34 maravedis vellon.

There are 4 different kinds of reals, namely, *Vellon*, *New Plate*, *Old Plate*, and *Mexican Plate*.

“ The real vellon is the most general money of account; it consists of  $8\frac{1}{2}$  quartos, 17 ochavos, or 34 maravedis vellon. Madrid, and all Castille, with most of the adjacent provinces, and also Bilboa, Malaga, and Gallicia, keep accounts in reals and maravedis vellon.

“ The real of new plate (*Real de plata nuevo*, or *provincial*) is double the real vellon; it is worth 17 quartos, or 34 ochavos; and

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and it is also reckoned at 34 maravedis of new plate. This real is represented by an effective coin of base silver, but books are not kept in any part of Spain in this money.

" The real of old plate (*Real de plata antiguo*) mostly called the real of plate, is chiefly used in foreign commerce and exchanges; it is worth 16 quartos, 32 ochavos; and it is also reckoned at 34 maravedis of old plate. Cadiz and Seville keep accounts in reals and maravedis of old plate.

" The real or mexican plate (*Real de plata Mexicano*) is used in transactions with Spanish America, whose accounts are mostly kept in hard dollars, reals, and quarters, and sometimes in sixteenths. 8 Mexican reals make 1 hard dollar (*Pesoduro*;) this coin is worth 10 reals of new plate, 10½ reals of old plate, or 20 reals vellon.

" Thus 1 Real of new plate = 2 Reals Vellon.

4 Reals Mexican = 5 Reals of new plate.

64 Mexican Reals = 85 Reals of old plate.

2 Mexican Reals = 5 Reals Vellon.

16 Reals of new plate = 17 Reals of old plate.

17 Reals of old plate = 32 Reals Vellon.

" There are three other monies used in Spain; namely, the Doblloon, or Pistole, the Peso or Dollar, and the Ducat. These, in foreign exchanges, are valued as follow.

" The pistole of exchange (*Doblloon de plata*) is worth 32 reals of old plate, or 60 reals 8 maravedis vellon.

" The dollar of exchange (*Peso de plata*) is worth 8 reals of old plate, or 15 reals 2 maravedis vellon.

" The ducat of exchange (*Ducado de plata*) is worth 11 reals 1 maravedi of old plate, or 20 reals 25¼ maravedis vellon.

" But, in commercial transactions within the country, the doblloon is reckoned only at 60, the Peso at 15, and the ducat at 41 reals vellon.

" In 1772, a new coinage took place in Spain; and according to the royal edict, all the gold and silver coins were to be brought to the mint within two years of that period, and all the copper money within six, to be exchanged for new. Such of the old gold coins as remained were sold at a premium of 10 quartos for the doblloon of 8 escudos; and for the other pieces the premium was in proportion.

" The coins now current in Spain are as follow.

	Reals Vell.	Mar. Vell.
In gold——The Dobloon of 8 Escudos, or		
Quadruple Pistole, which		
passes for - - - - -	320	—
The Dobloon of 4 Escudos, or		
double Pistole - - - - -	160	—
The Dobloon de Oro, or Pistole		
- - - - -	80	—
The Escudo - - - - -	40	—

The

	Reals Vel.	Mar. Val.
The Coronilla or Veinten de Oro	20	—
In silver—The Dollar or Peso duro	20	—
The half Dollar or Escudo Vellon	10	—
The Peceta Mexicana	5	—
The Real of Mexican plate	2	—
In base silver—The Peceta Provincial	4	—
The Real of Provincial plate	2	—
The Real Vellon	1	—
In copper—The piece of 2 Quartos	—	8
The Quarto	—	4
The Ochavo	—	2

" The fineness of gold is expressed in quilates or carats, and grains; the mark or other weight being divided into 24 carats, the carat into 4 grains, and the grain into 8 parts.

" The fineness of silver is expressed in dineros, and grains; the mark or other weight being divided into 12 dineros, and the dinero into 24 grains.

" By the royal edict of 1730, 8½ quadruples or doubloons of 8 escudos; 17 doubloons of 4 escudos; 34 common doubloons or Pistoles, and 68 escudos, were to weigh a Castilian mark of gold 22 quilates fine: and 8½ pesos duros or dollars, 17 half dollars, 34 pecetas, or 68 reals of Mexican plate, were to weigh a Castilian mark of silver 11 dineros fine.

" Thus, from 1730 till 1772, the gold was 22 carats, and the silver 11 dineros fine; but in 1772, the gold was reduced to 21½ carats, and the silver to 10½ dineros fine; except the pecetas and reals, which were reduced to 9½ dineros fine. No alteration has since taken place in the silver coins; but, in 1786, the standard of the gold was again reduced to 21 carats for the different doubloons and their divisions; and to 20½ carats, for the coronilla or veinten de oro.

" The remedy in the weight is 24 grains per mark, both for the gold and the silver coins. The remedy in the alloy is ⅙ of a carat, for the gold coins; 1 grain, or ⅙ of a dinero, for the dollar and its divisions; and 2 or, at most, 3 grains for the inferior silver coins.

" The quadruple pistole, or doubloon of 8 escudos (coined since 1786) contains 366½ troy grains of fine gold, and is therefore worth 3l. 4s. 9½d. valued in English gold coin; and the subdivisions of the quadruple are in proportion.

" The dollar (coined since 1772) contains 374½ troy grains of fine silver, or 405½ grains of English standard silver; its value therefore in English silver coin is 4s. 4½d., and the half dollar in proportion.

" The value of the peso of plate, or dollar of exchange, in English

English silver coin, is  $39\frac{1}{2}$ d. ; of the doblon of plate, or pistole of exchange, 13s. 2d. ; and of the ducat of plate 4s.  $6\frac{1}{2}$ d.

“ The real of old plate is worth about 5d. ; and the real vellon,  $2\frac{3}{4}$ d. nearly ; or, more accurately, 1l. sterling = 48 reals  $20\frac{2}{3}$  maravedis of old plate, or 91 reals 17 maravedis vellon.

“ It should be observed that the above calculations of the value of coins are made, according to the mint regulations, without any allowance for remedy ; which allowance may be valued at 6d. in the quadruple, and in the dollar at  $\frac{1}{2}$ d. sterling.

“ The following are the Reports of average assays lately made on the quadruple and dollar at the London mint by order of the bank of England.

“ The quadruple :—*Weight 17 dwt. 8 gr.—Fineness  $4\frac{1}{2}$  grains worse than English standard.* Hence its value in English gold coin is 3l. 4s.  $0\frac{1}{2}$ d.

“ The dollar :—*Weight 17 dwt. 8 gr.—Fineness 8 dwt. worse than English standard.* Hence its value in English silver coin is 4s.  $3\frac{1}{4}$ d.

The value of gold in the Spanish coins is to that of silver as 16 to 1.

“ Gold is weighed by the Castilian mark of 50 castellanos, 400 tomines, or 4800 grains. Silver is weighed by the same mark, but it is divided into 8 ounces, 64 ochavos, 128 adarmes, 384 tomines, or 4608 grains.”

The author then proceeds to state ;

“ Gold and Silver weight, Diamond weight, Apothecaries weight, Commercial weight, Corn measure, Liquid measures, Long measures, Superficial measures, Exchanges, Usances, and days of grace.

We add the following intimation, which may be important.

“ In drawing bills of exchange upon Spain, it has become necessary of late years, to write “ *payable in Effective, and not in Vales Reales,*” otherwise they may be paid in this paper, which is generally at a discount.

“ Vales Reales (i. e. royal bonds) are a kind of paper currency which was first issued by the Spanish government in the year 1800 for the following sums.

600 Dollars . =	9035 Reals	10 Maravedis Vellon.
300 Dollars =	4517 Reals	22 Maravedis Vellon.
150 Dollars =	2258 Reals	28 Maravedis Vellon.

“ These bonds are only transferrable by indorsement : they bear an interest of 4 per cent per annum, and were made a legal tender for their full amount with whatever interest might be due upon them ; but, from various causes, they have experienced a considerable depreciation.

From



From the foregoing account of Spain, some idea may be formed of the great labour of this work, particularly in calculating and converting all foreign monies, coins, weights, and measures, into English standard. In some countries these difficulties are greatly increased by the contradictions which prevail in the statements of different authors. A curious example of this occurs in the tracts relating to Portugal. On which are the following remarks. P. 335.

“ The weights and long measures of Portugal are uniform throughout the country; though they are differently stated by writers of the first authority. Thus *Ricard*, *Pauſſon*, *Gerhardt*, and *Marien*, make the weights of Lisbon  $6\frac{2}{3}$  per cent. heavier than those of Oporto, and the long measures 2 per cent. greater. *Kruse* states the same in his first edition: but, in the second impression of his work, he makes the weights of Portugal all equal, though he still continues the error in the long measures. It is a subject, however, on which there can be no question, as there have been officers appointed in the principal towns, with proper standards for preserving an uniformity of weights and long measures: and all the merchants and traders of Portugal act upon the principle of such uniformity.

“ With respect to measures of capacity, a great difference prevails in the various provinces of Portugal; but those only of Lisbon and Oporto can be described with any degree of certainty; and the proportions between the liquid and dry measures even of these two places, are erroneously stated by the above authors as well as by others who have written on the subject.”

Further particulars of those contradictory statements are thus given. Page 340.

“ The proportion between the almude of Lisbon and that of Oporto is variously given by different authors. *Kruse*, *Ricard*, and *Dubost* make it 30 per cent.; *Gerhardt* and *Pauſſon* 33, others from 25 to 40, but the real proportion is  $49\frac{1}{3}$  per cent. (as stated in page 338.) In the common course of business it is reckoned that 2 almudes of Oporto are equal to 3 of Lisbon.

“ The errors and contradictions contained in the various publications on the weights and measures of Portugal, induced the late John Whitehead, Esq. who was many years British consul at Oporto, to make numerous trials and calculations on the subject. He took every proper method, both by gauging and water measure, to ascertain the contents of the different almudes and alqueires; and he also made very accurate comparisons between the original standards of the weights and long measures of that country and those of England. From his manuscripts, which he probably intended to publish, and which display much science and ability,

the foregoing proportions have been extracted. It may be observed, that Mr. Whitehead's conclusions respecting the measures of capacity of Portugal, agree with similar trials made by *Senhor Paginhe*, an eminent gauger at Lisbon."

We shall now proceed to notice the second volume, on which, however, our limits must compel us to be very brief.

It opens with a very clear explanation of the Chain Rule, preceded by the following remarks:—

"The Chain Rule (also called the *Rule of Equation*, *Compound Proportion*, the *Rule of Reduction*, and the *Rule of Exchange*) is indispensably necessary in the higher operations of exchange, as well as in the arbitrations of bullion, specie, and merchandise; and yet it does not appear to have been explained by English authors with that attention which its utility deserves. Foreign merchants are remarkably ready in their application of this rule to commercial computations; and it is, in a great measure, to this readiness, that their acknowledged superiority in the science of exchange may be attributed."

The exemplifications of the Chain Rule are followed by an exposition of the principles of exchange; they are treated under the following heads:—

- "1. *Bills of Exchange*, both inland and foreign.
- "2. *Par of Exchange*, with various views of the subject.
- "3. *Course of Exchange*, with the common causes of its fluctuation.
- "4. *Monies of Exchange*, with rules and examples of calculation.
- "5. *Arbitration of Exchange*, with directions for negotiating bills to the greatest advantage."

All these subjects seem to be treated with much perspicuity. We shall select the explanation of the Par of Exchange; as the subject is interesting, and must be not only difficult, but very little understood, if we may judge from the examinations before the Bullion Committee, where the merchants who gave evidence declined to attempt any general solution of the question. The Committee had therefore recourse to Dr. Kelly for this information. The following are the principal views which he takes here of the subject:—

#### " PAR OF EXCHANGE.

"The Par of Exchange may be considered under two general heads; viz, the *Intrinsic Par* and the *Commercial Par*, each of which admits of subordinate divisions and distinctions:

"The

“ The *Intrinsic Par* is the value of the money of one country compared with that of another, with respect both to weight and fineness.

“ The *Commercial Par* is the comparative value of the monies of different countries, according to the weight, fineness, and market price of the metals.

“ Thus two sums of different countries are *intrinsically* at par, when they contain an equal quantity of the same kind of pure metal, and two sums of different countries are *commercially* at par, when they can *purchase* an equal quantity of the same kind of pure metal.

“ This latter equality is variously denominated. It has been called the *Current*, the *Momentary*, the *Political*, and the *Eventual Par*; and though each of these terms seems to convey a correct idea of its fluctuating nature, yet the word *Commercial* is here adopted as being equally appropriate, and perhaps more generally understood.

“ There are other *Pars* occasionally noticed by merchants, such as the *Nominal* or *Estimate Par*, which though not accurate is commonly used. The *Monetary Par*, in which allowance is made for Seigniorage and Mint expences. The *Proportional Par*, which is the equality of two sums of different countries, compared with the rate of Exchange of a third place, and which is also called the *Arbitrined Price*. There is besides a *Medium Par*; that is, a mean taken between the *Pars* of gold and silver coins.

“ The *intrinsic Par of Exchange* is in effect the *Par of coins*; for though the monies of Exchange are for the most part imaginary, their value is ascertained by that of the coins which they represent, as the pound sterling is valued from the shilling or the guinea.

“ Here the important question comes to be considered, ‘ Whether the *Par of Exchange* should be computed from gold or from silver coins?’ Messrs. Locke, Harris, and other authors of the last century, agree, that ‘ the equality of silver expressed by different denominations of coins, should constitute the *Par of Exchange* between any two countries;’ but Lord Liverpool, and other modern writers of authority, maintain, with more reason, that the proper measure of value should be of that metal in which the principal payments are made, and therefore that in some countries the *Par* should be computed from gold, and in others from silver, according to the kind of money in which bills of exchange are paid.

“ A difference of opinion has likewise existed as to the correctness of establishing a *Par* between gold coins and silver coins, as these two metals are liable to continual fluctuation in their relative prices. It is now, however, generally agreed, that the *intrinsic Par of Exchange* can be only determined between places which pay their bills in the same kind of metal.

“ Here it may be observed, that even the value of the same metal differs considerably in different countries; which must be

always the case between two places, where one possesses mines, and supplies the other with materials of coinage, as between Spain and France, or between Portugal and England. The difference in such cases is mostly estimated according to the expences of transporting the precious metals; and thus, from the intrinsic Par and the various charges, the commercial equality is computed, which chiefly serves as a rule to merchants in their exchange speculations.

“ From what has been said, it is manifest that no permanent Par of Exchange can be computed between countries that pay their bills in different metals, or in paper of fluctuating value; and that even between countries which pay in the same kind of metal, an allowance should be made for any local difference in the price of bullion; and hence the true commercial Par, though founded on the intrinsic equality of the precious metals, must always require a particular calculation adapted to temporary and local circumstances.

“ In determining the intrinsic Par of Exchange, another question occurs; namely, ‘ Whether the computation should be made from the Mint regulations, or from assays ?’ The objection to the first method is, that all mints do not keep strictly to their own laws; and to the second, that there can be no assurance that the coins to be assayed are proper average specimens. The latter objection, however, is the least important, and therefore a calculation of the Par from accredited assays is generally preferred. In the present work, the computations are made according to both methods.”

A very large portion of the second volume is occupied in Exchange calculations, and these are followed by tables and descriptions of coins, already noticed in a former Number. To collect specimens of the coins of all nations, and to have them assayed, and their sterling value computed, seems alone a task of extraordinary labour and research. We shall select as a specimen of these tables the coins of Spain. At the head of these tables, it is stated, that

“ All the following assays, both of the gold and silver coins brought into England for commercial purposes, have been made by *Robert Bingley*, Esq. F.R.S. the King’s Assay Master of the Mint; and the other assays by *Pierre-Frederick Bonnevillle*, Essayeur du Commerce, as published at Paris in 1806, in his elaborate work on the coins of all nations.

“ The following tables have been likewise examined and approved by *JOHN HUMBLE*, Esq. of the Bullion office, Bank of England, who also supplied many of the coins. And it should be further observed, that the reports of these coins are chiefly from average assays, and that all the computations have been carefully verified by different calculators.

“ GOLD

" GOLD COINS OF SPAIN.

	Affay. car. gr.	Weight. oz. dt. gr.	Contents in pure Gold. grains.	Value in Sterling. £. s. d.
Quadruple Pistole, or Doubloon (coined before 1772) . . . . .	W. 0 1½	0 17 8½	375, 4	3 6 5½
Double Pistole (before 1772, sin- gle and half in proportion) . . . . .	W. 0 1½	0 8 16½	187, 7	1 13 2½
Quarter Pistole, or Gold Dollar (before 1772) . . . . .	W. 0 2	0 1 3	24, 2	0 4 3½
Quadruple Pistole, or Doubloon, of 1772 (the double and sin- gle in proportion) . . . . .	W. 0 1½	0 17 8½	372,	3 5 10
Half Pistole, or Escudo de oro, of 1772 . . . . .	W. 0 2½	0 2 4	46, 4	0 8 2½
Quarter Pistole, or Golden Dol- lar, of 1772 . . . . .	W. 0 3	0 1 3	24,	0 4 3
Quadruple Pistole, of 1801 . . . . .	W. 1 1	0 17 9	360, 6	3 3 10
Double Pistole, of 1801 . . . . .	W. 1 1	0 8 16½	180, 3	1 11 11
Pistole, or Doubloon, of 1801 . . . . .	W. 1 1	0 4 8½	90, 1	0 15 11½
Coronilla, or Golden Dollar, of 1801 . . . . .	W. 1 2½	0 1 3	23,	0 4 1

" SILVER COINS OF SPAIN.

	Affay. oz. dwt.	Weight. oz. dt. gr.	Contents in pure Silver. grains.	Value in Sterling. s. d.
Dollar, old Mexican square (1747) . . . . .	W. 0 4½	0 17 7	376, 1	4 4½
Half Ditto . . . . .	W. 0 4½	0 8 15½	188,	2 2½
Dollar, old, called Sevillan (1731) . . . . .	W. 0 4½	0 17 7	376, 1	4 4½
Old Mexican Peceta, of two Mexican Reals (1736) . . . . .	W. 0 4½	0 4 7½	93, 6	1 1
Real of Mexican Plate (1746) . . . . .	W. 0 4½	0 2 3½	46, 8	0 6½
Dollar, Mexican, with globes and pillars (1765) . . . . .	W. 0 4½	0 17 8½	377,	4 4½
Peceta of two Reals of Plate (1721) . . . . .	W. 1 7	0 3 16½	71, 9	0 10
Real of Plate (1721) . . . . .	W. 1 7	0 1 20½	35, 9	0 5
Dollar, of late coinage . . . . .	W. 0 8	0 17 8	370, 9	4 3½
Half Dollar, ditto . . . . .	W. 0 8	0 8 16	185, 2	2 1½
Mexican Peceta (1774) . . . . .	W. 0 8	0 4 7½	92, 3	1 0½
Real of Mexican Plate (1775) . . . . .	W. 0 8	0 2 3½	46, 1	0 6½
Peceta Provincial, of two Reals of new plate, (1775) . . . . .	W. 1 9½	0 3 18	72, 2	0 10
Real of new plate (1795) . . . . .	W. 1 9½	0 1 21	36, 1	0 5

The letters W. and B. prefixed to the assay column, signify that the metal is *worse* or *better* than English standard.

" DESCRIPTION OF THE COINS OF SPAIN.

" GOLD COINS.—The Doubloon, or Pistole, head of the reigning king, with name and title, thus: CAROL. III. D. G. HISP.

**HISP. ET IND. REX.** that is, *Carolus III. Dei gratia Hispaniarum et Indiarum Rex*, (Charles 3d, by the Grace of God, King of Spain and the Indies); reverse, arms of Spain, with the collar of the golden fleece; legend, in 1740, **INITIUM SAPIENTIAE TIMOR DOMINI**, (the fear of the Lord is the beginning of wisdom); in 1762, **NUMINA MAGNA SEQUOR**, (I follow great names); in 1763, **IN UTROQUE FELIX AUSPICE DEO**, (happy in both under the divine auspices); there is also at the bottom a letter to mark the place where the piece was coined, thus: **M.** with a crown over it, signifies *Madrid*; **M.** with an **O** over it, *Mexico*; there are also one or two other letters which vary, being the initials of the moneyer's name. The Double, Quadruple, and Half Pistoles, bear the same impressions; but in modern coins, the Half Pistole is marked **1 s.** (1 Scudo or gold Crown); the single Pistole, **2 s.** and the others in proportion. The pieces coined between 1700 and 1723 bear no head, but have the arms and the king's name with **DEI GRA.**; on the reverse, a cross surrounded with different ornaments; legend, **HISPANIARUM REX.** Those coined before that period are not round, but of an irregular shape, and their impressions are very imperfect.

“ The Doubloon of 1809, coined by Joseph Bonaparte, bears on the front his head, with the legend, **JOSEPH NAP. D. GR. HISP. ET IND. R.** (Joseph Napoleon, by the grace of God, king of Spain and the Indies); reverse, arms of Spain with a crown; legend, **IN UTROQUE FELIX DEO AUSPICE** as before. The divisions of the Doubloon bear the same impressions.

“ The Coronilla, or Golden Dollar, bears the same impressions as the Doubloon, except with regard to the legends. Those of an ancient date have on one side the king's name with **D. G.** and on the reverse, **HISPANIARUM REX**; whilst those coined in 1786, &c. have the name and title on the same side; and there is no inscription on the reverse except initials, as on the Doubloon.

“ **SILVER COINS.**—The Dollar (coined before 1772); on the front the arms of Spain, with the initials of the mint, &c. as on the Doubloon, and also **R. 8,** (8 Reals); legend, the name and title of the reigning king; reverse, two globes, with a crown between two pillars; legend, **UTRAQUE UNUM** (both one) and the initials of the mint; and on the pillars, **NEC PLUS ULTRA**, (nothing beyond.) The divisions of the Dollar bear the same impressions; but the half Dollar is marked **R. 4,** (4 Reals); the quarter Dollar, or *Peceta Mexican*, **R. 2**; and the Real of Mexican Plate, **R. 1.** The half Real is without any mark of this kind. Dollars and other pieces coined before 1740, do not bear on the reverse the globe and pillars, but a sort of irregular escutcheon, divided into four parts by a cross; the legends are simply on one side, the king's name, and **D. G.** and on the reverse, **HISPANIARUM REX.** Dollars coined in America before 1730, and even some of a later date, are not round, but of an irregular shape, and their impressions are very imperfect.

“ The

\* The Dollar (coined since 1772); head of the reigning king, with his name, and DEI GRATIA; reverse, arms of Spain; which, on pieces coined at Mexico, stand between two pillars with *NE PLUS ULTRA* as before; legend round the piece, *HISPAN. ET IND. REX*, with an *M.* for Mexico; 8 R. for 8 Reals, and the initials of the moneyer's name: these are commonly called Pillar Dollars; but those coined in Europe have no pillars; and the legend is only *HISPANIARUM REX*. The initials are not at the end of the legend, but by the side of the escutcheon in place of the pillars.

"The divisions of the Dollar bear the same impressions, but the half Dollar is marked 4 R. the Mexican Peceta, 2 R. and the Real of Mexican Plate, 1 R. The Real of Plate provincial, and the Real Vellon, have no mark of this kind; they bear, in other respects, the same impressions as the larger coins struck in Spain."

The description of coins forms an article here of considerable length; and as the undertaking must have been attended with some difficulty, particularly in translating ambiguous inscriptions, or those where abbreviations or initials only are given. The following may serve as a specimen: it is that legend inscribed on the reverse of the Venetian sequin round the effigy of St. Mark, the patron of Venice.

*SIT T. XPE. DAT. Q. TIBI REGIS. ISTE DUC.*

"This inscription of the sequin," says Dr. Kelly; "is the same as that of the Venetian ducat of 1280, which is thus explained by *Muratori*, in his *Antiquitates Italicae Medii Aevi*; Vol. II. p. 649. *Sit tibi Christe datum, quod (vel quia) tu regis. Iste ducatum.*

"To thee, O Christ, be it (this coin) given, because thou governest (universally.) He (St. Mark) governs the Duchy."

"This interpretation is doubted even by *Muratori* himself, who supposes that *iste* might have been originally *ipse*. The legend is however curious, as being both an hexameter verse and a Monkish rhyme."

Many of the legends are amusing as well as curious, and they might be rendered perhaps still more interesting by a more free translation. The present author appears, in some instances, to have kept too close to the literal meaning of inscriptions, and he seems conscious of the difficulty of his task, where he observes, Vol. II. p. 229,

"That many other inscriptions of modern coins are likewise very obscure; being sometimes mere allusions to local circumstances, which is probably the reason that no translation of them has been ever published. The present attempt is therefore the more entitled to indulgence; and it is hoped, that whatever may be



be its imperfections, it will prove useful, particularly as a foundation for a more accurate performance, to which end the corrections and elucidations of the learned are solicited."

On taking a general view of this work, it may be considered under three distinct heads. First, Weights and Measures; secondly, Monies, Coins, and Banks; and thirdly, Exchanges. Had the subjects been thus arranged, we think that such a plan would have promoted perspicuity, as well as method. Thus, if the Tables of Weights and Measures, which are at the end of the second volume, were inserted in the first, where these subjects are fundamentally stated, the references would have been rendered more convenient; and had the Laws and Regulations of Exchanges, which are in the first volume, been transferred to the second, where the science is systematically treated, several repetitions might be avoided, as well as time saved, which must be lost in turning from one book to the other.

We are, however, well aware of the difficulty of departing from the original plan of *Kruse*, as the *Cambist* is raised on the foundation of this *Hamburgh Contorist*. Such departure, however, appears to us likely to promote system and perspicuity.

The Tables of Coins, too, however full and accurate they appear to be, might, we think, be improved by an additional column, containing the weight of each piece in English standard; for though this standard may be computed from the pure contents which are given, yet the column alluded to would save the trouble of such calculation.

We have only to suggest another improvement, which will probably be objected to on the score of expence: we mean engravings, or plates. If a third volume were added, containing *fac-similes* of all the coins here described, it would greatly enhance the value of the work.

We cannot in justice conclude our analysis of the *Cambist*, without noticing its Index, which is so contrived as to answer the chief purposes of a commercial dictionary. Such an expositor of the names and values of monies, weights, measures, and other commercial terms, adds greatly to the convenience of the work, and entitles it not only to a place in every counting-house, but in every well-furnished library. Without a book of such reference, the readers of voyages and travels, and even of newspapers, must often lose a part of the pleasure and advantage of their studies.

From the copious extracts which we have given of different parts of this publication, our readers will be enabled to

form a better judgment of its utility and importance, than by any praises that we can bestow on it. They will observe it to be the result of great and uncommon labour, where almost every paragraph required research, and every line calculations—and calculations, too, of no ordinary kind. To reduce foreign monies, weights, and measures, to English standard, requires no small portion of mathematical science; and as to the arbitrations of exchange, they have been hitherto considered as peculiarly abstruse, and but imperfectly understood in this country, either by the commercial or scientific part of the community. Dr. Kelly appears to have bestowed peculiar attention on this subject, and to have been very successful in removing difficulties.

We shall now take our leave of him, with a confident hope that he will reap the full reward of his labour, not by a pension, like his predecessor of Hamburgh, but by an extensive and increasing demand for his valuable work, and by what he will, no doubt, estimate very highly, the praise of zeal and industry in the diffusion of useful knowledge.

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## ESSAY I.

### *On the Order in which the Four Gospels were written.*

✂ DISSERTATIONS on particular subjects have frequently been published, of late years, in the form of Reviews; and have been very favourably received. We cannot so far deviate from our plan as to adopt that mode of reviewing, by which one or two articles would absorb a whole month's publication, but we feel inclined occasionally to throw in an Essay or Dissertation, professedly such, on the subject of some book which we have reviewed, or even on some original topic; and these we hope the public will approve. We begin with a Letter sent to us by a very valuable correspondent, in which he contends against Mr. Dunster, whose opinion we have partly favoured, that the Gospel of St. Matthew was first written of the four, and not St. Luke's. Other important points are also introduced. The main subject, to which opinion soever we may incline, is one which we wish to see impartially and profoundly discussed. *Rev.*

*Middleton,*

Middleton, near Banbury, Feb. 13, 1812.

GENTLEMEN,

I take the liberty to submit a few remarks to you on one of your late articles; the subject, as it appears to me, being of no small importance. You will readily suppose I allude to the review of Dr. Townson's works in the Brit. Crit. for November last; and you will allow me first of all to offer you my sincere and cordial thanks for the candour displayed in that critique; and for the handsome and not to be manner, in which you speak of the incomparable author, my ever dear friend, in your late preface. The general principles, upon which your work is conducted, I highly applaud; and it is very seldom that I find reason, according to the evidence laid before me in your extracts (for in this retirement it is but rarely that I see the works themselves) to dissent from your decisions in particular cases. I will add, that, in your judicious review of Dr. Buchanan, I was much pleased with the hint of sending a Bishop or Bishops to the East Indies; and should rejoice to see them established also (agreeably to a more recent suggestion, I think in Gent. Mag.) in the West Indies. But they who are generally right, may yet sometimes err.

You say, p. 499, "It is *merely a speculative opinion*, drawn from the comparison of the Gospels with each other." Now whether you mean the *Order* of the Gospels, or the supposition that the Evangelists in succession saw and occasionally transcribed from the preexisting Gospels, though it may be true that moral or religious *practice* is not necessarily involved in the result of the inquiry, it is surely inaccurate to call either of these questions "*merely a speculative opinion*," since each of them is as clearly a question of *fact*, as whether St. Paul preached at Miletus, or Julius Cæsar invaded Britain. Being therefore indisputably questions of *fact*, they can only be determined, like all other facts, by *external testimony*, if such there is; and, in defect of that, or together with it, by *internal evidence*.

Ibid. l. 32, "They [the πολλοί] are mentioned as a reason why his undertaking was *necessary*." And again, p. 500, l. 19, "they *succeeded so ill*," &c. You were reminded of this mistake before: Introd. to Dr. Townson's Works, p. cxiii. but you persist in it, "*churdaque oberratis eadem*." I do not scruple to call it a mistake; and I am confident, if you will allow yourselves time to consider it, you cannot but see it to be so. It is the argument, whether of *excuse* or *justification*, known and used from four to fourscore: *Ἐπειδὴ πολλοὶ—εὐδοξε κτίμα.* "Since *many* have, *I will* *also*."

also." Who does not see, that in every possible case, he that speaks thus, classes himself with those, whom he thus professes to follow, and defends or justifies himself by their example? Nor does the Evangelist, either expressly or by implication, condemn or censure them. Their *ἐπιχειρημαίς* or aim, he says, was to relate things "even as the eye-witnesses and ministers of the word had delivered them." And what more accurate and honourable aim could any writer on the subject possibly have?

That the πολλοί were not inspired writers, is readily admitted; though not for the reason which you have assigned, that in that case St. Luke's "undertaking" would have been "quite unnecessary." There could be neither more nor fewer than Four inspired Gospels, as Irenæus contends; lib. iii. c. xi. It was the design of the Holy Spirit, that the life of the blessed Jesus should be recorded by Four inspired writers; and if the Three other Gospels had been previously written, and were all three in St. Luke's hands, or if the other Three Evangelists had been all composing their Gospels in the same room, at the same time, still St. Luke would have been moved to give us his relation; and his "praise," as now, would for ever have been "in the Gospel." But all-wise Providence ordered matters, as to time and circumstances, otherwise and better.

St. Luke, doubtless, was better qualified for the arduous undertaking, than the unauthorized and uninspired "many;" but his modesty led him to leave his qualifications to be collected from his work, rather than from his own assertions; excepting only the declaration, that he had "a perfect understanding of every thing," in the matters which he was about to record, "from the very first."

I will only observe further, on St. Luke's preface, that from the clause, "Even as the eye-witnesses and ministers of the word delivered them unto us," Irenæus (l. iii. c. xiv.) infers, that "St. Luke relates what he had learnt from them," the Apostles and eye-witnesses, and consequently, that he was not himself an eye-witness; and so, surely, any one, who had no hypothesis to serve, would naturally conclude from those words. And so Eusebius says of St. Luke, *ὁ [εὐαγγελιστὴς] καὶ χαραχάει μαρτυρεῖται καὶ δ' ὁ παρεδόσαν αὐτῷ ἐκ ἀρχῆς αὐτοπτεῖν, &c.* in Mill,

St. Paul says, "It was necessary that the word of God should first be spoken to the Jews." Acts xiii. 46. (and compare the passages, to which the margin refers, Matt. x. 6. Acts iii. 26. Rom. i. 16.) Now whatever was the ground of this necessity, whether it was founded in duty, or respect,

or in both, was it not equally necessary, that they should be honoured with the first *written Gospel*, as with the first *oral preaching*?

It is indisputable, from numberless internal marks and circumstances, that St. Matthew's Gospel was written for the Jews, St. Mark's for a mixt society, and St. Luke's for Gentile converts, strangers to Jewish customs. The progress of the faith is known to have been in this order; and who would not suppose, that the Gospels were published in this order, answering to the growing exigencies of the Church? Who can believe, that a Gospel for the Jews was not only subsequent to one for the Gentiles, but deferred till the year 63 or 66, when the Jewish war began, and the Jews were on the point of ceasing to be a nation for ever? Who can believe that the appointed form of baptism, so necessary for all ministers of the Gospel, especially for all uninspired ministers, was not recorded in the first, and that a very early written, Gospel? and that if it had not been known to have been already extant in an inspired Gospel, the Evangelists would not, each of them, have been careful to insert in their history this essential document? I think whoever calmly and impartially weighs what is said in Dr. Townson's Discourses (Disc. iii. sect. vi. p. 80—83.) on the expediency of an early Gospel, published at Jerusalem, will deem it in the highest degree improbable, that the spirit of grace and of wisdom should postpone such a publication for thirty years or more.

These, it is true, are merely *presumptive* arguments; but if any one will take the pains to estimate them deliberately, with an equal mind, desirous to discover and embrace the truth, he will find them to be of solid and substantial value.

What is the *historical* evidence on the subject? It is such as, I believe, always has, and, I scruple not to assert, always must, satisfy ninety-nine persons out of a hundred of those that examine it, that St. Matthew wrote first, and the three others afterwards, in the order in which they stand.

Mr. Dunster attempts to invalidate this evidence; and how does he do it? Having carefully examined the testimonies of the fathers before I could get sight of Mr. Dunster's work, I ventured to express an opinion, that these testimonies "could not be set aside, or explained away, but by such arguments as would invalidate all historic evidence whatsoever\*;" and repeated perusals of Mr. Dunster's "Dis-

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\* Introd. to Dr. Townson's works, p. xcv. n. 2.

tutory Considerations" on the question, convince me, that what I said was not wide of the truth. For what is his mode of proceeding? He raises some specious, and not often even so much as specious, criticism on the terms, in which the testimony is conveyed, as *perhibentur*, *παράδοσις*, &c. and then declares, the evidence is, to him, not satisfactory; and you may agree with him, if you please. In the mean time, what is the fair, unforced result? It is plainly against him in every instance. If you write a volume about *παράδοσις*, it is information, which you receive from another, as well written as *oral*\*. Such criticisms as Mr. Dunster advances might be allowable in a particular case, where it was necessary to reconcile clashing, or to solve contradictory, evidence; but here there is no repugnance or variation in the accounts. There neither is, nor is it pretended that there is, a single testimony to support his hypothesis. All the authorities discussed by him, and many others not noticed, uniformly assert or imply the common order of the Evangelists; except that Clemens Alexandrinus reports, that the genealogical Gospels were written first—a report, to which Eusebius himself, who relates it, gave no credit; but, writing expressly on the subject, concurs in and confirms the common order†. And even if any attention were due to this single report, varying from the consentient testimony of all the rest, it neither establishes, nor tends to establish, the point most anxiously contended for, the priority of St. Luke to St. Matthew.

Of the four Gospels, says Origen, "that according to Matthew was first written." Whence did he know this? *αὐτὴν παραδοσὶς μάλιστα*. There was a battle in Naseby field, between Oliver and the army of Charles I. How am I

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\* See Dr. Townson on the Gospels, p. 210. The faith had been taught in some *written Gospels*, and in many *Epistles*, when St. Jude called it *ἀπὸ παλαιῆς παραδόσεως πιστῆς*, verse 3. And so, doubtless, *καθὼς παρεδόσαν*, Luke i. 2. may include the written Gospels of St. Matthew and St. Mark, as Dr. Townson, from Grotius, observes, p. 210, 211.

† Euseb. Hist. Eccles. L. iii. c. xxiv. *περὶ τῆς τάξεως τῶν εὐαγγελίων*. What he here says of St. Matthew, that he wrote his Gospel *ὡς ἐμίλλετο ἐν ἰερῷ ναῷ*, implies that it was written within 12 years of the Ascension; for so long only the Apostle resided at Jerusalem, as he tells us from Apollonius, L. v. c. xviii. And see Lardner's Supplem. to Credibility, ch. v. where this point is particularly considered.

assured of this? Because all the books, which I read on the subject, say so; and I was told so on the spot, by one, who had *his* information from an actual spectator of the fight. The cases are exactly parallel, with this only difference, that Origen, in his younger days, was much nearer to the time of the latest Gospel, and probably quite as near to the earliest, as I was twenty years ago to the battle of Naseby; and, no doubt, he had studied the order and circumstances of the Gospels with ten times as much care, and in ten times as many authors, as I ever read of the battle of Naseby.

Mr. Dunster, I have no doubt, is a very exemplary Clergyman. His ingenuity and learning I hold in just esteem; but in his Scriptural criticisms he is, I think, sometimes hasty and injudicious.

A consummate judge, as you well know, says, criticism *πολλης εστι πειρας τελευταιον επιγερνημα*. Archbishop Markham, who was contemporary with Dr. Townson at Christ Church, and was well acquainted with him afterwards as his diocesan at Chester, said he was the most accurate and best classical scholar he ever knew. So great, at the same time, was his caution and circumspection, that another learned Prelate, now living, observed, "I only want to know Dr. Townson's *positions*; I know, before I read his *arguments*, that he will undertake nothing which he cannot *prove*." Of the Holy Scriptures he was a most diligent student from his early days; and when his judgment and experience were matured, the work on the Gospels employed his best thoughts for about twenty years, probably more, before he was prevailed upon to lay his observations before the public. He survived the publication fourteen years, with his faculties in full vigour to the last. During this period he often reconsidered and revised the work, strengthening and improving some few passages, but finding no occasion, I believe, to retract a single sentence; nor did any critic, so far as I recollect, express himself dissatisfied with the work, or with any part of it; except that Dr. Randolph made some objections to the explanation of St. John's hours, and one of the reviewers of the day (before your labours commenced) thought it unlikely, that the Apostles should fall asleep at the Transfiguration; not adverting to the passage of St. Luke expressly referred to, which positively asserts the fact.

For myself I will only beg leave to say, that criticism, and particularly scriptural criticism, has, for nearly the space of forty years, been my delight, and, during much the greater part of that time, one branch of my public duty; and that, for a still longer period, the work on the Gospels, in its principal



principal outlines, has been familiar to me, as I transcribed for the author some parts of the original manuscript, and often discussed with him particular passages.

But I am deviating into personal considerations. On the Order of the Gospels I will say no more, but intreat you again to remember, that whatever may be thought of the internal marks, the *historical evidence* is in itself conclusive and irrefragable, unless it could be invalidated by counter-evidence, which does not exist.

On the other question, whether the Evangelists in succession saw, and occasionally availed themselves of, the preceding Gospels, I hope to be more brief. Here then, since there is not, I believe, as in the former case, any express testimony of the early fathers, the question must be determined by internal evidence; which indeed, whether there is or is not any extrinsic testimony, or collateral probability, seems to be the proper evidence in this case; and if in two or more authors I find precisely the same words, in the same order, and in many instances, surely I advance no paradox, if I say, that one of them must have seen and transcribed from the other.

But you "agree with Mr. Dunster in opposing the opinion, that any one Evangelist copied from another." On what ground you "oppose" this opinion does not appear, unless it be that you adopt a different hypothesis, which shall be noticed presently. You will not, I think, contend that the opinion is either absurd or improbable, if it has been proved\*, as I trust it has, that the inspired writers of the Old Testament, especially in the historical books, quoted each other's works, precisely in the same way, in which Dr. Townson and others have endeavoured to prove, that the Evangelists did. Admitting this, which I hope has been made undeniably evident, what can be more probable, than that the Holy Evangelists, with the same Almighty Spirit for their guide, would tread in the steps of their predecessors, the prophets? would, in similar circumstances, do as they had done, combining together, not a twofold, but a quadruple and indissoluble, chain of history, each in succession referring to and transcribing from the prior accounts, and always, like the prophets, *indicta auctore*?

But rejecting, with good reason, the notion of a common uninspired document, the very existence of which rests

\* Sermon on Quotations in O. Test. in Ed. of Dr. Townson's Works.

merely on gratuitous assertion, and which, as you justly observe, is "entirely inconsistent with the character of the writers, and destructive of the real evidence of the Gospels;" rejecting this, you substitute another "common document," namely, "the preaching and actions of our Saviour himself." The existence of *this* common document is readily admitted; it is, in fact, the common document of all true history; the *deeds* recorded were *actually done*; the *speeches* delivered were *really spoken*. But such a common document as this never led any two writers to relate the same facts, with the same circumstances, and in the same words, not even for ten words together. It is contrary to all example and experience, unless you *assume* that it was so in the present case, which is begging the very thing in question.

There is a subordinate circumstance, connected with this hypothesis, on which undue stress is laid. The discourses and miracles of our Lord formed the constant subject, Dr. Macknight says, of the preaching of the Apostles. This, though said plausibly perhaps, is without any shadow of proof, and probably contrary to fact. Certainly in all the recorded speeches of the Apostles and eye-witnesses, and in all their Epistles, not one miracle, not one parable, not one discourse of our blessed Lord is recited in detail. Their proceeding appears to have been different. They showed from the Scriptures, that the Messiah was to die for our sins, and to rise again. They taught, that the holy Jesus had so died, and risen again, and ascended into heaven; and was ordained to be the judge of all mankind. The proof of these things, in addition to the voice of prophecy, was the miracles which they themselves wrought, "with great power giving witness of the resurrection of the Lord Jesus." They asserted, that he had been approved of God by miracles and signs; but they appealed to these things as already well known to their hearers (Acts ii. 22.) by their own sight and hearing, and shortly, I have no doubt, known also from at least one authentic Gospel; so that, whatever they might do in their *private* and daily intercourse with the faithful, they did not think it necessary, in their *public* discourses, circumstantially to commemorate the deeds of wonder and words of wisdom of their heavenly master.

It is, I believe, universally supposed, that there was an interval of some years between the dates of the several Gospels. Even Mr. Dunster, who, with extreme improbability, defers the earliest of them, I think (for I cannot at present find his dates) till after the year 60, allows however the distance of two or three years from the publication of the first

to the appearance of the second. And in the known intercourse that subsisted between the primitive churches, and the daily journeys of the Apostles and others, it is by no means credible, that a Gospel should be published at Jerusalem, in Rome, or Achaia, or in any of the general parts, where the Christian faith was spread, and remain unknown to the rest, even for the space of a single year.

A principal branch of the business of the Evangelists was to relate in the Greek tongue what our Lord spoke in the vernacular language of the Jews. They sometimes give an *abstract*, sometimes an *abridgement*, and sometimes probably the *entire words* of the blessed Speaker. Sometimes they relate a transaction or miracle with few, sometimes with more, circumstances. Yet, under all this variety, the identical or similar passages, in the three first Gospels, are far more numerous, often of greater length, and frequently as minute and exact in correspondence, as the express quotations from the Hebrew or Septuagint of the Old Testament. Who, that will allow himself to be determined by the plain reason of the case, and evidence before him, can fail to ascribe the *same effect* to the *same cause*? It being admitted on all hands, that the Holy Spirit did not suggest the precise words, and order of words, to be used by the respective writers; and the fiction of an extraneous uninspired document being discarded, in the following passages, Matthew iv. 17—22. Mark i. 14—20 (to take the first instance in Dr. Townson's Disc. iii. sect. ii.) or Mark xii. 38—40. Luke xx. 46, 47. (Disc. v. sect. x. §. 15. where the Greek is quoted) or in almost any other instance of the alledged parallels, what other account can be given of such exact agreement, but that one Evangelist had in his hand the work of his predecessor, as surely as they all had the Old Testament, when they quote that sacred volume?

And this conclusion will be strengthened, when it is considered, that two or more of the Evangelists have the same; and those very unusual words, or in an unusual sense, in the corresponding parts of their Gospels\*; and, in several in-

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\* *συγκατα*, Matt. xxvii. 32. Mark xv. 21. *συγγενος*, Mar. xiv. 15. Luke xxii. 12. *παρανομος*, Matt. vi. 13. Luke xi. 3. *καταλας*, Matt. xix. 23. Mar. x. 23. Luke xviii. 24. *βραβεζοντων*, a strong word applied to the *βίβλιν*, Matt. xiv. 24. transferred by St. Mark to the *παις*, vi. 48. *αδελφον*, Matt. xxvi. 27. Mark xiv. 42. *προπατρις*, Matt. xiv. 32. Mar. vi. 51. *αυτος οτις ονομαζεται* *θεογονος*, Matt. xi. 23. Luke x. 15.

stances, have precisely the same order of narration, where it is a deviation from chronological sequence, or the order of time. See Dr. Townson, Disc. iii. sect. v. §. 5—7. And add the forewarning of Peter *before* they went to Olivet, Luke xxii. 32—34. but *after* in Matt. xxvi. 30. Mark xiv. 26.

It is said by some, that if St. Luke had known of St. Matthew's Gospel, he would have made honourable mention of it. But they who think so, appear to misjudge of the views and method of the inspired writers. St. Luke may begin his second history with explicit reference to *his own former history*. St. Peter and St. Paul may severally allude to *their own* prior Epistles†; but (unless in one single instance‡, which can hardly be deemed an exception) they make no particular and express reference to the works of other contemporary inspired writers. Had the Acts of the Apostles been written by any uninspired companion of St. Paul, there can be little doubt, but he would have mentioned each successive Epistle, which was penned by that Apostle, previously to the time where that book ends; and such mention of them would, no doubt, in many respects, have been very interesting and valuable.

Again, in the case of St. John, it will not, I presume, be denied, that when he wrote his Gospel, he was well acquainted with the former three; and yet he seems studiously to avoid any express mention of them. If an uninspired writer had composed a work on the plan of St. John's Gospel, which is manifestly a supplement to the other three, he would not have failed either to inform us in the beginning of his narration, that it was his purpose to pass over many things, because they were already distinctly and accurately related by the former Evangelists, or he would have referred to them, as occasion presented itself, in the course of his history. For instance, xi. 2. "It was that Mary, who, *as related in the former Gospels*, anointed the Lord," &c. Again, xii. 14. "Having found" or procured "a young ass (*ἐπὶ οὐρανῶν*) in the manner related in the former Gospels"—

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† See 2 Pet. iii. 1. 2 Theff. ii. 2. iii. 17. 2 Cor. vii. 8.

‡ When St. Peter, 2 Ep. iii. 15, 16. mentions the Epistles of St. Paul, the reference or appeal is *general*, not a specification of any one Epistle; and from this single instance of deviating from the customary silence on this head, we seem authorized to conclude, that the Epistles of St. Paul (and no doubt the Gospel also) were likewise well known to the other inspired writers, though they purposely forbore to mention them.

which was so memorable, that he would not have omitted it, but that he knew the three had already reported it. Or lastly, xx. 30. or xxi. 25. he would have said, that of the signs, "which were not written in this book," *some have been recorded by others*, and others are omitted, because "if they should be written every one, the world itself could not contain the books that should be written."

Now since nothing of this sort was done; since tacit quotations (if I may be allowed to call them so) and tacit reference was the method pursued by the inspired writers, and especially by the Holy Evangelists, this was unquestionably the wisest and best method, whether we can or cannot discover the reasons of it. Some of them I think are evident.

It would help to preserve the integrity of these inestimable records, when a Gospel could not only be collated in several copies, but could also be compared with another Gospel, which, in a great variety of passages, and in many remarkable words, was *aliud et idem*.

Another object, and that, perhaps, during the primitive age, still more important, was secured by this method. In imparting to mankind and establishing in the world the glorious and everlasting Gospel, it appears to have been the intention of Heaven, that every inspired writer should be a separate and distinct voucher of the truth of the dispensation. Had they expressly quoted what had been already written on the subject, it would have seemed to imply a want of authority in the writer, who fortified his narrative by such quotation; as if, without this collateral aid, he was not, fully and beyond all exception or suspicion, a competent witness. But in regard to that infinitely momentous point, the foundation of the whole building, the life of the Blessed Redeemer, it seemed good to the spirit of wisdom, that this should be attested by the mouth of four inspired witnesses, in four successive memorials, separate and yet connected, fitted to each other like Exchequer tallies.

The counterfeit is posterior to the genuine coin. There were probably no spurious Gospels till the truth had been declared by, at least, one authentic Gospel. But many of these specious productions, seeking to obtain currency by assuming the venerable names of St. Andrew, St. Peter, or other inspired teachers, afterwards abounded; and were eagerly embraced by the Ebionites, Cerinthians, Marcionites, and other heretics. Now whether any of these forgeries were, or were not, extant before the three first Gospels were composed, it was known to the Holy Spirit, who guided the Evangelists, that such falsities would appear; and how

then should the faithful be guarded and secured from being deluded by them? No method more safe and effectual could be devised, than that which appears to have been used. The Evangelists, in succession, showed which was the genuine Gospel or Gospels already published, by interweaving many parts and passages of them, each in his own history; or, which is in effect the same thing, delivering his own narrative in the words of his predecessors; showing however, at the same time, by new matter and new circumstances, and many other internal marks, that he is a new and sufficient voucher for what he relates, as certainly as if no three words of his history were to be found standing together, in any other book whatsoever.

In this separate and yet connected view the early fathers appear to have regarded and studied the holy Gospels; whence Harmonies, and Tables, and Canons of them were framed; and Irenæus not only tells us how each of the four Gospels begins (alleging the first words of three of them; Lib. iii. c. xi. p. 222. ed. Grabe) but gives also a catalogue of passages peculiar to St. Luke (ib. c. xiv.) or as the learned Dr. Cave, referring to the place, calls them, "additions of things," which "seemed wanting in those two Evangelists that wrote before him." *Life of St. Luke.*

*Vincat veritas.* The primitive faith and primitive opinions were generally right. That the Evangelists, in succession, saw the preceding Gospels, I consider, as, *from the circumstances of the case*, in itself highly probable, and, *from internal evidence*, past all reasonable ground of dispute. But as to the *Order of the Gospels*, and, particularly, that St. Matthew's was the first written Gospel, where *Historic Testimony concurs with Internal Evidence*, I hold it to be every thing but an article of faith.

I am, Gentlemen, with great respect,

Your sincere and faithful humble servant,

R. C.

BRITISH

## BRITISH CATALOGUE.

## POETRY.

ART. 10. *The Campaign in Egypt. A Poem, intended to celebrate the Valour of the British Military and Naval Forces, employed in the Expedition to Egypt, &c. &c. By Constantine Williams.* 8vo. . 336 pp. 10s. 6d. Longman and Co. 1811.

The patriotic design of this poem would much incline us to praise it, were it allowable to consider the intention rather than the execution of a work. The desire to celebrate the troops who fought with Abercrombie, and the lamented hero himself, is too laudable not to obtain from *British Critics* its due proportion of praise.

The preface intimates that the author is young, and most heartily do we wish that every young author would take the counsel of some maturer friend before he ventured upon the perilous task of publication. For want of this, the inequalities of this performance are almost beyond example. Some parts fine, and almost sublime, others completely ridiculous. Of the latter sort what can exceed this?

“ Bomb-ketches, transports, sloops, were there,  
And frigates too, with men of war;  
For nearing shore were launches, floats,  
With Turkish haïcs, and gun-boats,  
And these, including great and small,  
Form near two hundred sail in all.  
At sea does gallant Keith command,  
And Abercrombie brave by land,” P. 27.

Who could suppose that the same author who gives us this worse than prose, could produce the following almost sublime description of a storm?

“ Hark! now with louder, deeper crash,  
Th’ opposing clouds tremendous clash,  
And doubly fierce the lightnings flash;  
See, where the red destroyer flies,  
Wrapp’d in one blaze the lurid skies!  
Each awful peal, that bursts and rolls,  
The solid earth [globe] shakes to her poles,  
Shakes earth and seas remotest shores\*,  
Deepens—and bursts—and louder roars:

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\* This is an anti-climax, after shaking the poles. *Rev.*



Scath'd is the pine, and torn the oak,  
 Withers the elm beneath the stroke;  
 The feather'd tenants of the sky,  
 Dismay'd, to groves for shelter fly;  
 Shudder in dread the fleecy flock,  
 As dismal bounds from hill to rock  
     The loud, terrific roar;  
 While rattling hail in tempests show'rs,  
 And teeming rain in torrents pours." P. 57.

It was a fundamental error to give in lyric measure a narrative which demanded the epic style. But this might have been excused, had the composition been more equal. We wish the poet more judgment. Genius and amiable disposition, he seems to have.

ART. II. *Washington, or Liberty restored: a Poem, in ten Books.*  
 By Thomas Northmore, Esq. 12mo. 253 pp. 8s. Longman. 1809.

We are late in our notice of Mr. Northmore. It is no matter. So perfectly unpatriotic a poem may fairly be allowed to sleep. Supposing the author to be right in his principal opinions, (which we deny) how strange must be the perversion of that writer's mind, who selects circumstances, judged by himself to be most disgraceful to his country, as the subject of an English epic!—Who reanimates all the Pandæmonium of Milton, to espouse the cause of his countrymen, and be baffled by the virtue of their opponents! Mr. N. manages his devils with spirit, but with close imitation of Milton; and he gives them so much to do, or rather to say, (for they do nothing, after all) that one third at least of his poem is occupied by diabolic speeches; and this, in a history so very recent as the American war. He is occasionally poetical, sometimes highly so: at others, so much the contrary as to give mere lists of names. Thus,

" But above all direct your choicest darts  
 Against their chiefs: the warriors Lee, and Wayne,  
 Schuyler and Putnam, prudent Sullivan,  
 The thunderbolt La Fayette, mighty Greene,  
 The two successful Gates, with Pomeroy  
 Ward, Mifflin, Morgan, and Pulaski's might,  
 Moultrie, St. Clair, the other Washington,  
 Lincoln and D'Eftaign, valiant Rochambeau,  
 Sumpter, with Marion, and Cadwallader,  
 And many warriors more." P. 12.

So very unequal is the poem, that, though there are passages which might be quoted with applause, we believe it to be next to impossible for any patience to peruse it throughout. This is the more to be lamented, as the author evidently has powers, if he  
 had

had the judgment to employ them well: but his enthusiastic idolatry, for what he deems liberty, carries all before it.

The margin is crowded with notes, which consist chiefly of extracts from Belsham's *impartial* history of England, and the Speeches of the English Opposition in the American war. These are intended as a full justification of his own sentiments. But we sicken at the contemplation of a work so perversely planned, and dismiss the subject.

ART. 12, *Poems by Elijah Barnwell Impey, Esq.* 12mo. 8s.  
Longman and Co. 1811.

These Poems are of more than ordinary merit, and we regret the inability to speak of them more in detail. All of them are indicative of a cultivated taste, and they are in every particular creditable to the author, who probably will write other and better things.

The extract subjoined is from a complimentary poem addressed to Mr. Hastings, and called Daylesford, after the country seat of that distinguished character. We prefer a specimen from this poem, because we are glad of an opportunity of declaring that our sentiments are in perfect unison with those of Mr. Impey.

“ Ye powers of Freedom, whom my soul adores,  
Pride, Honour, Faith, that once these haughty shores  
Arm'd and embellish'd, let it not be told,  
From patriot claims that Britain could withhold .  
The hard-earned wages of successful pains,  
Borne for her sake, then plunder'd of their gains;  
That chas'd to private shades by factious hate,  
Hastings unhonour'd shar'd a Scipio's fate,  
And left, like him, in characters as just,  
' Ungrateful country' carved upon his bust.  
It must not be—hence, inauspicious thought!  
Thus hope prophetic sets despair at nought.

“ Genius of Daylesford—friend to worth deprest,  
Where science adds a dignity to rest,  
Where grace and sage morality combine,  
Still shall their due prerogatives be thine;  
Still shalt thou rise, and fair betide that hour  
Which gilds thy shades with glory, rank, and power.  
Too long o'ercast, thy dim horizon clears,  
Pours on the plains, and all the landscape cheers;  
Flowers of unfading bloom thy banks attire,  
Thy porches swell, thy pinnacles aspire,  
And beams of mild benevolence afar  
More widely blaze from thy ascendant star.

“ Enough for injur'd innocence to plead,  
To point to merit, and assert the meed;

To wail or deprecate a nation's shame,  
Which e'en redress so late can scarce reclaim.  
Daylesford, thy shades inspire, to thee belong.  
No partial band, no mercenary song;  
No Muse who blushes to recount thy praise,  
For Truth and Friendship justify the lays."

ART. 13. *Anster Fair; a Poem, in six Cantos.* 12mo. 6s.  
Anstruther. 1812.

If this be, as represented in the title-page, the first effort of a young author, it is highly creditable to his ingenuity in every view of it. It exhibits a great deal of genuine humour, and an entertaining and interesting description of Scottish manners. It represents the description of Anster, that is, of Anstruther Fair, as it may be supposed to have been celebrated in the reign of James the Fifth of Scotland. He is represented as a prince who often had "gamesome rambles" in Fife. We extract the commencement, that the reader may judge of the style and manner.

"While some of Troy and pettish heroes sing,  
And some of Rome, and chiefs of pious fame,  
And some of men that thought it harmless thing  
To smite off heads in Mars's bloody game,  
And some of Eden's garden gay with spring,  
And hell's dominions, terrible to name,  
I sing a theme far livelier, happier, gladder,  
I sing of Anster Fair and bonny Maggie Lauder.

"What time from east, from west, from south, from north,  
From every hamlet, town, and smoky city,  
Laird, clown, and beau, to Anster Fair came forth,  
The young, the gay, the handsome, and the witty,  
To try in various sport and game their worth,  
Whilst prize before them Maggie sat, the pretty,  
And after many a feat, and joke, and banter,  
Fair Maggie's hand was won by mighty Rob the Ranter.

"Muse, that from top of thine old Greekish hill  
Didst the harp-fumbling Theban younker view,  
And on his lips bid bees their sweets distil,  
And gav'st the chariots that the white swans drew,  
O let me stoop, from thine ethereal rill,  
Some little palmfuls of the blessed dew,  
And lend the swan-drawn car, that safely I  
Like him may seize the earth and burst into the sky.

"Our themes are like; for he the games expelled  
Held in the chariot-races Grecian plains,  
Where the vain victor, arrogant and bold,  
Parsley or laurel got for all his pains;

I sing

I sing of sports more worthy to be told,  
 Where better prize the Scottish victor gains;  
 What were the crowns of Greece but wind and bladder,  
 Compared with marriage-bed of bonnie Maggie Lauder?

ART. 14. *Ballad Romances, and other Poems.* By Miss Anna Maria Porter. 12mo. 7s. Longman and Co. 1811.

The authoress of this collection of Poems has at different times excited the attention of the public as a writer of some popular novels, at least so it seems to us. These poems are a little above mediocrity, but will not obtain Miss Porter any very enduring reputation. The following is as good as any.

“IMITATED FROM THE GERMAN.

“When the dark grave this corse is hiding  
 From cheerful day's life-kindling light,  
 My mournful shade, thro' silence gliding,  
 Will seek thee in the dead of night,  
 And with a sighing voice impart  
 The secrets of this burden'd heart.

“Think not my ghost with wild accusing  
 Will come to torture or reprove;  
 O no! a brief resentment losing,  
 That shade will only murmur love,  
 And with its airy voice impart  
 The secrets of my burden'd heart.

“Then all the doubtful part revealing,  
 My love, my wrongs, my slander'd truth,  
 No earthly shame that spirit feeling,  
 Shame, the strong hand of blushing youth;  
 My earth-freed soul will read in thine  
 If once it lov'd or cheated mine.”

ART. 15. *Agnes, the Indian Captive, a Poem, in four Cantos, with other Poems.* By the Rev. John Mitford, A. B. 12mo. 3s. Longman and Co. 1811.

This is a very pleasing collection of poems, and the lines to the Moon, with the exception of one in the first stanza, are peculiarly elegant. The reader may judge by the following extract how far our opinion is just:—

“VII.

“When Winter, starting from his sleep,  
 Peals his loud horn along the deep,  
 And calls the giant gods who dwell  
 In mountain, cave, or ocean cell,

Oh

Oh then, a watchman on the lonely tower,  
Thou guard'st thy beacon-flame through many a midnight hour.

“ VIII.

“ And dear to thee that season bright,  
When, like the genii of the night,  
And tossing wide their fiery hair,  
The northern streamers dance in air,  
And planets shine, and meteors glide afar,  
On some bright message sent to many a star.”

## NOVELS.

ART. 16. *Cottage Sketches, or Active Retirement.* By the Author of *Antidote to the Miseries of Human Life, Talents Improved, &c. &c.* 2 Vols. 12mo. 9s. Gale and Curtis. 1812.

This is one of many publications which exhibit undeniable specimens of an inattention or ignorance, or perhaps both. True it is that we have seen and approved of the “*Antidote to the Miseries of Human Life*,” but of *Talents Improved*, or of the other unspecified examples of this author’s literary ability, we recollect nothing. With respect to the good and amiable intentions and sentiments which pervade every page of these volumes there cannot be the smallest doubt, the moral lesson inculcated is also unexceptionable, but we fear the work altogether will by many be thought dull and tedious, and afford but a scanty compensation for the pains and labour which have evidently been bestowed upon it.

ART. 17. *Silvarella; or the Gipsy.* 4 Vols. 12mo. 1l. 1s. Newman. 1812.

That there is no limit to human fancy and contrivance, is sufficiently obvious from the eternal series of novels which appear before us in uninterrupted progress. Of these the greater, and the far greater part, are so contemptible as to deserve no notice at all. Some few, and very few indeed, remain as standard books, and retain a place in all well-chosen libraries. The remainder must of course class under the denomination of respectable, and in this class also are various gradations; in the very first of this class *Silvarella* may demand a distinguished place. The story is well imagined and well told. The incidents are ingeniously contrived, and the style is well adapted to the subject. It is easy and perspicuous, and never mean. We scruple not to recommend it to such of our readers as are attached to this branch of literature. Perhaps it is spun out too much, and would have been better compressed in at least three volumes. The names are not chosen with much ingenuity. Airy, Mosely, Rubric, Lord Noddletret, and so forth, seem adopted merely from haste, as a little reflection would

would have found out much better. As this writer will, as we imagine, come before us again, we have only to recommend attention to compression, as there can be little doubt of the ability to contrive and to execute.

## THEATRE.

ART. 18. "*A new Way to pay old Debts;*" or, *Observations on the Reports made to the Subscribers to the Rebuilding of the Theatre Royal, Drury Lane.* 8vo. 32 pp. 1s. Sherwood and Co. 1812.

This is merely a system of calculations, intending to prove the truth of the motto adopted by the writer;

"The earth has *surberies*, as the water hath,  
And this is of them."

It is not our province to enter deeply into such an investigation, which we leave accordingly to those who may be more nearly interested in it. We only announce it.

## POLITICS.

ART. 19. *Political and Historical Arguments, proving the Necessity of a Parliamentary Reform, and pointing out the Means of effecting that important Measure, without injuring Individuals, or convulsing the Nation. To which is prefixed, a candid View of the present State of National Affairs, addressed to the Electors of the United Kingdoms.* By Walter Honywood Yate, Esq. late Member of St. John's College, Oxford, one of his Majesty's Justices of Peace, and Deputy Lieutenant for the County of Gloucester, &c. &c. 8vo. 2 Vols. 18s. Jones, &c. 1812.

There is great use in such a work as this. It tends to show clearly, to the judicious part of the public, what very wrong-headed and dangerous men there are; and how necessary it is to guard against their efforts, when they endeavour to spread the contagion of their own delusions. Mr. Yate, though perhaps he knows it not, is a complete republican. He talks of *restoring the fundamental principles of our Constitution*, though, in fact, there never were such principles in it, as he attributes to it. Our Government has always been a monarchy, a real and efficient monarchy; and in that form was it carefully re-established at the Revolution; whereas "*the full, free, and pure representation of the people,*" which he proposes, would make it a complete democracy.

To show the natural operation of his principles, (for it is not at all worth while to analyze his book,) let us observe how, in:

a very

a very early part of it, he disposes of the House of Lords. "*It ought to have been settled,*" he says, "*at the great Reformation of the State in 1688, that, if at any time a law or regulation affecting the whole community, should be found agreeable to the Lower House, and to the Sovereign, it should be established, whether passed by the Lords or not.*"——Here is the Upper House made the Lower, at once; and by a gentleman who pretends to understand the constitution! Can any man who has even a tincture of historical knowledge, look back to the miserable times, when all power resided in the House of Commons; when the Crown was held as nought, and the House of Lords abolished, and wish to see those scenes renewed?—Or can any man, setting aside party infatuation, be so blind as not to see ~~that~~ such would be the immediate consequence of this regulation?

The beauty of our Constitution, the excellence, the happiness of it, consists in the balance of the three powers; and whatever tends to give disproportionate strength to any one of the three is unconstitutional. To give it to the popular part is even worse than to give it to the regal, since the people have more natural strength; and because there is no despotism upon earth so capricious, so wicked, so inhuman, as that of a democracy.—And why was not Mr. Yate's curious regulation made at the Revolution? Because, forsooth, as he tells us, the "*State Reformers, at that time, were so intent on binding down our Kings to their good behaviour, that they left the nobles in possession of powers inconsistent with the first principles of liberty.*" P. 9. A pretty idea he has of the truly great statesmen who conducted the Revolution! They were so busy on one point, that they could not look to another! Poor narrow-minded men! We will tell him a better and a truer reason. It was because *they understood the Constitution*, which he does not: because they knew that the powers which they left to the nobles were inconsistent with no principles of liberty, but those of *democratic liberty*, which they were too wise to encourage.

This indeed may supply us with a complete key to Mr. Yate's book. Wherever he mentions liberty, read DEMOCRATIC LIBERTY, and the true tendency of all his reasonings will be seen. It is perfectly consistent, that such a politician should admire and almost adore Sir Francis Burdett; should dedicate to him, and exhort him to persevere in his efforts. Happily, we believe, the enlightened majority of the country still look at the Constitution with the eyes of Lord Somers, and other leaders of the Revolution; not with those of Mr. Yate, or his friend. The people, it is true, always wish for an increase of power; it is in human nature to do so; and they who wish to make the people our tyrants, secretly wish to make themselves their ministers. But as our country has risen and flourished under a limited monarchy, under that form we hope it will continue to subsist; uncorrupted by those cries for reform, which would throw all power into the hands



hands of the multitude, and, by annihilating every other power, render the people themselves miserable.

ART. 20. *Thoughts on the present Political State of Affairs, in a Letter to a Friend.* By William Hunter, Esq. 8vo. 110 pp. 5s. J. J. Stockdale. 1811.

In the rapid change of circumstances, which the present age is doomed to witness, politics of a year old may be thought almost obsolete. But in the opinions of this very sound writer there is much of a more permanent nature; and several of those which are stated in this Letter are as useful now as when they were first written. His judgment concerning Lord Wellington, and the probable success of our armies, when opposed in any reasonable proportion to the French, is so far from being invalidated, that it has received, since his tract was published, the most glorious confirmation: and it has been shown, that he is able to *cut soldier* and *out-general* his opponents (words for which Mr. H. makes some apology) in the most trying situations. The battle of Salamanca has reduced to demonstration, what before might be considered as only probable opinion.

On the great Bullion question this author appears to us to throw the clearest light, and though we have not taken upon us to speak *ex cathedra*, on that intricate subject; yet when a man supports, by strong arguments, those positions which seem to us to comprehend the chief common sense of the question, we cannot refuse to him our assent.

Our politics have always, in most points, agreed with those of this able writer, whom we conceive, from the evidence of his publications, which is all we know of him, to be no less patriotic than sagacious.

ART. 21. *The Consequences of the French Revolution to England, considered, with a View of the Remedies of which her Situation is susceptible.* By William Burt, Author of "*Danmoniensis on Banks*," and "*Twelve Rambles in London*." 12mo. 344 pp. 6s. Longman, &c. 1811.

Though we do not in all points agree with this author, yet we readily allow that his book contains the strong internal proof of honest and independent opinions. Thus, though he thinks that the original war with the French Republic might have been avoided, yet the energy and ability shown by Mr. Pitt in repressing the Jacobinical machinations, within our own country, have his most cordial approbation. Though he laments what he considers as the error of that great statesman, in leading us into war, yet he gives to him the highest credit not only for talents, but for integrity and patriotism. The following testimony, in one of his notes, is completely explicit.

X

"Ministers

“Ministers then may be fallible, and yet conscientiously right in the motives of their conduct. They may be subject to the errors of human nature, and yet be animated by the most settled designs to benefit their country. Mr. Pitt was one of these; and long after the period, when the hand that writes these remarks shall have mouldered into dust, the name of Pitt will shine, and continue to shine, in the annals of his country, as one of the truest patriots, the most upright statesman, and the most disinterested men she ever produced.” P. 79.

Though this writer declaims against every part and period of the war, yet, with some degree of inconsistency he reprobates the peace of Amiens, almost as much as the subsequent return to the state of hostility. Some of his opinions on internal regulation seem to us rather hastily taken up, particularly his very positive decision against the exclusive charter of the East India Company, without which, if we see any thing of the truth, the trade to that part of the world would be at once ruinous to individuals, and unprofitable to the nation. But to make amends, he is strong and able, in various parts of his book, against the pretended reforms of the constitution, which tend to lead it to democracy.

“Montesquieu,” he says, “prophefied that England, in the course of things, must lose her liberties, and that then she will be a greater slave than any of her neighbours. God for ever forefend,” he adds, “the fulfilment of his prophecy! but if the present rage for political innovation shall continue, THE LOSS OF HER LIBERTIES IS A CERTAIN CONSEQUENCE. If this fatal delusion shall ever be permitted to make any inroads on a constitution, which is the happiness of the country, and the envy and wonder of other nations,—the government will soon be only a shadow, or non-entity, and horrors not to be even considered without shuddering must ensue.” P. 282.

An oracle could not speak more truly.

## MILITARY.

ART. 22. *Treatise on the acknowledged Superiority of the French over the English Officer in the Field. Extract from an intended Publication, called Campaigning made easy; recommended to Officers going to Spain and Portugal: a farewell Letter to the Officers of the Welch Fusiliers: and an Essay on Happiness. By Walter Bromley, Pay-master to the 23d Regiment of Royal Welch Fusiliers.* 8vo. 24 pp. 1s. Egerton. 1812.

Without the slightest personal knowledge of the man, we feel the warmest regard and love for this worthy veteran, who, on the point of retiring from long service, leaves his legacy of plain and honest advice to his brother soldiers. As to the matter of superiority in the French officers, which rather alarmed us in the title-page,

page, it appears to mean only superiority in point of knowledge, for which he endeavours to provide a remedy. Observing that, in the garrison of Gibraltar, a library has been established on a very liberal plan, and that many uninformed men, "by remaining in that garrison, have become agreeable companions, and an ornament to their country and profession," he proposes that a similar plan, on a small scale, should be adopted in every regiment, and he sees no difficulty in finding a proper room for the purpose in every garrison or barrack. He knows that officers are often induced to sit longer than they wish at the mess, for want of any agreeable alternative; whereas if they had a well regulated book-room to retire to, they would go and improve themselves, instead of continuing there. He says,

"I am certain, from my own experience, that this would be the case; and I have too often sat at the mess, in preference to going to a cold uncomfortable barrack-room, having nothing to amuse me there; all the books I had having been read repeatedly, and my circumscribed income would not admit of my purchasing any more; or, if I had them, I could not, as an individual, have been permitted to carry more." P. 8.

Nothing can be more important, for practical use, than the instructions he here gives to young officers going out to foreign service; which we shall be glad to see extended in his proposed work, "*Campaigning made easy.*" We honour him also for his moral and religious sentiments, advising his brethren to take, as their guide, "the Old and New Testament, as in them they will find comfort and relief in all their afflictions." Yet does he seem as far from fanaticism as from irreligion. His affectionate farewell to his brother officers speaks the true soldier, as his advice does the true christian; and, as for the honest plainness of his style, it is, in our eyes, instead of a blemish, a new title to confidence and regard. The retiring of such a man, though doubtless founded on the best motives, is a real loss to the service.

## GEOGRAPHY.

**ART. 23.** *Tractions, Political, Geographical, and Commercial, on the Dominions of Ava, and the North-Western Parts of Hindostan.* By William Francklin, Major in the Service of the Hon. East India Company, and Author of a Tour to Persia, the History of Shah-Aulum, and the Memoirs of George Thomas, &c. 8vo. 281 pp. 7s. Cadell and Davies. 1811.

Major Francklin has often received our cordial approbation as an author, and he now appears again to advantage, though with less original matter than is usual in his publications. "The documents relating to *Ava*," his preface says, "were procured chiefly from the papers of the late Captain Hiram Cox, while deputed

on a mission to that court by the government of Bengal." "The only correct account of modern Ava," he says afterwards, "is to be found in the publication of Colonel Symes, a splendid and valuable work, it is hoped that the public inclination will not be averse to receiving the separate opinions, on the same subject, of two gentlemen equally qualified to supply information."

The historical detail of Rajepootaneh is translated from a Persian MS., obtained through General William Palmer;—the political papers respecting the state of North-Western India, are extracted from documents delivered to government by General George Thomas. Such are the principal contents of this volume, for digesting and arranging which, no man could be better qualified than Major Francklin. His own statement of this fact precludes all reply.

"A residence of 26 years in India, in the service of the Hon. East India Company; a diligent and attentive observation of the manners, customs, and languages of Asia, from an early period of life, aided by personal inquiries, and much travel in various parts of the East, will, it is hoped, justify the author in tendering the following tracts to his countrymen," P. ix.

He is surely more than justified, he is entitled to applause and thanks; and these, we doubt not, will be liberally paid, by all those whose studies or pursuits shall lead them more carefully to examine the nature and contents of these documents. Our commendation he may immediately receive, with a promise to place his book as near to that of Col. Symes, as the different size of the volumes will allow.

## DIVINITY.

**ART. 24.** *A Sermon, preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary le Bow, on Friday, February 21, 1812. By the Right Reverend Samuel, Lord Bishop of Carlisle.* 4to. 38 pp. Printed by P. Brooké. 1812.

From the command of our Saviour to his disciples to "go and teach all nations," and from the conduct of the Apostles under that commission, the Bishop of Carlisle takes occasion to enquire into the things proper to be observed in sending out Missionaries. One suggestion in particular appears to be quite new, and certainly is not unimportant, which is, that perhaps it is not wise to send out persons singly as missionaries, that being contrary to the practice of the first teachers. It is confessed, however, that there is great difficulty at present in procuring even single missionaries. Is it not possible that the very circumstance of the solitary mission-

son may increase the unwillingness of persons qualified to undertake it? The matter is thus stated.

“ One question will arise, whether, notwithstanding our present difficulty of procuring even these, the mode of sending out solitary missionaries be after the model of the Church, as guided by Christ and his Apostles. When Christ sent out his disciples, he sent them out not single, but variously associated. Throughout the Acts of the Apostles, the disciples are represented as being in companies, and except for very short seasons, in two or three places, the very chiefest of the Apostles proceed not alone. Almost all the addresses of St. Paul's Epistles bespeak the same fact. The same appears in the close of most of them, when he salutes the Church, or person to whom he was writing, in their joint name.—Many a one is alarmed at the idea of venturing into distant countries, unassisted and unattended, and thus is deterred from leaving his native home, and embarking in the cause at all. It must also be taken into the account, that the solitary missionary may soon be dispirited at the difficulties which he has to encounter, and thus his zeal may fail, and his work be spoiled.”  
P. 17.

These things are certainly worth notice; and the Bishop does not press them for immediate adoption, but for future consideration. His references to scriptural examples in the margin are very numerous. In the close of the discourse, he considers the future conversion of the Jews, as the principal ordained means of converting the world. This is certainly consonant to the general tenor of Scripture. The whole discourse, indeed, is carefully supported by that best authority.

**ART. 25.** *A Sermon, preached in the Parish Church of Oundle, in the County of Northampton, on Wednesday, the 27th of March, 1811, being the Anniversary Commemoration of the Charities of the Rev. Nicholas Latham. To which is added, an Account of the Charities. Published by Request. By William Elstob, LL. B. Rector of Shelton, and one of his Majesty's Justices of the Peace for the County of Bedford. 4to. 19 pp. 2s. Seeley, &c. 1811.*

The instance of benevolence here recorded is one of the most extraordinary that ever fell under our notice. It is stated that Mr. Latham, the founder of the charities here enumerated, never possessed any ecclesiastical preferment, except the Rectory of Barnwell St. Andrew's, in Northamptonshire, in his time producing about 160*l.* per annum, and that he had no kind of property left to him by his ancestors, yet he gave, *in his life time*, lands for charitable purposes of the yearly value of 299*l.* 1*s.* 8*d.* for ever, the exact disposition of which is explained in the account subjoined to the Sermon.

This seems to be a complete paradox. He gave a perpetual estate, nearly double in value to his own life estate. We can

only conclude, that he lived in the most frugal manner imaginable, and performed this out of his savings, towards the latter end of his life, which was extended to the age of 72. He died in 1620. His principal charities were,

1. An Hospital founded and erected at Barnwell St. Andrew's, for the maintenance of twelve poor people, who must be upwards of 50 years of age, with salaries and allowances to them.
2. A Free-School in the same parish, erected and endowed.
3. A yearly allowance of 20l. 5s. to the same parish for specific purposes.
4. Free-Schools founded at *Brigstock* (the place of his birth) at *Warkton*, and at *Hemington* or *Luddington*, 10l. each,
5. Allowances and exhibitions founded elsewhere.
6. An Hospital founded and erected at Oundle for 18 poor women, turned of 50, with a Free-School adjoining for 30 poor boys; with salaries and allowances to both.
7. Two benefactions of 50l. each, for Hospital stocks, and one of 20l. for repairing Barnwell bridge.

After all this, we are told, he left a personal estate of the value of one hundred and twenty or thirty pounds. This is certainly a marvellous account. Mr. Elstob's Sermon, which accompanies this account, is highly proper for the occasion, but of course cannot contain any thing so extraordinary as these facts.

**ART. 26.** *Sermons on select Subjects.* By Charles Buck. 12mo. 335 pp. 4s. Williams and Smith. 1810.

The more we see of the writings of Mr. Buck, and we have now examined several\*, the more are we convinced of the purity, sincerity, and Christian temper of his mind. That he belongs to some society of Dissenters, we know and lament; "*talis cum sit utinam noster esset*;" but certain it is, that we have not seen in these Discourses, or elsewhere in his works, any thing which could "misguide the enquiring, encourage the presumptuous, or depress the penitent; but, on the contrary," much that is calculated "to inform the mind, establish the weak, recall the wandering, and excite feelings of devotion to God, and benevolence to man." Such is his own hope concerning them, and the wish appears to be realized.

As one of the discourses in this volume is against "divisions in churches," we had some curiosity to see what ideas this worthy teacher entertained of a church. He seems, as far as we can collect from this discourse, to mean by it little more than a single congregation, accustomed to meet regularly together. How very slight and uncertain is their union, may be seen from the follow-

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\* "Theological Dictionary," "Treatise on Religious Experience," &c.

ing example. He describes a church, of the nature now mentioned, as nearly formed.

“ By the exertions of the faithful labourer, perhaps the temple was almost raised; prosperity hitherto had crowned every exertion, sweet peace smiled on the devoted worshippers, and songs of praise unitedly rose in honour of the adorable Saviour. When lo! a stranger passed by, clothed with the garb of innocence and truth: unsuspected of danger, he was admitted; possession of the pulpit was granted; but behold, instead of a friend, an enemy! Great confidence of expression, novelty of idea, a pretence of wonderful insight into the Scriptures, have all tended to impress the minds of the weak and unwary. From that moment, the building has stopped, the labourer has been neglected, peace has taken her flight, contention has succeeded, and thus the cause for a season has been blasted; the friends of God have mourned in secret, and the enemy of souls has triumphed in the victory he has obtained.”

P. 147.

Thus the sole bond of union to what is here called a church, is the individual teacher, whom another individual may speedily and effectually counteract. Surely, a church ought to be better cemented than this, or it can hardly be called a building “fitly joined together,” and “founded on the Apostles and Prophets, Jesus Christ himself being the head corner stone.” All this naturally arises from the democratic idea of Church government, stated in page 126, &c. and should attach us the more strongly to our Apostolic form of Church union: though it will not, we fear, persuade this teacher to come to us. His discourses, however, may be read with edification by any Christians, of any communion.

**ART. 27.** *Twenty-four Discourses, from the Works of eminent Divines of the Church of England, and of others never before published. By a Curate in the Archdeaconry of Coventry, Master of Arts of the University of Cambridge. 8vo. 250 pp. 19s. Longman, &c. 1810.*

Selections of Sermons, judiciously made, are at this day extremely valuable, when the vast number of volumes belonging to this class is so far beyond the reach of the most zealous and opulent collector. He therefore who brings together a limited number of the best, at a moderate price, renders a valuable service to multitudes, who otherwise could have no specimens of some of the best works. Much must always depend on the subjects chosen, as well as on the authors employed. No particular plan or order seems to have been followed in selecting the subjects in this volume, which are these: 1. Charity, (Hubbard). 2. Christian Forgiveness. 3. Christ's Transfiguration, (Porteus.) 4. Christ raising Lazarus. 5. Consolation for surviving Friends, (Bp. Bull.) 6. Dives and Lazarus. 7. Afflictions, (E. Weston.) 8. Early Piety,



Piety, (E. Weston.) 9. Love of God, (Farquhar.) 10. Prodigal Son, (Farquhar.) 11. On the Ministry of Reconciliation, (Hervey, author of the *Contemplations*.) 12. Prophetic Office connected with Poetry and Music, (Dr. James.) 13. Fatal Consequences of sensual Pleasure. 14. Easy Yoke of Christ. 15. The Woman taken in Adultery. 16. On the Improvement of our Talents. 17. Idolatry. 18. Dispersion and Restoration of the Jews. 19. God, our only Strength. 20. Christ's spiritual Kingdom. 21. Praying for Governors, (Horne.) 22. Believer's Consolation and Joy in Prayer, (Jortin.) 23. The Character of our Lord, (Porteus.) 24. Necessity and Advantages of Prayer, (Jones.)

It may be observed, that, of these discourses, ten are anonymous. Of these, the Editor says, that they were "composed, copied, or compiled some years ago, but the names of the authors have escaped his recollection." These, it is natural to conclude, are sermons which the author himself had used in the Church; but if any among them were "composed" by himself, it is rather extraordinary that he should not remember them. Of those authors who are named, the Editor does not tell us enough. Who, for instance, is Hubbard, author of the first sermon? Who E. Weston, whose name is to the 7th and 8th? Who Farquhar, author of the 9th and 10th? Who Dr. James, of the 12th? Who Jones, of the 24th? We were in hopes that it was the late excellent W. Jones, of Nayland, who has an admirable sermon on the same text, but it is not so.

Nevertheless, the compilation, as far as it goes, is valuable: and from the patrons and subscribers, by whom the Editor appears to have been encouraged, we have no doubt that he is a man who deserves encouragement. The most comprehensive selection of this kind, is that entitled "*Family Lectures*," compiled, we understand, by Dr. Knox. It is really a body of divinity, collected from the best divines.

ART. 28. *The Glory of the Heavens; or Reflections on the Analogy between the Works and Word of God.* By Thomas Basely, M.A. The second Edition, corrected and enlarged. 8vo. 370 pp. Simpson. 1810.

We have noticed other works of Mr. Basely, and with approbation: how we came to overlook this, till its second edition, corrected and enlarged, we cannot exactly say. We have, however, nothing very material to offer in its behalf. It contains a set of declamatory Essays, on the subjects of God, Man, Religion and Science, the Atmosphere, Clouds, Light, the Sun, the Moon, the Planets, the fixed Stars, the Heaven of Heavens; with a conclusion, and a few notes. In forming these Essays, the author has quoted so largely from other writers, generally of the most valuable kind, that it is difficult to give a striking specimen, which is  
entirely

entirely his own. After some degree of careful search, we cannot find a better than the opening of the section on Light.

"The primary object of vision is light, and this the heavens dispense with liberality; so that nothing in this great creation, impressed as it every where is with miracles of wisdom and excellence, is more beautiful and marvellous! Light is the elder offspring of Deity, the master-piece of his material works, and the original communication of himself, when he opened to them the treasures of his bounty.

"Light was the commencement of our world, and it continues to be the soul of every beauty which it contains. It is the great medium by which the charms of all things are made visible, and without which nothing could appear, or probably exist. From this inexhaustible store-house, Nature derives all her colouring and lustre, the rainbow its tints, the landscape its beauties, and every feature in that glorious picture of divinity, so legibly impressed on the whole creation, its brilliancy and sweetness. All creatures, animate and inanimate, seem to vie in return with each other, by heightening, as by common consent, the blessing of light. The birds warble their salutations," &c. &c. P. 96.

After all, this is but "words, words, words," as Hamlet read; and we cannot with any exactness say, to whom such a book can possibly be useful. We wish the author, who has ingenuity, better employed.

ART. 29. *A Sermon for the General Fast, 5th February, 1812. With an Appendix. By Laurance Halloran, D. D. late Chaplain to his Majesty's Naval and Military Forces, and Rector of the Public Grammar School at the Cape of Good Hope. Published by Request.* 4to. 33 pp. 2s. 6d. Jones. 1812.

We have several times met with Dr. Halloran in our progress, and have never been entirely pleased him. He here complains heavily, to a person who now, alas, can no longer notice his complaint, (the late Mr. Perceval), of ill usage which he suffered in Africa. The whole proceedings, he says, are published; but in a book of fifteen shillings price; which, to a very large majority of the public, will be the same as not being published; not only on account of the price, but from a natural disinclination to enter upon so very copious a document.

The present discourse was published, he tells us, by request; but where it was preached he does not say, and consequently enables us not to guess who could make such a request. The discourse has nothing in it that is not of the tritest nature; nor is it distinguished by any superior elegance of style or composition. We cannot therefore regard it otherwise than as a kind of advertisement to his larger book of complaints; some of which, though perfectly irrelevant to the subject of the discourse, are detailed in

an Appendix. Under these circumstances, it would surely have been good policy to publish the Sermon in a cheaper form. The subject is the Repentance of Ahab; and that of Nineveh is also introduced.

ART. 30. *The Deity and Filiation of Jesus Christ; being the Substance of two Discourses, addressed to a Society Meeting for Worship in Grape Lane Chapel, York, and published at their Request.* 8vo. 31 pp. 2s. Longman. 1810.

The former part of this tract contains a clear, copious, and methodical statement of the texts which prove the divinity of our Saviour, against the Arians and Socinians. The second part contains the author's peculiar ideas concerning the sonship of Christ, which he will not allow to have been by an eternal generation, but to have reference only to the office sustained by him in the dispensation of the gospel.

Very early in our career, we met with a Mr. Hawtrey, a clergyman of the church of England, who, in a tract entitled *Θεοῦ υἱὸς καὶ καὶ τὸν διὰ θεοῦ*, maintained a doctrine very similar to this, if not precisely the same. Mr. H. died not long after, and the opinion has slept, we believe, till now. We then thought it untenable, and we think so still; and refer, for our reasons, to what was then said. Mr. H. answered some of his opponents, and would probably, if his life had been continued, have maintained a strong controversy, for he was by no means deficient in learning or talents. The present anonymous writer seems to us to possess the same qualifications; but what effect his arguments will produce we cannot foresee. He admits of no authority whatever except the words of Scripture; but we wish to remind him that the fathers of the church ought not to be so easily dismissed as he conceives. The earliest of those writers must have received their ideas on such subjects directly from the apostles, by whom they were instructed. After all, the errors of this author have not the tone and violence of heresy; and if we cannot assent to his opinion, we can make allowance for it, and praise the manner, if not the matter, of his second part.

ART. 31. *A Charge delivered to the Clergy of the Diocese of Rochester, in June, 1811, and published at their Request.* By John Law, D. D. Archdeacon of Rochester. 4to. 15 pp. 2s. Payne. 1811.

The worthy and truly venerable Archdeacon of Rochester addresses his clergy in a strain of affectionate regard, arising from long connection, and honourable to him and to them. With a truly christian spirit, he introduces and discusses the principal objects of attention at the present day, and strongly recommends to the patronage of the clergy the excellent Society for Promoting Christian

Christian Knowledge, which certainly ought to be supported, by every clergyman who can afford it, throughout the kingdom. He concludes by saying, "Whatever may be the sentiments of others, let us be assured, that true zeal, both godly and political, is best evinced by urging those precepts of our holy religion, which impress upon the mind the obligation of following after righteousness, love, patience, and meekness; and which teach, that he is the true friend to mankind, who discountenances causeless divisions, and who strives to advance peace and good-will."

## MISCELLANIES.

**ART. 32:** *A Sketch of the Life and Character of the late Charles Brandon Trye, Esq. F. R. S. Senior Surgeon of the Infirmary at Gloucester. By the Rev. Dan. Lysons, M. A. F. R. S. and F. S. A. one of his Executors.* 4to. 30 pp. No Publisher's Name. 1812.

We are always well pleased with these passing tributes of esteem and attachment. Society is not only benefited by the detail of the lives and characters of those who fill the most exalted stations; or who are distinguished by uncommon talents or genius; it is perhaps of as much consequence to contemplate those, who, in the middle spheres of life, are useful as well as amiable. The subject of this elegant Memoir seems to have been eminently so, and well to have deserved the encomiums of his friend. Mr. Trye filled the honourable station of Senior Surgeon to the Infirmary at Gloucester, with the highest degree of benefit to that Institution, and credit to himself. He was also respectable as an author, in the line of his profession; but, what is of still more importance, he was uniformly pious and religious. Some of the forms of prayer composed by him, are introduced in this tract, and demonstrate the purest and most excellent spirit of devotion. We are altogether exceedingly pleased with the Memoir, and, as it is not published, thankful to Mr. Lysons for having enabled us to communicate it to our readers.

**ART. 33.** *A Dissertation upon Rhetoric, translated from the Greek of Aristotle. By Daniel Michael Crimmin, Esq. late of Trinity College, Dublin; and a Student of the Middle Temple.* 8vo. 476 pp. 10s. 6d. J. J. Stockdale. 1811.

The value of the original treatise of Aristotle on Rhetoric is acknowledged by all competent judges; but from the extreme conciseness of his style, and the abrupt introduction of examples and allusions to works now lost, the task of translating it is rendered peculiarly difficult. The present translator avows that he took assistance in difficult passages from the translations of Riccoboni and Cassandre. He has certainly contrived to render it

it generally clear in his version; but this is frequently done by an extremely paraphrastic mode of translation. He seems inclined to recommend his work as a class-book in the University of Cambridge, to which he dedicates it; but we conceive that the original Greek will long, perhaps always, be preferred in that and the sister University to any translation whatever. That it may occasionally assist those who are studying the original, may certainly be granted.

Mr. Crimmin says that he believes this to be the only version of the Rhetoric in the English Language. In this he is much mistaken; a translation by Hobbes was printed in 1681, 8vo. and it had appeared before in 12mo. without a date. There was also an anonymous translation in 8vo. published in 1686, and again in 1692. But all these are now scarce.

ART. 34. *A Treatise on the Art of Dyeing Woollen Cloth Scarlet, with Lac Lake. By William Martin. 8vo. 27 pp. 1s. Gale and Co. 1812.*

That it was never so important as at present to procure a good scarlet dye for cloth, at a reasonable rate, is too evident to admit of doubt. Hitherto cochineal, which is extremely expensive, has been principally used, but Mr. Martin contends, that lac lake may effectually be substituted for it, and that some dyeing houses do actually substitute it. For the benefit of the public, he has endeavoured to investigate and make known a process so highly beneficial. The chemists and practical dyers must criticize this tract.

ART. 35. *Analysis of a new System of general Education; in which the Lancastrian Principles are discussed and enlarged, in a Project for the Erection of a grand public Academy at Glasgow, to be supported by public Markets in the Suburbs of that City; but applicable to every large Town. Addressed to the Heritors of the Barony of Gorbals, and accompanied with Plans of Glasgow and its Neighbourhood. 8vo. 479 pp. Gale and Co. 1811.*

This grand and important plan is in the first instance of local interest. Should it be adopted in Glasgow, and prove successful, it will then be time for other towns to try, whether similar methods may not be introduced among themselves. It is rather surprising to us, that so extensive and magnificent a plan should be sent into the world without the sanction of any author's name.

ART. 36. *A New Series of Reading-Lessons for Children; (Part I.) by the Rev. W. Draper, Lecturer of Ailbhallows, London Wall: in which all the regular Sounds of the Language are arranged in a more*

*more Easy and Natural Gradation than has hitherto been attempted.*  
12mo, pp. 72. Richardson, &c. 1812.

The Introduction, explaining the design and method of this work, may be produced by us for that purpose. "The numerous exceptions in our tongue, which, early and promiscuously introduced, create confusion and discouragement, are here reserved till the pupil, grounded in the general analogy, be enabled to acquire them with less labour and with better effect. The capitals, of little use at first, which in the usual way are learnt and forgotten several times, are postponed to the fifty-first lesson, after which they are kept in constant view. To this initiatory series will be added, as many subsequent parts as may be necessary to constitute a complete system of English instruction." Children, thus initiated in reading, can hardly fail to make daily progress in it. We recommend it to the author, and probably it is intended by him, in the following parts to make his lesson-lines consist partly of *moral* and *scriptural* sentences; by which young persons may be initiated in sound goodness, as well as in reading and spelling.

ART. 37. *An Introduction to a practical Knowledge of the English Language, adapted to the Use of Schools, and to the Capacities of such Persons as may be studably inclined to improve themselves in the Use of their Mother Tongue. By J. Smith, Author of an Introduction to the Knowledge and Variety of Numbers, respecting which see Page 12.* 12mo. 203 pp. Norwich, printed and sold, by Bacon and Co. &c. 1812.

This author, who has been long engaged in teaching, finds, in the vast variety of English Grammars already subsisting, either "unprofitable brevity, tedious prolixity, or some unwarrantable prejudices, not adapted to the idiom of the language." The fact is, we believe, that in the hands of an intelligent teacher, almost any one of the number may answer the purpose; but as every person understands his own plan best, every teacher is glad to have a grammar of his own. Mr. Smith modestly claims for himself only the merit of explaining the English idiom with clearness, which we think he does. His rules of Syntax are twenty-seven in number, and each rule is followed by examples of offence against it, for the learner to correct, which cannot fail to make the intension of the rule perfectly understood. At the end is a large collection of miscellaneous improprieties in Syntax and spelling, which the more proficient scholar may usefully be employed to correct.

In other matters he seems chiefly to follow the track of former grammarians, except that his explanations and illustrations are his own, and they are usually very clear. We wish that he, and every other English grammarian, would in future adopt the conjugation of the future tense, which has been pointed out by one or  
two

two authors, and which alone can prevent the mistakes of foreigners upon it. It is this :

*Sing.* I shall, thou wilt, he will. *Plur.* We shall, ye will, they will \*.

This is much clearer than his distinction of the use of the auxiliaries shall and will, p. 59, though in itself extremely just. Let the scholar learn this form of conjugation alone, and fix it on his mind, and he will afterwards learn, separately, and without confusion, that *I will* do a thing, implies determination, and you shall do it, command; without thinking at all of the future tense. Mr. S. in the same part of his Grammar, makes *should* the conditional form of *shall*, *would* of *will*, *might* of *may*, and *could* of *can*. This may be true, and we believe is, with respect to their origin; but the metaphysical distinctions of absolute and conditional forms, are surely more likely to puzzle than to assist the young scholar. We are clear, however, in giving him our general commendation.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Letters to the Rev. George D'Oyley, B.D. Fellow of Corpus Christi, Cambridge, and Christian Advocate in that University, in Answer to his Attack on the *Oedipus Judaicus*. By Vindex. 3s. 6d.

A Sermon upon the Religious and Civil Education of poor Children, preached at the Visitation of the Rev. Phineas Pett, D.D. Archdeacon of Oxford, held at Woodstock, June 1, 1812. By Vaughan Thomas, B.D. Vicar of Yarnton. 2s.

Observations designed as a Reply to the "Thoughts" of Dr. Maltby, on the Dangers of circulating the whole of the Scriptures among the lower Orders. By J. W. Cunningham, A.M. Vicar of Harrow on the Hill. 2s. 6d.

A modern, correct, and close Translation of the New Testament; with occasional Observations, and arranged in order of Time; with a special Explanation of the Apocalypse. By the Author of the Christian Code, and Primitive History. 4to. 1l. 1s.

A Vindication of Religious Liberty; a Sermon, preached at Bridport, Wednesday, June 17, 1812, before the Western Unitarian Society. By Robert Aspland. 1s.

A Sermon on the Anniversary of the Sunday Schools, preached August 16, at the Parish Church of Hayes, Middlesex. 4to. 2s. 6d.

A Charge delivered to the Clergy of the Peculiar of the Deanery of Hereford, July 30, 1812. By George Gretton, D.D. Dean of Hereford. 1s. 6d.

A Sermon on the Sanctification of the Lord's Day. By the Rev. James Rudge, A.B. Curate and Lecturer of Limehouse. 1s.

Considerations on the Life and Death of Abel; on the Life and Translation of Enoch; and on the Life of Noah. By George Horne, D.D. late Lord Bishop of Norwich. 2s.

### BIOGRAPHY.

Collins's Peerage of England, Genealogical, Biographical, and Historical,

\* See our 34th vol. p. 535. *Would* joined with the first person is also a part of the verb to will.



greatly augmented, and continued to the present Time. By Sir Egerton Brydges, K. T. 9 vols. 8vo. 9l. 9s.

**HISTORY.**

History of Lynn, Civil, Ecclesiastical, Political, Commercial, &c. By William Richards, M.A. Honorary Member of the Pennsylvanian Society for promoting the Abolition of Slavery. 2 vols. 8vo. 1l. 11s. 6d.

**MEDICAL.**

A Botanical Materia Medica, consisting of the Generic and Specific Characters of the Plants used in Medicine and Diet; with Synonymes and References to Medical Authors. By Jonathan Stokes, M.D. 4 vols. 8vo. 3l.

Elements of Chemical Philosophy. By Sir Humphrey Davy, LL. D. 8vo. 18s.

A Reply to Pharmacopola Verus to a true Surgeon. By a Mixed Practitioner.

**LAW.**

Observations on the Trial by Jury, particularly on the Unanimity required on the Verdict. By John Longley, Esq. late Recorder of the City of Rochester, and at present one of the Justices of the Thames Police. 1s. 6d.

Defects of the English Laws and Tribunals. By George Ensor, Esq. 12s.

A Treatise on the Offence of Libel, with a Disquisition at large on the Right, Benefits, and proper Boundaries of Political Discussion. By John George, of the Middle Temple, Special Pleader. 18s.

**EDUCATION.**

The Village School improved; or, the New System of Education practically explained, and adapted to the Case of Country Parishes; containing the Rules and Regulations which have been successfully adopted in the School at Enmore, established and carried on upon the united Plans of Bell and Lancaster. By John Poole, M.A. Fellow of Oriel College, Oxford, and Rector of Enmore. 3s.

Diurnal Readings; being Lessons for every Day in the Year. 6s.

A compendious System of Modern Geography, Historical, Physical, Political, and Descriptive. By Thomas Myers, A.M. of the Royal Military Academy, Woolwich. With eighteen Maps. 8vo. 12s.

The Translator's Assistant; being a Series of progressive French and English Exercises, preparatory to entering upon a Translation of Telemaque. By A. Lindley. 2s.

The Geography of Modern Europe. By George Richard Hoare, Private Tutor. 18mo. 3s.

A New System of English Grammar, with Exercises and Questions for Examination. By William Angus, A.M. 12mo. 5s.

**POLITICS.**

Interesting Documents relating to the Independence of the United Provinces of Venezuela. In Spanish and English. 8vo. 8s.

Observations upon Commercial Terms of Peace with France, and our own Resources. By a London Merchant. 1s. 6d.

Essays on the Principles of Political Philosophy, designed to illustrate and establish the Civil and Religious Rights of Man. By Thomas Finch. 12s.

Thoughts on the present State of the Country, the late Negotiations for a new Ministry, and the Disposition of Parties, at the Close of the last Session of Parliament, July 29, 1812; including Observations on the Prince Regent's Government. By an Elector. 5s.

The Choice of Ministers; the Conduct of the Opposition, with Reference to the Claims of the Catholics considered; together with an Answer to several Statements in the Edinburgh Review on that Subject. By an impartial Observer. 3s.

**POETRY.**

Napoleon, a Poem, with Notes and Annotations; being a faithful Delineation of that Arch Apostate, and concluding with an Address to France. By the Rev. C. Colton, M.A. Fellow of King's College, Cambridge. 2s. 6d.

**DRAMA.**

Romeo and Juliet, Travesty. 4s.

**Look at Home; a Play in three Acts, at the Theatre Royal, Haymarket.**  
By E. I. Eyre. 2s. 6d.

Aphorisms from Shakspeare, arranged according to the Plays, with a Preface and Notes. 8vo. 7s.

**Trick for Trick, or the Admiral's Daughter; a Farce in two Acts, at Covent Garden.** 2s.

The Works of Thomas Otway, consisting of his Plays, Poems, and Letters; with a Sketch of his Life, enlarged from that written by Dr. Johnson. 8 vols. 8vo. 11. 4s.

## NOVELS.

**Substance and Shadow, or the Fisherman's Daughter of Brighton.** 4 vols. 11. 2s.

## LITERARY INTELLIGENCE.

We are informed of an intention to re-print a very limited number of that extremely scarce tract, entitled, "*A spirituall and most graciouse Perle, teachyng all Men to love and embrace the Crosse,*" &c., written by *Edward*, Duke of Somerset, uncle to King Edward VI. A copy of the old edition, of 1550, has sometimes been advertised for, in vain.

A Clergyman has prepared for the press a work, entitled, *Fatalism exposed, and the Freedom of the Will demonstrated*: in which the long controverted point concerning liberty and necessity is determined *mathematically*, upon the foundation of *necessary, or eternal truths*.

*Dr. Hales's Letters to Dr. Troy, on the Religious and Political Tenets of the Roman Hierarchy*, are re-printing.

Mr. J. Bellamy, author of a History of all Religions, proposes to publish, by subscription, in an octavo volume, a work entitled, the *Fall of Deism*, wherein the objections of the ancient and modern Deists against the Old and New Testament, during the last sixteen hundred years, from *Porphyry* and *Celsus*, down to *Spinoza*, *Hobbes*, *Bolingbroke*, *Morgan*, *Voltaire*, *Tindal*, and *Paine*, are answered by a strict adherence to the literal sense of the Hebrew language.

*The Grounds of Protestantism; or the causes which contributed to the secession of our forefathers from the errors and corruptions of the Church of Rome.* By the late Dr. *William Robertson*, the celebrated historian, is in the press.

*An Essay on the Influence of Tropical Climates*, more particularly the climate of India, on European constitutions; the principal effects and diseases induced thereby, with the means of obviating and removing them. By Mr. *Johnson*, Surgeon in the Royal Navy, is printing, in an octavo volume.

A new French School Book for the senior classes, under the title of *Conseils à ma Fille*, will shortly be published by M. *Bouilly*, author of the "*Contes à ma Fille*." This new work consists of Tales, chiefly founded on facts. A translation of them is also preparing.

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THE  
BRITISH CRITIC,

For OCTOBER, 1812.

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“ Nullus fuit unquam tam absolutus artifex, in cujus opere non aliquid deprehendas, quod melius reddi possit.”

ERASMUS.

Never was an artist so perfect, that something might not be found in his productions, which was capable of being improved.

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ART. I. *A Description of the Collection of ancient Marbles in the British Museum. Part I.* 4to. 17 Plates. 1l. 5s. G. and W. Nicol. 1812.

EVERY Briton who is truly solicitous for the honour and welfare of his country, and friendly to the progress of learning and the arts, must feel gratified by having repeated proofs brought before him of the progress made in the improvement, and useful application, of the great, and indeed the only, national repository dedicated to these objects; and to observe that it is gradually emerging from the torpid state in which it had been suffered to linger, during the first half century of its existence. Scantily supplied, during that period; with the means of keeping pace with the progressive improvements of the times, its relative position appeared constantly to be retrograde; nor could any projects be carried into execution from which the establishment might derive the degree of celebrity, which it ought to obtain in the eye of the public.

Without attempting to assign any reason for the favourable change, we are happy to observe that a new spirit seems to  
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BRIT, CRIT. VOL. XL. OCT. 1812.

have arisen, both in the legislature and in individuals, which has effectually roused their energies to promote the honour and extend the utility of this liberal Institution. Among the many additions recently made to the national repository, we have to mention the very choice collection of books, coins, prints, and specimens of natural productions, lately bequeathed by the Rev. Mordaunt Cracherode; the Egyptian antiquities, (the trophies of victory) obtained by the capitulation of Alexandria; the celebrated Townleian collection of ancient sculptures, the Lansdown collection of manuscripts, the Greville collection of minerals, (perhaps the most numerous and splendid now extant), and the rich, if not complete, series of English coins, collected by Mr. Roberts, all but the two first purchased by the interference of Parliament. Nor must we omit the copious contributions of important publications, and various articles of art and nature, from the public offices of government, the scientific societies, and several munificent benefactors. Among the works descriptive of the contents of this vast aggregate, we have to notice the new and much enlarged editions of the Catalogues of the Cottonian and Harleian Libraries, and the progressive descriptions of the ancient sculptures, a part of which is the subject of the present article. To which we must add, by anticipation, a Catalogue of the Lansdown Manuscripts, scientific Catalogues of the Greek and British Series of Coins, and a new and much enlarged edition of the Catalogue of the Library of printed Books, all which we understand to be in great forwardness. Nor must we, in enumerating the improvements of the establishment, pass over in silence the facility of access lately conceded, both for cursory inspection, and for the more deliberate examination of books, manuscripts, and any article of art or nature there preserved; a privilege most thankfully, acknowledged, by the multitudes who continually avail themselves of the indulgence.

Of the Descriptions of the ancient Sculptures, we have now before us a second part, which contains an account of the articles exhibited in the second room of the gallery, though in fact the first room of the collection of Marbles\*. It includes, besides a vignette print in the title, 17 plates, one of which is a perspective view, in outline, of the whole gallery. The drawings from which these plates have been engraved,

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\* Room I. of the Gallery, considered as the Ante-Room, contains the Terra Cottas, of which an account was published two years ago. See Brit. Crit. vol. xxxvii. p. 564.

were executed by Mr. Alexander, to whose merit as an artist we have borne testimony on former occasions; and for the descriptions we are indebted to Mr. Taylor Combe, Librarian for the department of antiquities; whose taste and scholar-like precision we thought entitled to distinguished approbation, when we examined his prior work. So far from retracting any part of what we have formerly said in favour of those gentlemen, we now feel ourselves authorized to add materially to it. Without pretending to decide according to the rigid rules of professed artists, we are clearly of opinion, with respect to the designs, that there is a material improvement in the freedom and elegance of the execution. We are much deceived if the neat and spirited delineations of the ten figures on the vase, plate VII, do not meet with general approbation.

As to the descriptions, which certainly yield in no respect to those in the preceding account of the Terra Cottas, all that can be expected from us is, that we lay a prominent specimen or two before our readers; for which purpose we select, in the first place, perhaps the most important article in the book, the account of the Venus; indisputably one of the most exquisite productions of the art of sculpture.

“ PLATE VIII.

“ A statue of Venus, naked to the waist, and covered with drapery from thence downwards. The drapery, though bold, is light and finished, and is supported by being thrown over the right arm. The attitude of the statue is easy and graceful, and the inclination of the head perfectly corresponds with the character and expression of the whole figure. The sculpture is of the highest order, and the original polish of the marble is admirably preserved, but the left arm, the right hand, and the tip of the nose have been restored: upon the whole this figure may rank as one of the finest female statues which have been yet discovered.

“ It consists of two pieces of marble, imperceptibly joined at the lower part of the body, within the drapery. The marble, of which the body is composed, is of a lighter colour than that of which the drapery is formed, and the beautiful effect, produced by this contrast, proves that it was not an accidental circumstance, but was the result of previous knowledge and skill in the artist. It was in consequence of the two parts being detached, that they were allowed to be exported from Italy, as fragments of two different statues.

“ This exquisite piece of sculpture was found in the ruins of the maritime baths of the Emperor Claudius\*, at Ostia, by Mr. Gavin

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\* “ It is known that maritime baths were built at Ostia, by the Emperor Claudius, from the fragment of an inscription, which  
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Gavin Hamilton, in the year 1776. A figure of Venus, nearly resembling the present, but with the position of the arms reversed, occurs, on a medallion in bronze, of Lucilla \*, where the goddess is represented standing at the edge of the sea, or at the head of a bath, surrounded by Cupids, one of which is leaping into the water †; and it is not improbable that the present statue might have been placed as an appropriate ornament in the baths, which were constructed on the spot where the statue was discovered.

“ It is 6 feet  $11\frac{1}{2}$  inches high, including the plinth; the latter measures  $4\frac{5}{8}$  inches.”

The above statue belongs to the Townley collection; the subject of the following description was placed in the Museum by Sir William Hamilton. It is no less grand and sublime than the preceding is graceful and attractive; but it is only a bust. The description includes some curious circumstances, relating to Hercules.

“ PLATE XI.

“ A colossal head of Hercules, of the finest Greek sculpture. The statue to which this head belonged evidently represented Hercules in a state of repose, and was probably a copy of the famous statue of Glycon ‡, found in the baths of Caracalla, and now in the court of the Farnese Palace; it was after this model that the bust was restored at Rome. The head, however, differs in several points from that of the Farnese Hercules: the face is broader, the muscles of the cheek and forehead have more convexity, and the hair of the head and beard is more in distinct masses; the whole head indeed is executed in a bolder style of art, and is, if possible, characterized by a higher degree of grandeur and sublimity. The ears of Hercules are generally represented of a remarkable form, having a swollen and lacerated appearance. This peculiarity is very striking in the instance before us. The motive which induced the ancient sculptors to represent Hercules with

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was found there with this statue. From other inscriptions, discovered at the same time, we learn that these baths were repaired by different Emperors, down to the time of Constantine.”

\* “ Numismata ærea selectiora, maximi moduli, e Museo Pisanò, Tab. xxv. fig. 3.”

† “ An ancient painting, representing a similar object, was found in the excavations of the Villa Negroni. Winckelmann *Hist. de l'art chez les anciens*, tom. 2. p. 2. p. 336.”

‡ “ The Farnese Hercules is represented on several ancient coins; among others, on a copper coin of Athens. *Haym. Thesaur. Britan.* vol. I. tab. 17, fig. 9, and on a medallion of Gordianus Pius, struck a Hypæpa in Lydia. *Vaillant sel. Num. ære max. mod.* p. 89, fig. 3.

this

this particular mark, was in order to denote the injuries he received in the numerous combats in which he had been engaged \*. This superb head was dug up at the foot of Mount Vesuvius, where it had been buried by the lava of that volcano; it was presented to the Museum by the late Sir William Hamilton.

“ The nose, the right ear, and a splinter on the right cheek, are the only restorations it has received. It measures, including the bust, 2 feet  $5\frac{3}{8}$  inches in height.”

It should be observed, that in every instance, as in those here cited, Mr. Combe gives an account of the place where the marble was found, when known, its height and dimensions, and points out the parts which have been restored by modern work; with classical and other illustrations of the subject.

Should any one, skilled in the imitative arts, observe that the shadows in the Venus, as well as in some other plates in this Number, are of too deep a cast to convey a just idea of the delicacy of the original sculptures, they must be apprised that the blame is to be imputed to the construction of the Gallery, in which the light, in most of the rooms, is admitted through distant apertures in the ceiling, and thus falls upon the objects in a perpendicular direction. This, though it may be favourable to pictures and bas reliefs, will, it must be owned, be often detrimental to the effect the sculptor means to produce in his busts and statues; especially where he has to express the slightly undulating surfaces of naked parts of the human figure.—We hail this commencement of a work, which promises to do honour to the nation †, and think it a very commendable circumstance that the price put upon this part, considering the beauty of the engravings, is so moderate

\* “ Eudemus, the wrestler, is called by Lucian ὠτοκῆαταξις, that is, one with torn ears: ὠτοκῆαταξις εὐδημος, Lexiph. c. 9. ὠτοκῆαταξις. τὰ ὦτα τιθλασμένος ἐν παλαίτρᾳ. The following line is applied to Amycus, a famous boxer, who was conquered by Pollux:—

“ Δεῖνος ἰδίῳ, σκληραῖσι τιθλασμένος ἔαλα πυγμαῖς.

*Theocr. Idyll. xxii. 45.*

“ The reader is referred, for a more copious illustration of this subject, to Winckelmann. *Monum. Ant. ined.* p. 1. page 75.”

† We conceive that ΣΑΡΔΑΝΑΠΑΛΛΟΣ, in the description of plate 4, is an error of the press, for ΣΑΡΔΑΝΑΠΙΑΛΟΣ. We have not observed many others.



ART. II. *An Ecclesiastical History, Ancient and Modern, from the Birth of Christ, &c.* By J. L. Mosheim.

(Continued from p. 151.)

ART. III. *The History of the Church of Christ, Volume the Second, &c.* By the Rev. Isaac Milner, D. D., &c.

(Continued from p. 168.)

THESE two histories of the Church are constructed on plans so very different, that to give our readers an opportunity of forming their own judgment of the merits of each, we found it necessary to analyze their respective views of the three first centuries in two distinct articles. We shall probably be obliged to follow the same method again, before we dismiss them finally from our consideration; but in their progress through the fourth century, Dr. Mosheim and Mr. Milner travel, though not in the same path, in ways so nearly parallel to each other, that we may attend to them both, through that part of their course, at the same time.

They both begin with an account of the persecution of the Church by the Emperors Dioclesian and Maximian Hercules; and both agree that Dioclesian, who, though extremely superstitious, was not by nature cruel, was instigated to persecute the Christians by Maximin Galerius his own son in law, and one of the Cæsars, who was himself incited to it by the heathen priests. Mosheim represents Constantius Chlorus, the other Cæsar, as a philosophical Deist; and both he and Mr. Milner agree that Constantius protected the Christians in Gaul, and throughout the whole of that part of the Roman empire which was under his immediate government. Of this most dreadful of all the primitive persecutions we have no hesitation to say, that the account given by Mr. Milner is, on the whole, the more interesting and instructive to the student of ecclesiastical history; but we regret, that he takes every opportunity of introducing the peculiar opinions of his own party, and of censuring, where no censure is due, those who appear not to have held the same opinions. Thus, Eusebius having said that a bishop of the Marcionites, who suffered martyrdom, was "animated by zeal, but not according to knowledge," the author adds, (p. 26.) "This, however, might be more than Eusebius knew. The heretical form, in which he appeared, might be consistent with the pure love of Christ."

Surely

Surely this is a most impertinent remark. Eusebius says nothing against the man's *love of Christ*, nor pronounces, as our author's favourite Cyprian would probably have done, or the judgment awaiting him at the last day. He says only that his zeal was *not according to knowledge*; and he could not have said less, if the bishop taught the doctrines, which all antiquity ascribes to Marcion and his followers\*. Eusebius, however, appears not to have looked on human nature as a *mere mass of corruption*, nor to have considered faith *alone* as sufficient for the justification of sinners; and therefore Mr. Milner finds every *opinion* of Eusebius erroneous.

Both our authors agree that Constantine was sincere in his profession of Christianity, as far as he understood it, and both represent his knowledge of Divine things as extremely superficial; whilst Mr. Milner supposes him to have imbibed opinions *not evangelical* from Eusebius, for whose judgment it is certain that the Emperor had a very high respect. Mosheim calls in question the truth of the Emperor's assertion, that, about noon or a little after it, when he was marching at the head of his army against Maxentius, he saw in the air a miraculous cross with this inscription *Τουτοϋ σταυρου*, and that this was made the instrument of his conversion; and Dr. Maclaine, in a note, aggravating his author's doubts, insinuates that the whole story was a pious fiction. Mr. Milner thinks otherwise, and supports his own belief by arguments which certainly ought to carry conviction to the mind of every man, who admits, as Mosheim admitted, that miracles had not wholly ceased in the fourth century. Yet such was Mr. Milner's inveterate and we think unaccountable prejudice against Eusebius, on whose authority this story is related, that at the very instant when he is requesting his reader to place the fullest confidence in it, he insinuates that in one particular the report of Eusebius is unworthy of credit.

Constantine, as was natural, consulted the pastors of the Christian church about the sign exhibited, asking by what God it was given. The Bishops replied, that the sign was

\* How much stronger is the language of Cyprian when speaking of heretics and schismatics?—"Tales etiam si occisi in confessione nominis fuerint, macula ista nec sanguine abluatur, in-expiabilis et gravis culpa discordiæ, nec passione purgatur. Esse, martyr non potest, qui in Ecclesia, non est; ad regnum pervenire non poterit, qui eam, quæ regnatura est, derelinquit."

*De Unitate Ecclesiæ*, §. 12. ED. FELL; p. 257. ED. PAMEL.

the trophy of that victory which "God, the only begotten Son of the only true God," had gained over death; and at the same time explained to the Emperor the doctrine and causes of his incarnation. The words of Eusebius, as fairly quoted by our author himself, are τὸν μὲν εἶναι Θεόν, Θεοῦ τοῦ ἑνὸς καὶ μόνου μονογένη παῖδα, by which, says our author, "I suspect that Eusebius expresses his *own* sense of the Divinity of Christ," and of course not the sense of the Church! But why this suspicion? and to what does it amount? The meaning of the words is certainly not inconsistent with the Nicene Creed, which Eusebius afterwards subscribed; and Mr. Milner surely was aware that if the historian subscribed that Creed hypocritically, and put into the mouths of the bishops consulted by Constantine, an answer differing in sense from that which they actually gave, he is altogether unworthy of credit; and the scepticism of Mosheim and his translator is well founded. But we shall have an opportunity by and by of vindicating both the faith and the veracity of Eusebius.

Mosheim represents Constantine as building every where, after his conversion, stately churches on the model of the heathen temples, and filling them with pictures and images; while Milner, with a greater regard to truth, says that he erected churches exceedingly sumptuous, with distinctions of the parts corresponding in some measure to those in Solomon's temple. After giving a fair account of the Emperor's apparent zeal for the propagation of the faith, and of his multiplying copies of the sacred Scriptures, Mr. Milner makes the following most unreasonable reflection.

"It may seem invidious to throw a shade on this picture; but though the abolition of lewd, impious, and inhuman customs must have been of great advantage to society, and the benefits of Christianity, compared with paganism, to the world, appear very strong by these means; yet all this, if sound principle be wanting, is but form and shadow." P. 45.

But why should sound principle be suspected to be wanting? St. James assures us that faith is shown by works; and our blessed Lord himself says, that "every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." The fruits of Constantine's conversion, in abolishing lewd, impious, and inhuman customs, were surely good; and, as he was under no temptation of crooked policy to court the Christians and abolish paganism, we have no right whatever to suppose, that, though he was not a profound divine, sound principle was wanting.

There

There is no important difference in the accounts given by the two historians of the state of the church under the sons of Constantine; but they differ widely in the estimates which they had formed of the talents of Julian the apostate. Mosheim considers that emperor as possessed rather of low cunning than of shining talents or political sagacity, and his translator corroborates that opinion, by observing, that no man so addicted to magic as Julian, could be in reality great; or have a mind fitted for philosophy. This however is by no means evident. Dryden was certainly a great poet and a great critic, and appears, from what he has written in the latter character, to have been capable of making great progress in the philosophy of the human mind; and yet he placed confidence in the calculation of nativities, on the principles of judicial astrology! In the opinion of Milner, the talents of Julian were of a very superior order, and we think the evidence which he produces in support of that opinion, perfectly satisfactory. Both historians exhibit the apostate as an inveterate enemy to the Christian name, and detail the numerous and insidious arts by which he attempted to suppress Christianity; and they both agree with Bishop Warburton, that it was to give the lie to a prophecy of our Lord, and not from any regard for the Jews, that he meditated the rebuilding of the temple of Jerusalem, and the restoration of the Jewish worship. Both likewise admit the miraculous interposition of heaven to defeat that attempt, when it was made by the Jews under the auspices of the Emperor.

From Mr. Milner we have a short, but interesting and impartial account of the state of the church under Jovian, Julian's immediate successor, of whom Mosheim says nothing but that he reigned seven months. Milner's account of the reigns of Valentinian and Valens, as connected with the state of the church, is likewise much more luminous and full than Mosheim's; and the zeal of Valens for the Arian faith, and the rigour with which he persecuted the Catholics, are more amply, and, we think, more candidly detailed. Very little is said by either of them of Gratian, Valentinian II., and Honorius; but it is sufficiently evident from Milner, who follows Cave, that Gratian was a Catholic, and the younger Valentinian an Arian. Even on Theodosius the Great, Mosheim writes but a few sentences, though Milner says as much of him, as was proper in a work, of which the object was to narrate the history, not of the empire, but of the church of Christ.

Mosheim, in prosecution of his plan, gives a view of the state of learning in the fourth century, and more particularly  
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of the Platonic philosophy. He praises Constantine for his encouraging the Christians to cultivate among themselves letters and science; while Mr. Milner writes sometimes as if he had deemed all such studies not only useless but even pernicious. The opinions of both historians are plausible when viewed separately and by themselves. It is certain that many heresies and corruptions were introduced into the church from the schools of the philosophers; but it seems to be equally certain, that, after the cessation of miracles, the clergy could not have maintained the truth of Christianity against the sophistical attacks of the philosophers, had they been themselves utter strangers to science and the dialectic art. True philosophy ever has been and ever will be the faithful handmaid of religion; while false philosophy has always been her most formidable foe.

Mr. Milner professes to treat of the government of the Church only incidentally, while Mosheim devotes, in each century, a chapter of his work to that subject; but Milner's account is much more valuable than Mosheim's, because it is a more faithful transcript of ancient records. Mosheim's original mistake, that the government of the Church was at first democratical, has led him to affirm, (Vol. I. p. 347.) that, even in the fourth century, after Christianity had become the religion of the empire, "the bishop governed the Church, and managed the ecclesiastical affairs of the city or district, where he presided in council with the presbyters, not without a due regard to *the suffrages of the whole assembly of the people.*" For this system of church-polity no authority is quoted; and we will venture to say that no *ancient* authority can be found for a system, which every man, who reflects on the extent of some of the dioceses, must perceive to have been utterly impracticable. Mr. Milner is unquestionably correct when he says, that the general assembly of the people never had any other authority in the church than that which they exercised at the election of bishops; and of that privilege they were not deprived even in the reign of Valentinian. Mosheim, however, gives a very rational and authentic account of the civil supremacy assumed by Constantine and his successors over the Church, a supremacy indeed which was obviously due to them as soon as Christianity became the established religion; and he traces in a luminous manner the supremacy of the bishop of Rome from the first appearance of that usurpation in the fourth century.

Of the various schisms and heresies which disturbed the peace of the Church, and especially of the rise and progress of Arianism in this century, Milner's account is much fuller  
and

and more accurate than the Chancellor of Gottingen's; but unfortunately he disgusts his readers by perpetually trying the faith of that age by the peculiar tenets of Calvinism in this. Mosheim and his translator labour to prove all kinds of heretics and schismatics less culpable than they are represented by the Catholic writers; while Milner seems rather inclined to aggravate the errors of them all except the Novatians, who certainly were the most respectable of all the dissenters from the established Church. Mosheim writes something like an apology for the Donatists, whom Milner, on the other hand, proves to have been the most factious and turbulent crew of that age, except the Arians.

Mosheim charges the greatest and best men of the age with holding the maxim,—

“That it was an act of virtue to deceive and lie, when by such means the interest of the church might be promoted.” “We would willingly,” he adds, (Vol. I. p. 382.) “except from this charge, Ambrose, and Hilary, Augustine, Gregory Nazianzen, and Jerome; but truth, which is more respectable than these venerable fathers, obliges us to involve these in the general accusation.”

Certainly truth is more respectable than any of those fathers; but every thing is not truth which is asserted without evidence; and neither Mosheim nor his translator has produced the slightest evidence in support of so heavy a charge. Credulity was one of the weaknesses of the age, and a weakness from which neither Ambrose, nor Hilary, nor Gregory, nor Jerome was probably exempted. They may therefore have recorded some things which were *not true*; but nothing, we are persuaded, which they *knew to be false*, merely for the purpose of promoting the temporal interest of the church. Mr. Milner has given very correct accounts of their several lives, taken partly from Cave, and partly from their own writings; and no candid man, we think, can read that part of his work, without feeling indignation at the scandalous and unsupported charge brought against them by the German Historian.

Mosheim, however, is probably more correct when he charges them with holding the horrible opinion, that “errors in religion, when maintained and adhered to, after proper admonition, were punishable with civil penalties and corporal tortures.” This opinion which seems not to be even yet banished from all churches, was taken up at an early period by well meaning men, who did not distinguish between the spirit of the law and the spirit of the gospel. Both were  
revealed

revealed by the same God, and are indeed but parts of one great whole; and hence, as under the law, idolatry was a crime punishable by death, it was inferred that such errors in religion as partook of the nature of idolatry, ought to be punished in the same manner under the christian dispensation. The fathers of the church did not advert to the important circumstances, that the sanctions of the law, considered by itself, were all temporal, while those of the gospel are eternal; that, as the Jewish government was a THEOCRACY, idolatry was *high treason*, and every thing connected with it a crime against the state, whereas the kingdom of Christ is not of this world; and that therefore punishments which were necessary under the former dispensation, are directly contrary to the spirit and the object of the latter, under which the wicked and the impious are not to be separated from the righteous, and punished, until the end of the world.

The holding of the first council of Nice, and the transactions of that assembly are by much the most important events which took place in the church during the fourth century; but of those events, the detail given by Mosheim is very imperfect. He attributes the Arian controversy rather to the imprudence of Alexander, bishop of Alexandria, than to the pride and presumption of Arius himself; and says expressly, that

“ The disputes carried on in the council of Nice concerning the three persons in the Godhead, afford a remarkable example of ignorance and confusion of ideas, particularly in the language and explanations of those who *approved* the decisions of the council. So little light, precision, and order, reigned in their discourses, that they appeared to substitute three Gods in the place of one.” P. 364.

The Nicene Creed is still in existence and furnishes a sufficient confutation of the last sentence of this extract\*; and though there was much disputation with the Arians *before the Synod was constituted*, it appears that the fathers were, *in the Synod*, guided rather by what had been uniformly taught in their respective churches, than, by any subtle or metaphysical disquisitions. Of the origin and progress of Arianism and of the transactions of the council of Nice, the account given by Milner, which is indeed mostly taken from Cave, is much more worthy of credit than that of Mosheim and his translator; who seem very desirous to find all those who dis-

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\* See our 34th Vol. p. 259, &c. and 38th Vol., pages 32 and 36, &c.



sented from the Church in the right, and the Church herself uniformly in the wrong. We regret, however, the prejudices of Milner, which render him unwilling to suppose that any men held in purity the Nicene faith in *the Divinity of our Saviour*, whose doctrine respecting *original Sin, justification, and election*, cannot be reconciled to his own opinions. Hence, his repeated insinuations that Eusebius the Historian was not sincere in his profession of the Nicene faith, although he gave greater proofs of sincerity, than almost any other man in the Council. He introduced into the council a creed which is still in existence, and appears to be in perfect agreement with that which was afterwards adopted. It was accordingly applauded by all the Fathers except the Arians, and likewise by the Emperor, who proposed, however, to introduce into it the word *ὁμοουσιος*, which Eusebius, courtier as our author calls him, hesitated for some time to adopt. In this he displayed the best proof that could be given of his sincerity; for as the word is not scriptural, and seemed to him to imply a very gross notion, he refused to subscribe it, until it was properly explained. When to this, we add, that Eusebius repeatedly calls Christ *αὐτοθεον*, and *τὸν πανδρασιλέα καὶ πανηγέμονα, καὶ αὐτὸν Θεόν*, it seems as impossible to doubt the sincerity of his profession of the Nicene faith, as to doubt the sincerity of Bishop Bull who wrote in defence of that faith, and had as little favour for the peculiar tenets of Calvinism as even the illustrious bishop of Cæsarea.

Such, however, were our author's prejudices against this great man, that he has even had recourse to *partial quotation* for the purpose of converting conduct which was strictly proper, into a crime. Athanasius having been accused of violence and immorality, Constantine ordered a synod to be held at Tyre, for the purpose of enquiring into the truth of the accusation; and by his express command Eusebius was appointed to preside. Athanasius, attended by some of his suffragans, appeared before them; when Potamo, one of those suffragans, thus addressed the presiding bishop;—

“Must you Eusebius sit on the bench, while the innocent Athanasius stands to be judged at your bar? Who can bear such proceedings? Were not you in prison with me in the time of the persecution? I lost an eye in defence of the truth; you have no wound to show, but are alive and whole. How got you out of prison, unless you promised to sacrifice or actually did so?”  
“Eusebius,” continues our author, “rose up and dissolved the meeting for that time, reproving him for his insolence.” P. 68.

This

This is transcribed almost literally from Cave's Life of Eusebius; but Cave having proved that Potamo's insinuation was groundless, adds, on the authority of Epiphanius, that Eusebius, when he dissolved the meeting, said, (and he could hardly say less,) "If when you are come hither, you take the liberty to talk at this rate against us, the things *may be true* which your accusers lay to your charge; for if you exercise so much tyranny here, what will you do in your own country?" This story, as *curtailed* by our author, certainly leaves on the mind of the reader an impression not favourable to the principles of Eusebius; but when it is given *entire*, his conduct appears, in all respects, suitable to the office which he then held, and affords not the smallest room to suspect that his faith in Christ was not orthodox.

No man indeed appears in that age to have held the opinions, in which Mr. Milner seems to have thought that all orthodoxy consists; for though Athanasius and Ambrose are justly two of his favourite authors, he regrets (p. 162) that the former, "though he allows the evil propensity of nature, and describes its effects very justly, yet speaks like *Justin*, and other of the fathers of the FREE-WILL OF MAN, and of his power of *resisting this propensity*." Of Ambrose he draws a very just character, but adds, (p. 238.) "The doctrine of *predestination* and *election* he evidently misunderstands: this part of divine truth had indeed scarce seen the light since the days of *Justin Martyr*."

In one sense of the word all truth is divine as opposed to falsehood which proceeds from the father of lies; but there are many truths of comparatively little importance, and the doctrine of *predestination* and *election*, as understood by Mr. Milner (supposing it a truth) is certainly one of these. Both he and Mosheim admit that miracles had not ceased in the church at the end of the fourth century; they both say that the light of the gospel was in that century carried into distant countries, and that many of the Abyssinians, Georgians, Goths, and Saracens were during that period converted to the faith; and Milner very properly attributes the spreading of the gospel every where to the grace of God accompanying the preaching of it; but would the grace of God, or the power of working miracles, accompany the preaching of damnable heresy, or even important error? No surely; and therefore the fair inference even from this author's narrative, is, that the doctrine of *predestination* and *election* in his sense of that doctrine, can be no *essential article* of the Christian faith. So strong however are his prejudices, that he compares (p. 58.) the sudden conversions, produced by the preaching of methodists  
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in our own days, to the well known story of the conversion of a heathen philosopher, by an illiterate old man, at the council of Nice, and the regular Clergy of the Church of England (p. 67.) to the Arians; while those who preach Calvinism are represented as sharing a fate similar to that of the Catholics, in the days of the persecuting Arian emperor Valens!

In concluding the character of Athanasius, Mr. Milner draws the following comparison between the Catholics and Arians, which, notwithstanding his inveterate prejudices, and some instances of singular negligence\*, appears to us infinitely more correct, than the estimate formed of those parties by Mosheim and his translator.

“ I have represented things in as faithful a manner as I can from the lights of antiquity which remain to us; and I must say, independently of all doctrinal sentiments, there appears no comparison between the two parties in their moral conduct. Every thing mean and sordid, cruel and inhuman, ambitious and perfidious, is found on the side of Arianism. The fruits of genuine religion evidently appear on the other side, so far as I can discover hitherto. However melancholy may have been the scenes of human wickedness, which we have reviewed, and however faint the marks of Godliness (i. e. Calvinism) in any person, still real virtue was seen the attendant of orthodox sentiments alone.”  
P. 163.

The author having traced the history of the church to the period at which orthodox Christianity became, under Theodosius the Great, the undisturbed religion of the empire, makes, on the subject of national establishments, some reflections, which though not very profound, nor perhaps always just, are however, on the whole, worthy of serious attention; and he informs us that towards the end of this century, preparations were making for a *second effusion* of the holy spirit;

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\* In page 173 he says, that Ambrose was born in the year 333, and appointed to the See of Milan in 374, when, of course, he must have been at least in the 41st year of his age; but in p. 175 he says, that Ambrose when he entered on the office of bishop, was only about 34 years of age. Again he says, (p. 229.) that Ambrose died about the year 397, being only fifty seven years old, having been appointed bishop of Milan at the age of thirty four; but if so, he could not have been born in the year 333, which, however, is the era fixed on by Cave for his birth, apparently on good authority. We may therefore conclude, that Ambrose was forty years old, or in his forty first year, when he was consecrated bishop of Milan.

the *first* having declined ever since Justin Martyr taught that men possess *freedom of will*!

This second effusion of the spirit so completely occupies our author's mind, and appears to him of such high importance, that he thinks an account of the rise and progress of it, all that is worthy of being recorded in the history of the Christian church during the fifth century! The method of Mosheim is so very different, that it is impossible to accompany both historians at once through that century, as we accompanied them through the fourth; and therefore we must bring our readers acquainted, first, with the one, and then with the other; and we shall introduce them, first, to Mr. Milner, not because we think him the more valuable of the two, but because we shall have a greater number of remarks to make on this part of his work, than on the corresponding part of Mosheim's.

What Mr. Milner calls the history of the fifth century, consists chiefly of biographical sketches of Chrysostom; Augustine, and Jerome; an analysis and review of the principal works of the African prelate; together with an account of the Pelagian controversy, and of the theology of Augustine; concluding with some superficial remarks on the Christian writers of that age both Greek and Latin.

Of the talents, integrity, and zeal of Chrysostom, as he takes Cave for his guide, he writes, of course, in terms of the highest respect; but he regrets exceedingly that the eloquent bishop of Constantinople did not know *Divine truth* more exactly, and enter more *experimentally* into the spirit of the gospel! "He introduces," says Mr. Milner, "the doctrine of *free-will* into his expositions of the scripture, in the same manner that most of the fathers did who spake of it at all from the days of Justin." Yet he acknowledges that Chrysostom loved *evangelical* truth, and attributes to the Platonic philosophy all the mischief which had been done by the doctrine of free-will to the Church, and to Christian faith and humility! On this observation we have only to remark, that if the doctrine of free-will produced, in the fifth century, *pride*, and the contrary doctrine, *humility*, the case seems to be very different now; for we do not remember to have at any time conversed with a rigid predestinarian who was remarkable for his *humility*, nor do the signs of humility appear to us very conspicuous in the writings of any Calvinist, nor even in the writings of this author himself.

Instead of translating the life of Augustine by Possidonius, or writing in the manner of Cave, a life of that eminent prelate

prelate himself, Mr. Milner chooses to entertain us with an abridged translation of Augustine's confessions; and we have no hesitation to say, that wherever we have compared this translation with the original, the meaning seems to be faithfully given. But it appears, at the same time, even from this translation, that until he was involved in the Pelagian controversy, Augustine had advanced none of those extravagant notions, which were adopted from him by the *Thomists* in the Church of Rome, and which now distinguish the Calvinists among the Protestants. He is indeed here (p. 301,) made to say; "I have seen and observed an *infans* full of *envy*; pale with anger, he looked at his fellow suckling with bitterness in his countenance;" but either this is a mere rhetorical flourish, or the envious sucklings seen by Augustine must have sucked the same breast and been at least nine or ten months old. Envy is unquestionably a passion not connate with the human mind, and can arise only among those between whom there is some kind of rivalry\*; and surely there can be no rivalry between such as, like infants lately born, know not and cannot be made to know, that one of them interferes with the other's happiness.

From the seventh book of these Confessions, the truth of what we have often affirmed, respecting the origin of the various controversies concerning *original Sin* and human depravity, appears unquestionable. These controversies were first occasioned by the question—Πόθεν το κακόν—brought from the schools of Greek philosophy into the church of Christ. It was by attempting to find a solution of this question that Augustine was first entangled in the labyrinth of the Manichæan heresy; and even after he was convinced of the non-existence of an independent evil principle; he says,

"Still a question distressed me, how came (moral) evil into being at all? Admitting that it lies in the will of man; that the distinction between a natural and moral inability is real and just, and that the former is not the proper subject of blame as the latter is; still I inquired, who ingrafted into my stem this cyon of bitterness, seeing that I was created by him, who is infinite sweetness." P. 338.

Nothing can be more evident (if words have any precise meaning) than that St. Augustine, when he wrote this, did

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\* See the preliminary dissertation to Law's translation of Archbishop King's *Essay on the Origin of Evil*.

not consider any thing communicated from Adam to his descendants, as *sin* in the proper sense of the word; for he says expressly that *natural* inability is not the proper subject of blame; and that he did not *then* consider mere infants as so many masses of guilt and corruption is still more evident from the following passage.

"I now began to understand; that every creature of thine hand is in its nature good, and that universal nature is justly called on to praise the Lord for his goodness. The evil which I sought after has no positive existence; were it a substance it would be good, because every thing individually, as well as all things collectively, is good. Evil appeared to be a want of agreement in some parts to others. My opinion, (when he was a Manichee) of the two independent principles, in order to account for the origin of evil, was without foundation. Evil is not a thing to be created; *let good things only forsake their just place, office, and order*, and then, *though all be good in their nature, evil*, which is only a privation, abounds and produces positive misery. I asked what was iniquity, and I found it to be no substance, but a *perversity of the will*, which declines from *Thee the supreme Substance to lower things*, and casts away its internal excellencies, and swells with pride externally." P. 342.

Mr. Milner seems to consider this as the best account that has ever been given of the origin of evil. We confess that to us it appears in a very different light. It is indeed a complete proof that when Augustine wrote his Confessions, he did not, with our modern Calvinists, believe that the *eating of the forbidden fruit* introduced into human nature such corruption as is the *source of all actual transgressions*: for he truly observes that moral evil or transgression consists in a *perversity of the will*, which declines from God; but Adam's will had declined from God as soon as, seduced by the blandishments of his wife, he resolved to eat the forbidden fruit. Here then is one actual transgression\*, which as it was prior to the corruption introduced into human nature by the fall, could not proceed from that corruption; and the old question, Πότε το κακόν, returns on the inquirer without an answer; for, whence came that *perversity of Adam's will*, which made him decline from God? To this question we have never seen a satisfactory answer; though the nearest approximation to such an answer known to us is certainly furnished by Archbishop King and his translator. In the mean time the hum-

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\* For a proof of this position we refer our readers to our 21st vol. p. 596, &c. and 26th vol. p. 602, &c.

ble Christian may surely rest satisfied that the Judge of all the earth will finally do right, and that the ways of God to man will then be vindicated to the satisfaction of assembled worlds.

As Augustine's views of the effects of the original sin of Adam appear to have been different at one period of his life from what they were at another, so is it evident that, when he wrote his *Confessions*, he had no such notions as those of Calvin respecting *election* and *reprobation*. Addressing himself to God, he says; (p. 386,) "Terrified with my sins and the weight of my misery, I was desponding, but thou encouragedst me, saying *Christ died for all*, that they which live, should not live to themselves, but to him that died for them;" but no man could have expressed himself thus in an address to his Maker, who seriously believed, that "by the *decree of God* some men and angels are predestinated to everlasting life, and others fore-ordained to everlasting death."

Augustine however got himself involved in the Pelagian controversy, and like many other zealous Polemics when opposing error, knew not where to stop in his progress towards the other extreme. The author of the heresy, which he laboured to confute, was a native of Wales, whose name, says Mr. Milner, was in his own time BRITO. On what authority this is said, we know not. Jansenius is referred to at the bottom of the page; but Bede, who seems better entitled to credit on such a point, affirms, that the Heresiarch's name was *Morgan*, which in the British language signifies *Sea-born*, and of which therefore *Pelagius* may be considered as a translation.

Be this as it may, the account given in the work before us of the rise and progress of Pelagianism is written with great candour, and the errors of the sect are certainly not exaggerated; but having elsewhere\* stated the peculiar doctrines of Pelagius, we shall only say that we are happy to find our statement, which was indeed taken from Collier, agreeing exactly with that of Mr. Milner. We cannot however express great approbation of the arguments produced from Augustine, or of those employed by the present author himself in confutation of that heresy. Neither of them seems perfectly to have understood the state of man before the fall, nor the nature of that covenant by which he was then entitled to immortality; but without a thorough acquaintance with these two important

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\* In our 31st vol. p. 48.



topics, it is impossible to write consistently on the doctrines of *redemption*, *justification*, and *sanctification*, or to distinguish with any thing like accuracy, between the powers of nature, and the influence of grace. When Mr. M. says (p. 402.) that "he who denies the corruption of nature, can never think sin so sinful as the word of God represents it;" and (p. 406.) "that, on this supposition, infants need not to be baptized at all, as being perfectly innocent, and needing no redemption," he seems to us to know neither the scriptures, the grace of God, nor the nature of man. Our Saviour says expressly that "unto whomsoever much is given, of him shall much be required;" whence it follows that more would be required of uncorrupt than of corrupted nature, and that he who holds nature to be in its original state of perfection, must think any deviation from duty more sinful, than he who considers all the powers of nature as debased and corrupted by the fall. Our Saviour says likewise, that were it possible to do all those things which are commanded us, we should even then be unprofitable servants; and therefore certainly not entitled, by our own merit, to the immense reward of eternal life, which being supernatural to man, is the free gift of God, conferred on us by the gracious covenant of the gospel; but into the gospel covenant we can be admitted only by baptism, and therefore baptism is necessary to children on either supposition. When this author (p. 412.) quotes with approbation the saying of St. Augustine, that "original sin in itself deserves rebuke," he must use the words in some sense wholly unknown to us; for nothing could be more absurd in our sense of the word *rebuke*, than to rebuke a man for a sin committed by another six thousand years before the man rebuked was born!

From the history and confutation of Pelagianism, Mr. Milner proceeds to St. Augustine's celebrated work, entitled, "the city of God," of which he gives a concise, but on the whole a candid review. He introduces the subject by recommending to students in divinity, the works of the more eminent fathers of the church, which, he justly observes, have in our times been too much depreciated; and he concludes it with the following caution as necessary to him who would read the Fathers with advantage.

"We must forget our own times, spirit, taste, and manner; we must transplant ourselves into those of the author, and make allowances for his modes both of thinking and speaking, which are extremely different from our own. Without this reasonable degree of candour, to which, however, few minds are sufficiently inclined,

inclined, it is impossible to make a just estimate of the works which pass under our examination." P. 424.

This author next vindicates the conduct of Augustine to the Donatists, with great judgment, and with equal success; after which he proceeds to a review of that prelate's other works. We have read this review with great pleasure, and recommend a serious perusal of it to our readers, though it contains some things of which we cannot approve. Augustine's defence of sublapsarian predetermination, as it is here (p. 433.) stated, is to us very unsatisfactory; and proceeds, we are convinced, from the author's mistaken notions of the original state of man and the nature of the first covenant. Mr. Milner's declamation against elegance of style in preaching, and his recommendation of those "artless colloquial addresses to the populace, which, in the present age, have been attended," he says, (p. 439.) with DEMONSTRATION OF THE SPIRIT AND OF POWER," might surely have been spared, as well as the censures so often insinuated, if not directly passed on every pastor of a flock, who thinks not on all topics exactly as he thought.

We have next some miscellaneous particulars concerning St. Augustine, with an account of his mode of living, his last sickness, and his death; after which follows a view of his theology, exhibited in the most favourable light. We shall not, however, enter into a discussion of its merits; for Augustine, though undoubtedly a pious and a good man, was not a man of learning entitled to any particular deference, like Chrysostom among the Greeks, or Jerome among the Latin writers. That his natural talents were good, seems unquestionable, and his conversion from the heresy of Manes was undoubtedly sincere; but there is no reason to suppose that he could ever read the Hebrew scriptures in their original language; and so limited was his knowledge of Greek, in which he confesses that he made no progress when a youth, that a friend, who wished him, when upwards of thirty years of age, to study some of the books of Plato, was obliged to furnish him with a Latin translation. Mr. Milner is very angry with Mosheim for saying that Augustine was not a consistent writer; but if he held, as we are here (p. 467.) told, "that Christ gave himself a ransom for ALL," and yet maintained the doctrine of *election*; &c. even in the sublapsarian sense, his inconsistency is apparent.

We have next some account of the life and writings of Jerome, whom the author reluctantly admits to have been the most learned of all the Latin fathers. His learning, however

however, he represents as sometimes worse than ~~infidels~~; because he thought differently from St. Augustine on some points: and because he found difficulties in St. Paul's epistle to the Romans, which, it seems, contained nothing obscure to Mr. Milner! Yet St. Peter acknowledges that in St. Paul's epistles there are some things hard to be understood; and, supported by St. Peter, the authority of St. Jerome, we confess, appears to us superior to the authority of St. Augustine though supported by Mr. Milner. That Jerome was a choleric man is indeed too true, as well as that, in controversy, he treated with contempt every one whose learning was inferior to his own; and we willingly acknowledge that the censures here past on him upon these accounts are just; but let it never be forgotten that there is no uninspired writer to whom the Christian world is more indebted than to Jerome. To this praise he is entitled for his Latin version of the sacred scriptures, which every one knows to have been the basis of the valuable translation now known by the title of the Vulgate.

During the remainder of his history of the fifth century, Mr. Milner describes the persecution of the orthodox Christians by the Arian barbarians who overran the western empire; but this is likewise related by Mosheim, to whose work we must now call the attention of our readers. We cannot, however, dismiss the present author without acknowledging, that though his prejudices are so excessive as to make him stigmatize with the opprobrious denomination of *pharisees*, which he sometimes softens by adding the epithet *devout*, all whose notions of what he calls *Grace* were different from his own, he yet writes with great candour of individual *Semi-Pelagians*. Even to Cassian himself, who is generally, though erroneously, represented as the founder of the sect, he does ample justice; though he is exceedingly mistaken in classing with Semi-pelagians all who dissented from the dogmas of Augustine. He is likewise much to be blamed for his frequent suspicions that works not only good but highly exemplary, do not flow from proper principles; for how shall a man's principles be known but by his works? Thus, after giving such an account of the reign of the younger Theodosius, as exhibits him to us, not indeed as a great man, but as one of the most pious and tender hearted princes that ever lived, he adds, (p. 523.) "Such was Theodosius's zeal, which, if it contributed little to *the propagation of vital godliness*, was doubtless very efficacious in the promotion of external religion?" Why was this said? Is vital godliness likely to be promoted by the neglect of external religion?

Mr.

Mr. Milner would not have said so; but Theodosius was of the Greek church, and in that church Augustine's doctrines of *predestination*, *original Sin*, and *invincible Grace*, were not received.

Dr. Mosheim conducts his history of the fifth century of the church on the same plan, on which he wrote the history of the preceding centuries. He begins with the external history, relating, in two chapters, the prosperous and calamitous events which happened to the church; and this leads him to mention the division of the empire; to give a short account of the successive emperors, and of the conquest of the Western empire by the northern barbarians; and to relate, much more briefly indeed than Mr. Milner, the dreadful persecutions of the orthodox Christians as well by such of the conquerors as were Arians, as by those who were Pagans. He shows, however, which Mr. Milner does not, how such of those barbarians as professed Christianity came to be so zealous in the cause of Arianism; while he seems to have thought much more favourably than that Historian of the younger Theodosius; for not entertaining the same notions of *grace*, he calls not in question the principles from which that Emperor's zeal for external religion flowed. Differing widely from the same historian, he represents the spirit of reformation as more vigorous, during this century, in the Eastern, than in the Western, Empire, where the *feasts of Saturn and Pan*, the *combats of Gladiators*, and other rites which were instituted in honour of the Heathen Deities continued to be celebrated with the utmost freedom and impunity. He likewise gives a brief account of the state of Christianity in Persia; of the conversion of several barbarous princes, making particular mention of Clovis, the founder of the French Monarchy; and, in perfect agreement with Mr. Milner, he attributes the greater part of those pretended conversions to motives of mere worldly ambition.

Dr. Mosheim treats of the internal history of the church during this century in five chapters, beginning, as usual, with an account of the state of learning and philosophy. Though he laments the decay of learning in the western empire, which he justly attributes to the incursions of the barbarians, he admits that the Latin church still produced some eminent men; but he contends that in the eastern church genuine taste, together with the Platonic philosophy in all its perfection, continued to flourish till towards the end of the century. This is much more than we would undertake to

prove; but we heartily agree with him that there was more taste, and science, and learning in the eastern empire than in the western; as well as that the philosophy of Aristotle did not get possession of the schools, or find its way into the church, until very near the close of the fifth century, when it was gradually introduced, by means which he details with great accuracy.

From the state of learning, this author proceeds to the government of the church in the fifth century—a subject on which he is never entitled to implicit credit. His original democratic prejudices pervade the whole of his work; and in this century, and on this subject, he seems to have very seldom consulted the original authors. Yet it must be acknowledged, that his good sense and knowledge of human nature have enabled him to give a very plausible view of the means, by which the bishops of Rome gradually obtained their supremacy over the western church. He shows clearly that, even in the end of this century, the deference that was paid to the Roman Pontiff was not on account of his being the successor of St. Peter, but because he resided and officiated in the imperial city; “For, says he,

“By the 28th Canon of the council holden at *Chalcedon* in the year 451, it was resolved, that the same rights and honours, which had been conferred upon the bishop of *Rome*, were due to the bishop of *Constantinople*, on account of the equal dignity and lustre of the two cities, in which those prelates exercised their authority.” *Mosheim*, vol. II. p. 23.

For this no authority is quoted except it be *Le Quiën*, *Orient. Christ.* tom. I. p. 36, from which he seems to have implicitly copied all that he says on the contest between *LEO THE GREAT* and the Patriarch of *Constantinople*. The fact however is nearly as he represents it; for the Canons of *Chalcedon* are lying before us, and in the 28th canon, the council, which, according to ancient writers, was composed of 600 bishops, adopted the decree of the council of *Constantinople*; which was held in the years 381 and 382—“That the Bishop of *Constantinople* should have the prerogative of honour next after the Bishop of *Rome*, because *Constantinople* is *New Rome*.” This, the reader observes, does not raise the See of *Constantinople* to an *absolute equality* with the See of *Rome*; but the Canon of *Chalcedon* immediately adds,

“For the fathers have with good reason granted privileges to the

the throne of old *Rome*, on account of her being the imperial city; and the 150 Bishops \* most beloved of God, acting with the same view, have given the like privileges to the most holy throne of *New Rome*, rightly judging that the city which is the seat of empire, and of a senate, and is equal to the old imperial *Rome* in other privileges, should be also honoured as she is in ecclesiastical concerns, as being the second and next after her."

From this it appears indisputable, that in the middle of the fifth century no other *kind* of superiority was allowed to the Bishops of Rome and Constantinople than that which has been always allowed to Primates and Metropolitans. The appeals, however, which this institution authorized from other Bishops and Archbishops to these two patriarchs; the influence which each acquired by the wealth of their respective Sees, and their closer connection with the Emperors; and other circumstances minutely detailed by this author, greatly favoured their ambitious views, while

"The declining power and supreme indolence of the Emperors of the west, left the authority of the Bishop who presided in this imperial city almost without controul. The incursions, moreover, and triumphs of the barbarians, were so far from being prejudicial to his rising dominion, that they rather contributed to its advancement. For the Kings who penetrated into the empire, were only solicitous about the methods of giving a sufficient degree of stability to their respective governments. And when they perceived the subjection of the multitude to the Bishops, and the dependence of the Bishops upon the Roman Pontiff, they immediately resolved to reconcile this ghostly ruler to their interests, by loading him with benefits and honours of various kinds." P. 29.

Such unquestionably was the origin of that supremacy, which so long held all Europe in thralldom; which was by Leo derived from the pretended supremacy of St. Peter in the college of the Apostles; which, in the dark ages, was supposed to confer infallibility of judgment on him who was canonically placed in the See of Rome; and which, in the nineteenth century, is thought of sufficient importance to divide the protestant empire of Great Britain into the most dangerous factions!

This author exhibits a very gloomy view of the doctrine and worship of the church in this century; representing the

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\* Of whom the Council of Constantinople was composed.—  
Rev.

former as superficial and trifling; as subtle and quibbling; and the latter as overwhelmed with superstitious rites and ceremonies. There is certainly too much truth in what he says; but there was, in the fifth century, much genuine piety in the church, as well as much sound and rational doctrine, and he should have given some account of both. Mosheim, however, delights in contemplating the dark side of the picture without the light, and in exhibiting that side alone to his readers; and for this conduct he is justly reprehended by Mr. Milner, whose views, though perhaps less comprehensive, are, at least in this respect, certainly more just than those of the celebrated Chancellor of Gottingen.

He delights likewise in placing in the most contemptible or ludicrous point of view the questions about which the church was in that age divided into parties, censuring and anathematizing each other in the most violent manner; and many of those questions, it must be acknowledged, were merely verbal, started on subjects of which it is impossible to form adequate conceptions. Such seems to us to have been the grounds of dissension between the *Eutychians* and *Monophysites*, who, though they condemned each other, taught the same thing respecting the nature of Christ, and equally deviated from the doctrine of the catholic church. Such too seems to have been the nature of the question agitated between the church and Nestorius, Patriarch of Constantinople. Nestorius admitted the divinity of our Lord, according to the Creed of the Council of Nice; but he objected to the Virgin Mary being called the *Mother of God*, a phrase which certainly ought never to have been introduced into the language of the church. Of the controversies occasioned by this objection, as well as of the unjust condemnation of Nestorius, who was not allowed to state the reasons on which it was founded, Mosheim has given what appears to us to be a very impartial account; while he admits that the followers of Nestorius, though they called themselves by his name, deviated far from the truth to which he faithfully adhered.

Among the numerous controversies mentioned by Mosheim as having taken their rise in this century, none are of great importance at present, except those which were carried on between Augulline and Pelagius, and between the followers of Augustine and those whom they stigmatized with the appellation of *Semi-Pelagians*. Of Pelagius and Pelagianism the reader will find a much fuller account in Milner's History than in Mosheim's; but of the *Semi-Pelagians*, the account given by Mosheim is the more accurate of the two.

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By Milner, and all the Calvinists, every man is called a *Semi-Pelagian* who did not adopt all the opinions of Augustine; and of course, the whole Greek church, with St. Chrysostom at its head, is considered as Semi-Pelagian. Of Cassian, the great leader of that sect in the west, both these authors appear to have entertained the same opinion; but the translator of Mosheim's History, in the following note on the text of his author, gives a more accurate account than either of them, of the distinguishing doctrines of those who were called Semi-Pelagians.

“ The leading principles of the Semi-Pelagians were the five following: 1. That God *did* (does) not dispense his *grace* to one, more than to another, in consequence of predestination, i. e. an eternal and absolute decree; but *was* (is) willing to save all men if they *complied* (comply) with the terms of the Gospel. 2. That Christ *died for all men*. 3. That the grace purchased by Christ, and necessary to salvation *was* (is) offered to all men. 4. That man, before he *received* (receives) grace, *was* (is) capable of faith and holy desires. 5. That man born *free*, *was* (is) consequently capable of resisting the influences of grace, or complying with its suggestions.” P. 92.

Of these positions there is not one, except the fourth, which is not in perfect harmony with the doctrine of our church; and those who held it, must have understood by *faith* and *holy desires*, something very inferior to the *faith* and *holiness* required by the Gospel; for it is certain, as Mosheim observes, that neither Augustine nor his followers ventured to brand the doctrine of the Semi-Pelagians as an impious and pernicious heresy; and that even Cassian, in one of his treatises, affirms “ *omnes justorum justitias esse peccata*,” by which he can mean only such works as those which are condemned in our thirteenth article.

In the sixth and seventh centuries, the Gospel was carried, in the east, even into China; and, in the west, into Britain, Ireland, Germany, and many other northern nations in its neighbourhood; but the history of the church itself, becomes less and less interesting to the pious reader. The eastern church was torn into schisms by a number of impious and presumptuous controversies, started by the subtlety of the Aristotelian philosophy, concerning the nature, and person, and will of Christ. Hence the *Nestorians*, *Eutychians*, *Monophysites*, *Monothelites*, subsisting at this day under the denomination of *Maronites*, and the *Jacobites*, a sect of *Monophysites* which likewise still subsists in the East. Amidst these contentions, so disgraceful to the Christian name, arose the Arabian im-

pollor,

possor, Mahomet, who, with his immediate successors, overran some of the fairest provinces of the eastern empire, and imposed on the wretched people one of the most odious religions that ever prevailed among civilized men. Of the rise and progress of this wonderful delusion, and the means by which it was spread, both our historians give some account; but neither of them seems to have possessed an adequate knowledge of the character and talents of the false prophet, for which the reader will do well to consult Dr. White's famous *Bampton Lectures*.

In the western church, the metaphysical disputes of the Greeks were not generally prevalent: and this Mr. Milner attributes to the doctrine of *grace* brought to light by St. Augustine, and more generally received in the west than in the east. We would rather attribute the difference between the two churches to the superior subtilty of the Greek genius, and the little knowledge possessed by the Latins of the Aristotelian philosophy, which naturally leads to such controversies as prevailed in the east. Controversies, however, though not so numerous nor so extravagant as those of the Greeks, prevailed in the Latin church, between the more rigid followers of St. Augustine, and those who were styled Semi-Pelagians; and with the former of those parties it cannot now be necessary to observe that Mr. Milner always agrees. Let us do justice however to that historian, who appears always inclined to do justice to others, and who seldom fails to do it, except when his own judgment is warped by prejudice in behalf of the peculiar tenets of his party. This is more than we can say for Mosheim, who seems to delight in every opportunity of censuring the conduct and aggravating the vices of the pastors of the church. Of Gregory the Great, and his labours for the conversion of the Anglo-Saxons, he writes as contemptuously as even the philosopher Hume; while Mr. Milner does ample justice to the merits of that great prelate, as well as of the missionaries whom he sent into England, justly ascribing even Gregory's punning on the words *Angli* and *Angeli*, &c. with which Hume makes himself so impertinently merry, not to the pedantry of the prelate, but to the bad taste of the age. To Gregory, Mr. Milner shows that we are indebted for the finest parts of our incomparable Liturgy; and he makes a very sufficient apology for the conduct of Austin and his associates to the British churches in Wales, which seem to have been at least as corrupt as the church of Rome was then, and destitute of her laudable zeal for the conversion of infidel nations.

Mosheim attributes that zeal to very unworthy motives, a charge

charge from which Milner completely vindicates both the Roman prelate and his missionaries. That many of the pretended *conversions* were not real, is admitted by both historians, who observe that the savage tribes generally followed the faith of their princes, and that too many of the princes were induced to forsake the gods of their ancestors, and adopt the christian faith, not by the love of religious truth, but by the hopes of rising to greatness under that God who had so widely extended the limits of the Roman empire. Still the English historian contends that the missionaries were probably sincere, and influenced by the purest motives.

“The censures of Mosheim,” says he, “as if the greatest part of the missionaries were not sincere, or as if many of the monks covered their ambition with the cloak of mortification, appear to me illiberal and unfounded, and would have been more worthy of a modern sceptic. Superstition, and an excessive attachment to the Roman See, is very visible among them; but the little account of facts, which we have, bears testimony to their uprightness.” Milner, vol. III. p. 116.

In these sentiments we heartily concur. Mosheim seems every where actuated by the spirit of Luther and the first reformers, who could see nothing good in any thing in which the Bishop of Rome was concerned, while Milner appears willing to bring to light the truth, or what he *believed* to be the truth, indifferent whether he found it at Rome or in the east. He gives accordingly a much more faithful and candid account of the conversion of our Saxon forefathers than the German historian; though the reader who wishes to be thoroughly acquainted with the early history of the church of England will do well to consult *Bede*, as well as such modern authors as have devoted their time and their talents wholly to the investigation of that subject. Thus, Mr. Milner is undoubtedly mistaken in calling *Aidan*, who, under Oswald, King of Northumbria, was the first Bishop of Lindisfarne, (now Holy Island), a missionary from Ireland. It is not indeed always easy to ascertain, when the sects are mentioned by ancient writers, whether the sects of Ireland or of Caledonia be meant; but there seems to be no room for doubt that Aidan, or Aidanus, was a missionary from Icolm-kill\*, —“that Illustrious Island, as Johnson says, which was once

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\* Collier's *History of Great Britain*, and Turner's *History of the Anglo-Saxons*.

the luminary of the *Caledonian* regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion."

Both historians furnish very sufficient proof, that in the sixth century, and during at least part of the seventh, the Bishop of Rome neither claimed nor was allowed such absolute supremacy as he afterwards exercised over the western church; and that neither the monstrous doctrine of transubstantiation, the celibacy of the clergy, nor the worship of images, was completely established under the pontificate of Gregory. An injudicious advice of that illustrious prelate to make use of images instead of books, for the instruction of the illiterate vulgar, seems indeed to have contributed to the rise of such idolatrous worship. Much deference however was universally paid to the See of Rome, by whomsoever filled, as well as to Gregory in particular for his personal talents, piety, and virtues; but Mr. Milner surely expresses himself inaccurately when he says that "the sub-deacon was an officer of the church who superintended, under the Bishop of Rome, the distant bishoprics and parishes which belonged to his jurisdiction." For this he refers to Gregory's Works, b. XI. 29; but the passage which he quotes from Gregory gives countenance to no such authority attached to the office of sub-deacon. We have not Gregory's works at hand; but we know, from some ancient canons now before us, that there was in every church, long before the age of Gregory, a sub-deacon, and in the church of Rome seven sub-deacons; that their office was to serve under the other clergy at the altar, without presuming to go within its rails, and to carry letters from one bishop to another; that in the Latin church they were ordained without imposition of hands; and that so far from having authority over bishops, they were not to sit even in the presence of a deacon, without obtaining his express permission.

The writers of the sixth and seventh centuries were all, except Boethius and Cassiodorus, who flourished in the beginning of the sixth, very inferior to those who had preceded them, and indeed hardly worthy of notice. The school philosophy however, which certainly produced many acute polemics, had its origin during this period, and was chiefly cultivated by the monks, to whom we are indeed indebted for the preservation of such ancient writings as escaped the desolating hands of the northern barbarians. To the monks was entrusted the education of candidates for holy orders; and for that purpose libraries were formed in the

convents and cathedral churches. Many of them wrote, or at least compiled, works on theological subjects themselves; and Mr. Milner labours to raise the fame of one or two of those compilers, who appear to him to have had the same notions with himself of *election*, *original sin*, and *grace*; but we may venture to say that he has, in that particular instance, laboured in vain.

[*To be continued.*]

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ART. IV. *A Treatise on the Bankrupt Laws.* By Francis Whitman, Esq. of Gray's Inn, Barrister at Law. 8vo. 11. 1s. Butterworth. 1811.

**I**T is not the business of a writer in the present day to consider whether he can communicate any valuable information to the public; but simply whether from the stores of learning and science already existing, he may not by a little industry collect materials for a book. He does not in the first instance make himself master of a given subject; and afterwards determine to write upon it, but he forms a resolution to become an author, and then looks around him in search of a fit topic for his intended publication. It matters but little, whether the subject on which he may chance to fix, has ever employed his thoughts before or not; for he immediately sets himself to work, and however ignorant at the outset of his undertaking, acquires knowledge as he proceeds, and shines forth in the end, as the learned author of the work on this or that branch of literature or science. We do not mean altogether to condemn this prevailing disposition; it might, under the guidance of a proper discretion, be attended with real advantage to the republic of letters. It is very possible that a man of learning and talent may take up a subject with which he has little previous acquaintance, and by a diligent investigation of it, produce a work of substantial merit and utility. Of this, Blackstone's Commentaries afford a striking proof; for it has been remarked, that when he began that inestimable work, he was not much versed in law, the fellow of a college; but the researches which in the prosecution of it he was led to make, rendered him eminently learned. If the desire of becoming an author were always restrained by a decent regard for the interests and opinion of the public, we should not have reason to lament its being too generally felt; but when it does not aspire to any higher reputation than that which the mere mechanical

mechanical operation of book-making confers, it is not only unprofitable, but pernicious.

We do not accuse Mr. Whitmarsh of book-making, but we think that he has not been sufficiently discreet in the selection of a subject. It is certainly matter of regret, that the long list of modern law publications affords very few instances of works, which are the result of experience in the profession, and which are calculated to facilitate the progress of the student; or to supply the want of that species of knowledge which is acquired in the course of an extensive practice. We have law treatises and disquisitions in abundance; but none will stoop to communicate such useful practical information as might tend to smooth those difficulties which the student feels respecting matters of practice, and which are in general much more formidable, than any that he may encounter in the investigation of points of legal learning. We know that there is much which experience can alone supply; and that books cannot possibly embrace every little point of practice; but this is equally true with respect to dry questions of law, of which the mere perusal of law treatises, however accurate and comprehensive, cannot afford a competent knowledge, but reference must still be had to volumes of reports, and other sources of information. Much assistance however may be derived from law treatises, and much might be obtained from books of practical information; and we are only anxious that the student should have similar aids afforded him towards acquiring a knowledge of the law itself, and a knowledge of the modes of practice.

Of the work now before us, the profession did not stand in any urgent need; though if it had preceded the publications of Mr. Cullen, and Mr. Cooke on the same subject, it would have been entitled to considerable approbation. Before we had opened the volume, we were in hopes that its object was to convey some new information respecting the execution of the bankrupt laws; exhibiting the mode of proceeding under a commission of bankruptcy, the practice of the Commissioners, &c. but we found it to be something in the nature of a new edition of Cooke's Bankrupt Laws. The advertisement prefixed to it states that "The material alterations which have been lately made in the Bankrupt Laws, and the numerous recent judicial decisions, induce the author to hope, that his endeavours to arrange and exhibit the law as it now stands, will not be altogether useless to the profession." The execution of the work does credit to the author; the cases are not transcribed, as in Cooke, *verbatim* from the printed Reports (one of those flagrant methods of book-making, which seem to brave the censure

cenfures of criticifm) but the points determined are ftated concifely; the whole appears to be neatly drawn up; and we are almoft inclined to pronounce this work to be fomething better than a new edition of Cooke. But Mr. Whitmarsh will yet hardly be able to find an extenfive fale for his work; confidering that the names of Cooke and Cullen are of eftablifhed authority in matters of bankruptcy; and that there is befides a recent publication of a fimilar kind, though on a more extenfive fcale, by Mr. Bafil Montague. The laft mentioned work displays the eccentricity as well as the ability of its author, particularly in the mode in which it is printed; type of all fizes, and margins of all breadths, being employed in the fame page, in a manner refembling that in which law ftationers write out abftracts of title deeds. This fantaftic arrangement of the matter muft have occafioned both the author and the printer fome additional trouble; and the refult is to give the reader alfo fome unneceffary trouble.

It is to be wifhed, that Mr. Whitmarsh, who appears to be poffeffed of fufficient talents to juftify him in becoming an author, had chofen a fubject on which fewer pens had been employed; or had written a practical treatife upon it. A volume on *The State of the Bankrupt Laws* might be written with good effect. Though it is of the higheft importance in this commercial country that the bankrupt laws fhould be wifely framed, and ably adminiftered, yet it muft be confefled that thofe laws are not only defective in themfelves, but that the mode in which they are carried into execution is liable to very ferious objections.—Since the old ftatutes of Bankruptcy were made, the ftate of trade has undergone many changes, which have rendered them inapplicable to the prefent times; when a more liberal policy with refpect to bankrupts has obtained, and it is now confidered expedient that the benefits of the bankrupt laws fhould be extended to a greater number of cafes, than were within the contemplation of the legiflature when the old laws were framed. The inconveniences arifing from this fundamental defect, can only be remedied by the eftablifhment of a new fystem, on more enlarged principles. There are other evils attending the prefent fystem for which palliatives have been, or might be, devifed; but though thefe might protract exiftence for a while, yet the better opinion feems to be that the fabric is not deftined to ftand for any length of time. The attempt made by Sir Samuel Romilly's Bill to patch its flaws, has not added much to its ftrength; nor is confidered by thofe, whole practical experience enables them to form a competent judgment of its me-



its, as deserving to be held in any higher estimation than the other specimens which that justly eminent lawyer has afforded us of his talents for legislation. With respect to the execution of the Bankrupt Laws, every person who has chanced to enter Guildhall on a Tuesday or Saturday, must have seen enough to convince him that the business is not conducted in the most solemn manner; that two commissioners will do when three are not to be produced; and that amidst the disorder and confusion which prevail, it is absolutely requisite that the Commissioners should be active in receiving their fees.

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ART. V. *The Loyalists, an Historical Novel. By the Author of "Letters to a Young Man," "A Tale of the Times," &c.* 3 volumes. 12mo. 1l. 1s. Longman and Co. 1812.

**WE** are delighted with this book; which is at once original and interesting. We do not recollect to have seen before any fictitious narrative which carried the reader back to those wretched times, when a contempt of all legitimate authority, in Church and State, exposed the people of England as a prey to their own worst passions, and raised the hand of every man against his brother, his neighbour, his parents, or his King. The scenes of those times have probably been avoided not as too distressing to the reader but the writer; as being what no lively imagination could figure to itself without great pain; though the avidity with which all real narratives, memoirs, and anecdotes of that period have always been sought, proves sufficiently how much interest they are capable of exciting, and how much the detail attracts curiosity.

Mrs. West, for the sake of rendering her countrymen an essential service, has forced her mind to dwell upon these painful visions; and has placed her readers in the midst of those distressing scenes. Her materials are most authentic. They are chiefly drawn, so far as the narrative is historical, from the immortal history of Clarendon, a work too grave and too extensive to be familiarly known in this age of light and frivolous studies; and therefore the more important to be recalled to notice, in so popular a vehicle as a novel. Novels will be read, even if they are foolish and pernicious; and we have seen, in some memorable instances, that they are still more read when rendered useful and instructive. It is necessary indeed to make them interesting, and in this part of her duty Mrs. West has very happily succeeded. While she delineates,

lineates, in the strongest colours, the miseries of rebellion and fanaticism, she has made her principal Loyalists the objects of the most lively regard to every reader. Not has she been so injudicious as to paint in uniform blackness of colour, the opponents of the Royal cause. The mild and amiable Barton, a man strictly conscientious, though mistaken, and a dissenter from principle, forms a prominent and pleasing exception; and illustrates, what is perfectly true, that, in such unhappy divisions, we must not indiscriminately condemn, nor blindly approve, on either side. A colour is always spread, even over the most false and pernicious principles, by which the best intentioned minds may be dazzled and misled.

The introduction which Mrs. West has prefixed, in her first chapter, is modest and judicious; but she seems rather more apprehensive of censure, both from friends and foes, than the occasion requires. That they who think with her in the most important points should condemn her wantonly for minor causes, (should such causes appear) is not to be expected; and the opposition or ridicule she may encounter from those whose principles her work is calculated to expose, should be looked for, as one of her triumphs. For the conduct of her narrative, she gives a pledge which should not ever be omitted, in a book where real and fictitious history are mixed.

“ Historical characters,” she says, “ shall be but sparingly combined with feigned actions; but, where they are, great care shall be taken that they be neither flattered, calumniated, nor overcharged; and, I believe, they may be found to have acted in much the same manner to others as I shall represent them to do to the imaginary persons whom I bring on the scene.” It is added, “ the long space of time which this narrative embraces, is, I know, a great abatement of its interest. It is a fault which could not be avoided without falsifying chronology, at a period familiar to every well-read person; or losing sight of that admonitory lesson which the tale was intended to convey.” P. 19.

We believe indeed that almost every reader will feel, as we did, some disappointment, when they find that, of the two most interesting characters which are first developed, one is soon removed, and the other so obscured, as to excite a very different kind of interest; but this transient feeling is soon lost in a warm and lively regard for the persons next introduced; which continues increasing to the end, and leaves us fully to enjoy the final developement of their fortunes and destinies. The chief picture exhibited in the novel is that of a noble family depressed, first by treachery and calumny, and afterwards by all the strange calamities of the times.

Combined with this, is the history of a country clergyman of the most exemplary character, exposed to all the vexations and persecutions of fanaticism, and finally brought into the most imminent peril of life, yet bearing every thing with a calmness and equanimity, which nothing but true piety, founded on the most perfect and solid principles, could possibly support. The ingenuity, with which the fortunes of these personages are interwoven with the real events of the times, is truly admirable; and the whole, with the exception of a few minor improbabilities, which might easily be removed, may be regarded as a model for this species of novel. Nor could the harshest critic raise his voice against this class of compositions, were they always thus directed by genius to the purposes of virtue and instruction. We have avowed before that a good novel deserves an eminent rank among the works of imagination. The difficulty only is to find those which may deserve, in all senses, the epithet of good.

Besides the principal personages, several of the subordinate characters are extremely well drawn, and admirably calculated to illustrate the picture of the times. Of this, the following is a good specimen.

“ The new lights, as they were termed, had begun to set England in a blaze, and two of their burning torches were erected in Ribblesdale, in the persons of Morgan and Davies, the latter the village schoolmaster, the former a low-minded money scrivener, who had amassed a large fortune in the ‘godly city of Gloucester;’ and retired to spend it in his native town, where he purchased an estate, acted as justice of the peace, and styled himself gentleman. Both were illuminated apostles of the new doctrines, but each had a peculiar department in the work of reformation; one wishing to batter down the spiritual abominations of the church, while the other confined his zeal to destroying the bonds of tyrannical rulers, and ‘calling Israel to their tents.’ Davies laboured under the pressure of poverty. He had displeased Dr. Beaumont [the clergyman above mentioned] by his seditious and impertinent behaviour, and the inhabitants withdrew their children from his school; but, as his means of living decreased, his opinion of his own deserts enlarged; he mistook the cravings of want for spiritual illumination, and so perplexed his mind by reading the scurrilous libels of the day, as to be firmly persuaded that the King was the Devil’s bairn, and Archbishop Laud the personal Antichrist. A description of church-ceremonies thrilled him with horror, and, in every prosecution of a contumacious minister, his ardent fancy saw a revival of the flames of Smithfield, while his confused notions of right and justice convinced him, that, if the arm of the spirit failed, that of the flesh must be exerted, to throw down these strong holds. He had long believed himself equal to Dr. Beaumont in  
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learning,

learning, and fancied that the unction of gifts and graces, with which he was favoured, gave him a decided preference over man's ordination. He continued to attend the church, but not in the capacity of an humble learner. By coming late, he avoided the zeal-quenching liturgy, which, as it avowedly retained ancient prayers, he considered as Babylonish and idolatrous; and he exercised his Christian liberty of choosing his religion, by listening to the sermon, with a design of cavilling at the preacher, whom he soon found to be a mere legal teacher, descanting on the doctrine of works, exploded by the new covenant.

“ Morgan had less zeal than Davies, and more foresight. Though equally anxious to pull down and destroy, he was not so certain that the fragments would re-edify themselves into a habitable fabric; and as he liked the comforts he enjoyed in the present state of things, he was not inclined to lay the foundation of a republic, till he was certain of getting a good apartment in it himself. He saw that the aspect of the times foreboded extraordinary changes; but as he could not divine which of the numerous sects that opposed the Church would gain the ascendancy, he left his religion to future contingencies. He found Davies an able assistant, and therefore determined to keep him hungry and discontented, in order to make him the more active in recommending the sovereign panacea, that was to cure all the national disorders. This recipe was no other than the covenant promulgated in Scotland, and which was called, ‘ a golden girdle to tie themselves to Heaven, a joining and glueing themselves to the Lord, a binding themselves apprentice to God \*.’ These terms were applied to an agreement which made those who entered into it, if in a public station, break their oath of allegiance, (for the covenanters were bound to overturn the ecclesiastical branch of the constitution), and which, though it affected loyalty, by professing deference for the person of the King, yet maintained the independence and paramount power of the parliament, and denounced the King's friends as malignant incendiaries, and evil instruments, who prevented his reconciliation with his people.” Vol. i. p. 121.

The labours of Dr. Beaumont were carried on in his parish long after he was driven from his parsonage, and had seen the unworthy Davies put into possession of his living. He continued to exhort in secret such of his parish as would listen to his exhortations; and assembled on Sundays a small congregation, in a sequestered spot, where he read to them something as like the proscribed Liturgy of the Church as he could venture to employ.

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“ \* Several passages in this and the next chapter, are extracted from fanatical Sermons on public occasions.”

“ These were Dr. Beaumont’s halcyon moments; the refreshing balms which enabled him to support his public and private affliction. Many of the neighbours, who wanted courage to attend his more public services, visited the Doctor by night, and besought his instruction as a preceptor, or his judgment as a casuist. One wished him to talk to his wife, who was so much engrossed with spiritual things, that she thought it sinful to attend to temporal concerns. He said she left him alone in a severe fit of sickness, while in extreme danger, to listen to a favourite preacher; and, when reproved for her inhumanity, burst into a transporting extacy, and declared herself now sure of salvation, as she ‘suffered for righteousness sake,’ and would bear her cross with patience. He protested he knew not how to act, since, if he treated her with kindness, she was in despair, calling herself a lost soul, applying to her own case the woe denounced on those with whom the world is at peace, and complaining that she had no longer ‘a thorn in the flesh to buffet her.’ A disconsolate mother implored Dr. Beaumont to interfere and support her authority with her daughter, who misunderstanding the preacher’s encomium on the sufficiency of faith, abandoned herself to antinomian licentiousness: asserting that it was ‘the law which had created sin,’ but that the elect were free from the curse of the law. One father was ruined by children, who refused to ‘labour for the meat that perisheth.’ Another came in the deepest distress, lamenting that his son was committed to prison, for having joined a band of fanatical desperadoes, who publicly plundered their neighbours, declaring that they were now superior to the commandments, and were prophets appointed to set up the empire of *King Jesus*, and restore those times when ‘believers had all things in common.’ In some of these instances Dr. Beaumont was enabled to enlighten the bewildered judgment; but when the errors of the imagination were fortified by licentious passions or a perverse disposition, he could only give comfort to the afflicted relations, by confirming them in a clearer view of divine truth. But the Doctor’s greatest trouble proceeded from those visitors who came to complain to him of the state of their neighbours’ souls, and to vaunt their own spiritual gifts, and happy security. To these he could be of no use, nor is it any reflection on his learning and abilities, to say he was often posed by a class of disputants, who wanting a previous acquaintance with those general topics of information, which are necessary to clear a true view of the question, presume to handle the most obscure and profound topics of theology, while unable to see the force of their opponent’s reasonings, or to attend to the developement of the false hypothesis, on which their notions are founded.” Vol. ii. p. 277.

As accident has led us to dwell so much on the exemplary Dr. Beaumont, we will give, in conclusion, a view of him, after the return of legitimate government; leaving the fate of  
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the other principal characters in the narrative to be traced, with various expectation, in the book itself.

“ Large church emoluments were offered to Dr. Beaumont ; but he with a lowliness and moderation, corresponding to his other great qualities, declined accepting any. He said he had endured too much to become a prominent actor in public affairs, at a time which required the most dispassionate prudence to heal discord, and the firmest wisdom to repair breaches. He suspected his understanding was clouded, and his temper soured, by the heavy pressure of affliction. He knew that his health was broken, and his long seclusion from the world had unfitted him for undertaking its direction. It was his prayer to devote the remainder of his days to peace and privacy. He returned to Ribblesdale (now endeared to him by the attachment of its inhabitants, and the change which his truly pastoral labours had produced) in the same state of respectable mediocrity, in regard to worldly wealth, as he enjoyed before the commencement of the troubles; his worthy heart glowing with the honest pride, that though he had shared in the sorrows he had not partaken of the spoils of his country. His return was welcomed with rapare. He found no pseudo-shepherd to dispute his right of reclaiming the church, which he had wedded with primitive simplicity of affection. Davies had died of an apoplexy.”  
—Vol. iii. p. 342.

As a work of amusement this novel may be recommended, even to those who read for amusement only ; but its much higher claim to notice and commendation is the tendency it has to expose the evils of civil discord, and to attach the reader with fresh warmth to the principles of loyalty and sound religion.

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ART. VI. *Journal of a Tour in Iceland, in the Summer of 1809. By William Jackson Hooker, F. L. S. and Fellow of the Wernerian Society of Edinburgh. 8vo. 564 pp. Not published. 1811.*

WHEN this entertaining volume was first printed, it was only given away by the author to his friends. It afterwards came before us with a new title-page, and a publisher's name. It has again disappeared, though from what cause we are totally unable to explain, and no copies are now to be obtained. This with us is a subject of no small regret, for we consider the volume as a valuable accession to our geographical collections. We are happy however in having an opportunity

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tunity to place a succinct account of it before our readers. Our information concerning Iceland has, till very lately, been exceedingly scanty; the present work has however been recently followed by an elaborate production on the subject, from Sir George Mackenzie, of which we shall shortly present an analysis to the public, and the curious reader will not hereafter have much to regret.

The author being prevented from executing a projected voyage to a tropical climate, undertook a visit to the volcanic mountains and boiling springs of Iceland. This he accomplished in the summer of 1809. Most unfortunately the accident of a fire destroyed, with very little reserve, all the author's plants, books, drawings, minerals, and subjects of natural history, leaving him only a small portion of his Journal. This volume therefore exhibits the recollections of Iceland, much assisted by the communication from Sir Joseph Banks, of various materials relating to the island, collected by him in his voyage thither in 1772.

Mr. Hooker, in his Introduction, gives an entertaining, though concise sketch, of Iceland, from its first discovery; and this would of itself have made a very entertaining tract, as though limited in extent, it is exceedingly comprehensive.

On the author's arrival at Reikevig, in Iceland, he prepared himself for his excursion to the great objects of his curiosity. He thus describes his first landing on the island.

"About three in the afternoon we came to an anchor at a short distance from the town, close by the Orion, and at four we went on shore, landing upon a beach wholly formed of decomposed lava, of a black colour, and in some places almost as fine as sand: here, a sort of moveable jetty, made of fir planks, was pushed a little way into the sea, that we might not get wet, and at least a hundred natives, principally women, welcomed us to their island, and shouted on our landing. These good folks did not gaze on us with more pleasure than we did upon them. It was now the season for drying fish, and they were employed in this operation at the time of our arrival. Some were turning those that were laid out to dry upon the beach; another groupe was carrying in hand-barrows the fish from the drying place to a spot higher up the beach, where other persons were employed in packing them in great stacks, and pressing them down with stones to make them flat. Most of this business was performed by women, some of whom were very stout and lusty, but excessively filthy, and as we passed the crowd a strong and very rancid smell assailed our noses. The first peculiarity about the women, which strikes the attention of a stranger, is the remarkable tightness of their dress about the breast, while the jacket is from their early infancy always kept so closely laced,



as to be quite flat, which, while it must be a great inconvenience to them, entirely ruins their figure in the eyes of those who come from a more civilized part of the world. Their dress is not otherwise unbecoming, and from its warmth, must be well suited to the coldness of this climate. Upon their heads, in their working or common dress, they wear a blue woollen cap, with a long point, which hangs down by the side of the head, and is terminated by a tassel, nearly resembling such as is worn by many of our horse soldiers, in their undress uniform; and this tassel is often ornamented with silver wire. When they have this head-dress, their long and dirty hair is suffered to hang over the shoulders to a great length; but not so when the *faldur*, or dress-cap, is worn: then the hair is carefully tucked up, so that none of it is seen. As however I shall confine myself at present to the dress of those females whom I saw at work when I landed, I shall reserve my description of the turban, and of the dress of the richer people, till another opportunity. Over a great number, I cannot tell how many, of coarse woollen petticoats, and a shirt of the same materials, they wear a thick petticoat, or rather gown without sleeves, (for there are two apertures for the arms) made of blue or black cloth, and fastened down the breast, either by lacing, or as is more common, with silver clasps. A short jacket of the same, which has sometimes a little skirt, goes over this, and is fastened likewise about the breast, with brass and silver clasps, or by lacing. Their stockings are of coarse wool, knotted and dyed black, and their shoes made of the skins of sheep or seals. Over the shoulders of many of them, on each side, were hanging thick ropes, made of horse hair, coarsely braided, with a noose at the end, by which they carried the hand-barrows with fish. The dress of the men were pretty nearly the same as that of our pilots, except that their clothes were generally black, and their stockings also. In laborious employments both they and the women frequently threw off the jacket, and worked with nothing but their worsted shirt-sleeves over their arms. As to the features of the groupe of ladies, the generality of them were assuredly not cast in nature's happiest mould; and some of the old women were the very ugliest mortals I had ever seen: but among the younger ones, there were a few who would be reckoned pretty even in England. And in point of fairness of complexion, an Iceland girl, who has not been too much exposed to the inclemencies of the weather, will stand the comparison with ladies of any country. They are generally of a shorter stature than our women, but have a good deportment, and to judge from their appearance, enjoy an excellent state of health." P. 15.

Mr. H. contests the authority of Horrebow, with respect to the excellence of the vegetables produced in Iceland. Horrebow's visit was probably made in a milder season. Having made several excursions in the neighbourhood of Reikevig, and described the plants and other subjects of natural

tural history, the author was surprised at finding that they whom he accompanied had taken actual possession of the island, and conveyed the governor, Count Tramp, as a prisoner, on board the English vessel. This seems a strange business, into which we shall not enter, as, if we are not misinformed, it is in the progress of serious investigation elsewhere.

The places afterwards visited in succession were the small island of Vidoe, and in his progress to the Geysers, Heidebag, Thingevall, Almanegiaa, and Middalur. The description of the Geysers is curious and entertaining, and we subjoin a part of it.

“ I was standing at the time on the brink of the basin, but was soon obliged to retire a few steps by the heaving of the water in the middle, and the consequent flowing of its agitated surface over the margin, which happened three several times in about as many minutes. I had waited here but a few seconds, when the first jet took place, and this had scarcely subsided before it was succeeded by a second, and then by a third, which last was by far the most magnificent, rising in a column, that appeared to us to reach not less than ninety feet in height, and to be in its lower part nearly as wide as the basin itself, which is fifty-one feet in diameter. The bottom of it was a prodigious body of white foam; higher up, amidst the vast clouds of steam that had burst from the pipe, the water was seen mounting in a compact column, which at a still greater elevation, burst into innumerable long and narrow streamlets of spray, that were either shot to a vast height in the air in a perpendicular direction, or thrown out from the sides diagonally to a prodigious distance. The excessive transparency of the body of water, and the brilliancy of the drops as the sun shone through them, considerably added to the beauty of the spectacle. As soon as the fourth jet was thrown out, which was much less than the former, and scarcely at the interval of two minutes from the first, the water sunk rapidly in the basin, with a rushing noise, and nothing was to be seen but the column of steam, which had been continually increasing from the commencement of the eruption, and was now ascending perpendicularly to an amazing height, as there was scarcely any wind, expanding in bulk as it rose, but decreasing in density till the upper part of the column gradually lost itself in the surrounding atmosphere. I could now walk in the basin to the margin of the pipe, down which the water had sunk about ten feet, but it still boiled, and every now and then furiously, and with a great noise, rose a few feet higher in the pipe, then again subsided, and remained for a short time quiet. This continued to be the case for some hours.” P. 120.

The travellers returned from the Geysers by Skalholt, where was once a cathedral, and where Mr. Hooker rewarded the hospitality of his hosts in the following manner.

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“ The many kind attentions, and the truly hospitable entertainment, which I had received from Madame Joneson, made me feel anxious to offer her some little acknowledgment; and I was vexed, on examination of my stock, to find it so much reduced as to render it a little difficult what to fix upon that might be acceptable. My tea and coffee were already expended, nor could I think of any thing to offer her but a shirt, a few cravats, and a pocket handkerchief. I felt how unworthy such trifles were of her acceptance, in return for so much hospitality, and I was therefore the more pleased to find them received with evident marks of gratification. Her happiness was manifested by a friendly salute, and by the eagerness with which she unfolded and surveyed the different articles. She was greatly puzzled, however, to ascertain the use of the frill of the shirt, and led me into no less perplexity, by consulting me on the best mode of converting it into an article of apparel that might be serviceable to herself. I was much struck with the incident, as singularly characteristic of the simplicity of manners even of the higher classes of the inhabitants; and trifling as it may appear in itself, I therefore recorded the anecdote in my Journal.” P. 165.

A second excursion from Reikevig was made to the sulphur springs of Kreisevig, and again to Borgafjord, Hvamore, Reykholt, returning by Inderholme.

Throughout the book are interspersed entertaining accounts of the natives, their customs, and peculiarities, their employments, commerce, state of religion and of literature.

The remainder of the volume is occupied by remarks on the botany and zoology of the country. Mr. Hooker judiciously forbears to enter upon the subject of mineralogy, modestly referring to Sir George Mackenzie's more accurate and extensive information on the subject.

A copious appendix first details the particulars of the revolution, to which we have before made a slight allusion. We have next a very circumstantial account of mount Hecla, so celebrated for its volcanic eruptions. Thirdly are subjoined odes and letters, presented by the literati of Iceland, to Sir Joseph Banks and the Hon. Captain Jones. These are in Latin. We record one of them.

“ VOTUM.

“ *Ludat hyperboreo Titan luculentus Olympo,  
Lunaque nocturnos clara gubernet equos,  
Et vehemens Boreas pluviz frigusque facessant!  
Cunctaque diffugiant quæ nocuisse queunt!  
Omne dum fausto magni celebresque Britanni,  
Observant Thules vasta theatra soli,*

Qui

Quæ contemplari felix mens enthea gertit  
 Perspiciat; clarum Jova secundet iter,  
 Quo bene confecto tandem feliciter omnes,  
 Restituat Patriæ cura paterna Dei!"

We feel it a matter of duty to conclude our account of this very creditable volume, with the wish, that it may be no longer withheld from the public in general.

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ART. VII. *Letters of Anna Seward: written between the Years 1784 and 1807. In Six Volumes. 3l. 3s. Longman and Co. 1811.*

**F**EW persons have ever manifested so much desire to establish a fame for epistolary writing, as the author of these Letters. For twenty-three years at least of her life, it appears that she not only maintained an extensive correspondence, which occupied a very material part of her time, but also took copies of all those Letters which she considered as important, and preserved them in regular order, for future publication. It must seem strange therefore, that, with the talents she undoubtedly possessed, she should never have approached to excellence in that species of composition. The defect was not in her powers, but in her system. The matter of her Letters is as entertaining as ingenuity can make it; full of acute, and often just, remarks on persons and things; of literary history, of critical discussions, and of the effusion of very amiable feelings towards her relatives and friends. But she had formed, unhappily, a most perverse idea of prosaic composition. The colloquial ease, and natural flow of Addison's prose, she despised, and often stigmatizes as a milk-and-water style. The stately dignity of Johnson's periods, though she hated the man, she very much admired, but was never able to imitate. Poetry also was always uppermost in her mind, even when she was writing prose; and her style was therefore too often a pedantic, and awkward mixture of both, without the graces of either. Hence her *Life of Darwin*, though very amusing, is perhaps one of the worst written books in the English language: and her Letters, though superior in style to that work, are continually offending against taste, by the most unnecessary inversions of language, and the strangest affectations of expression.

Having said this, we are yet perfectly ready to confess, that we have been seldom more amused than by the perusal of  
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of these Letters. Their constant connection with the literary history of the times, gives them an infallible hold upon our attention; and the opinions delivered on these subjects, though not always what we can espouse or sanction, are supported with sufficient ability to make them worthy of notice. In her political opinions, Miss S. is with us, up to a certain point after the French Revolution; detesting the principles, and still more the conduct, of the Jacobins, and admiring Mr. Pitt. But, after a time, she persuades herself, or had suffered herself to be persuaded, that the continuance of the war, and all the calamities of it, were owing to his haughtiness and obstinacy; and, from that time, she is violent against him and his adherents. It was natural to her to think strongly on all subjects, and to defend her own opinions with considerable warmth of zeal: but, to do her justice, those opinions were always free and independent; and, whether right or wrong, alike unbiassed by mean or unworthy motives. We allow it to be possible, that, from knowing the author, and the majority of the persons alluded to, we may have felt a livelier interest in the Letters, than they can create in the world at large; but, after every allowance of this kind, we think there must remain enough of amusing matter to attract and attach almost every class of readers. This position we shall now attempt to confirm, by such an induction of particulars, as must, probably, be convincing.

In the very first Letter, we find an opinion on the Solitary Walks of Rousseau, which does honour to the judgment of the author; and she was then only thirty-seven years of age. As she had never acquired a knowledge of the French language, a friend (Miss Powys) had translated for her that part of Rousseau's works. On this she says,

“ The perspicuity, and beauty of the language, leave no doubt of its doing every justice to the sentiments of the author;—but, good heaven! what are those sentiments? How shockingly unamiable, how totally absurd! Every being of distinguished genius will, from the prevalence of envy, have a number of foes. Is he therefore to conclude human nature incapable of kind and generous affection? Basely shall he suspect, and ungratefully shall he repress, every glow of kindness and benevolence when it would shine upon him\*? So doing, Rousseau was not fit to converse with the rest of his species, and was deservedly an out-cast from them.

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\* An instance of the injudicious inversions above mentioned.  
*Rev.*

“What over-weening vanity, as well as dark suspicion, appears in these reveries! No books are worth his attention! He has discovered mankind to be so contemptible, its interests are below his care! and he deems the most trivial egotisms a more important legacy to society than any *other* subject of disquisition he could possibly choose! Proud and vain, selfish and cold, indeed, Rousseau, didst thou become. Thy heart had lost its *health*, for *philanthropy* is the health of the *heart*. What splendour of style can have power to shield thy self-sufficient egotisms from just indignation and contempt?” Vol. i. p. 3.

The sentiment on the health of the heart is admirable. She pursues the subject further, but in a very incumbered sentence; and concludes by justly applying to Rousseau the exclamation of Young:

“How few of human kind bring back at *even*,  
Immaculate, the manners of the *morn*.”

Miss Seward's father was then alive, and her exemplary attentions to him are often the subject of allusion. She nursed him indeed, with unremitting attendance, to extreme old age; and when all other feelings seem to have been lost, his sense of her kindness to him was unextinguished. We are very soon introduced to her opinions of Johnson, which, in many respects, are extremely unjust. She invariably attributes to envy and malignity, those faults in his critical opinions, which we believe to have arisen from prejudice, and violence of temper. We do not conceive him to have been either envious or malignant; but we know that he was very intolerant, and by no means sparing of censure, when he conceived it to be justly due. It is yet true, that the circumstances which she relates of him, must be read with interest. She saw him frequently in private life, and though she trembled at his sarcastic sallies, she had not servility enough to court his favour by submission; nor humility enough to be diffident of her own opinions, when they stood opposed to his decisions. Hence dislike was mutual; and was probably increased by every interview. We must therefore detract from her judgments on him full as much, on the score of personal prejudice, as we must in some of his writings on that of political bigotry. The following conversation between herself and Johnson was communicated to Mr. Boswell, in the letter here printed; but she believed that it was not inserted in this work, from tenderness to Mrs. Gastrell, then living, who was sister to Mrs. Aston, the principal subject of it.

“I have

“ I have often heard my mother say, doctor, that Mrs. Eliz. Aston was, in her youth, a very beautiful woman; and that, with all the censoriousness and spleen of a very bad temper, she had great powers of pleasing; that she was lively, insinuating, and intelligent. I knew her not till the vivacity of her youth had been long extinguished; and I confess I looked in vain for the traces of former ability. I wish to have *your* opinion, Sir, of what she was, *you* who knew her so well in her best days.

“ My dear, when thy mother told thee Aston was handsome, thy mother told thee truth: she was very handsome. When thy mother told thee Aston loved to abuse her neighbours, she told thee truth; but when thy mother told thee that Aston had any marked ability in that same abusive business; that wit gave it zest, or imagination colour, thy mother did not tell thee truth. No, no, Madam, Aston's understanding was not of any strength, native or acquired.

“ But, Sir, I have heard you say, that her sister's husband, Mr. Walmsley, was a man of bright parts, and extensive knowledge; that he was also a man of strong passions, and, though benevolent in many instances, yet irascible in as many. It is well known, that Mr. Walmsley was considerably governed by this lady; as witness Mr. Hinton's constant visits, and presence at his table, in despite of its master's avowed aversion. Could it be, that, without some marked intellectual powers, she could obtain absolute dominion over such a man?

“ Madam, I have said, and truly, that Walmsley had bright and extensive powers of mind; that they had been cultivated by familiarity with the best authors, and by connections with the learned and polite. It is a fact, that Aston obtained nearly absolute dominion over his will; it is no less a fact, that his disposition was irritable and violent. But Walmsley was a man; and there is no man who can resist the repeated attacks of a furious woman. Walmsley had no alternative, but to submit, or turn her out of doors.” Vol. i. p. 41.

The following circumstance, in the same Letter, is too amusing to be omitted.

“ I have often heard my mother say she perfectly remembered his wife. He has recorded of her, that beauty which existed only in his imagination. She had a very red face, and very indifferent features; and her manners in advanced life, for her children were grown up when Johnson first saw her, had an unbecoming excess of girlish levity, and disgusting affectation. The rustic prettiness, and artless manners of her daughter, the present Lucy Porter, had won Johnson's youthful heart, when she was upon a visit at my grandfather's \*, in Johnson's school-days. Disgusted by

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\* “ The Rev. John Hunter, master of the Lichfield Free-School, by whom Johnson was educated.”



his unsightly form, she had a personal aversion to him, nor could the beautiful verses he addressed to her\*, teach her to endure him. The nymph, at length, returned to her parents at Birmingham, and was soon forgotten. Business taking Johnson to Birmingham, on the death of his own father, and calling upon his coy mistress, he found her father dying. He passed all his leisure hours at Mr. Porter's, attending his sick bed; and, in a few months after his death, asked Mrs. Johnson's consent to marry the old widow. After expressing her surprize at a request so extraordinary,—“No, Sam, my willing consent you will never have to so preposterous a union. You are twenty-five, and she is turned of fifty. If she had any prudence, this request had never been made to me. Where are your means of subsistence? Porter has died poor, in consequence of his wife's expensive habits. You have great talents, but, as yet, have turned them into no profitable channel.”—“Mother, I have not deceived Mrs. Porter: I have told her the worst of me; that I am of mean extraction; that I have no money; and that I have had an uncle hanged. She replied, that she valued no one more or less for his descent; that she had no more money than myself; and that though she had not had a relation hanged, she had fifty who deserved hanging.” And thus became accomplished this curious amour!”  
Vol. i. p. 44.

One of the most distinguished of Miss Seward's early correspondents, was Court Dewes, Esq. of Wellerburne, in Warwickshire, who died before this correspondence closed. By him and Mr. Grove, of Lichfield, she was induced to undertake her imitations of Horace, which were made from literal prose translations furnished by those gentlemen, to which she gave poetic form and harmony, according to her own fancy. (See Letter 33 of this vol.) The result is an imitation generally spirited, but sometimes too paraphrastic. She was pleased with these efforts herself, and still more with the commendations they occasionally obtained. In London, she says,

“I was honoured by finding several literary parties formed on my account; and they were replete with every gratification to my spirit. I profess no unnatural stoicism to the praises of the learned and ingenious; nor could I listen with an undelighted ear to the warm approbation of my Horatian paraphrases, expressed in these circles.” P. 158.

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\* “See the verses on receiving a myrtle from a lady, inserted in Mr. Boswell's *Life of Johnson*.”

We see in these letters the progress and decay of the author's regard for Mr. Hayley. At first a very warm friendship, supported by mutual compliments \*, but gradually sinking into coldness, and finally into something very like distaste. The fault of this change, if any, does not appear to be on the Lady's side. But the friendship which had most influence upon her happiness, and for a time caused her reputation to be at least suspicious, was that which subsisted, for the chief part of her life, and was terminated only by his death, with Mr. Saville, one of the Vicars Choral of Lichfield Cathedral. On considering all the circumstances which have come to our knowledge, either from this publication or by other means, we feel almost certain that the grosser imputations on her character, on this account, were always unjust. We defend not, in the smallest degree, the intimacy of a single woman with a married man, when carried to such a frequency of intercourse as to estrange him from the society of his wife, and to raise in the breast of the latter an uneasiness which never could be quieted. We mean only to say, that whatever blame may of necessity be attached to such an intimacy, as indecorous in the eye of the world, as injurious to the feelings of the wife, or inconsistent with the vowed attachment of the husband, all this certainly belongs to the case, but no more. Saville, a man of a fine, and by no means uncultivated understanding, had an acute and lively sense of moral and religious duty. It is hardly to be conceived that with these dispositions, which were perfectly evident in him, he could have borne upon his mind, during the chief part of his life, the burden of a connection which he knew to be criminal in the highest degree. Miss S. too thought herself religious. But her religion was so irregularly formed, and so much under the dominion of her fancy, that we would answer less for its effects. It is evident, however, in all her correspondence, that when, she writes either of or to Saville, she writes with a perfect freedom of conscience, as of a friend-

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\* So high flown, in some of their published effusions, that they were ridiculed in the following burlesque dialogue, attributed to the eccentric pen of Professor Porson,

" S. Tuneful poet, Britain's glory,  
Mr. Hayley, that is you!

" H. Ma'm, you carry all before you,  
Trust me, Lichfield Swan, you do.

" S. Ode, dramatic, epic, sonnet,  
Mr. Hayley, you're divine!

" H. Ma'm, I'll take my oath upon it,  
You, yourself, are all the nine."

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ship which she had persuaded herself to consider as entirely innocent; which she could not possibly have done, had it been such as many persons suspected. We have observed two or three passages in her letters where she seems covertly to describe her own situation. The following is remarkable.

“ Nothing but an independent fortune can enable an amiable female to look down, without misery, upon the censures of the many; and even in that situation their arrows have power to wound, if not to destroy peace. Surely no woman with a nice sense of honour,—and what is she worth who has it not?—would voluntarily expose herself to their aim, *unless she has unwarily slid into a situation*, where the affections, making an unperceived progress, have rendered it a less evil to endure the consciousness of a *dubious fame*, *provided there is no real guilt*, than to renounce the society of him without whom creation seems a blank.” Vol. ii. p. 318.

Being asked by another correspondent why she did not mention the name of Saville in her account of Dr. Darwin, with whom he was connected at Lichfield in botanical pursuits, she replies thus.

“ Be assured my free-agency was severely coerced in this omission. For his *peace*’ sake, I was constrained to throw upon my pen the chain of this seeming pusillanimous silence. Mr. Saville always shrank, with painful sensation, from every thing which was in any degree likely, out of the pale of his profession, to draw the public attention towards himself. Even in the zenith of his professional powers and exertions, he seemed more hurt than gratified when he saw their praise in print. Modesty so invincible, without auxiliary motives, would have implored, and perhaps irresistibly implored, my silence: but he knew that my *pure and disinterested attachment* to his unblemished worth, had subjected me to *unworthy* reflections, and therefore no arguments, no entreaties of mine, could have obtained permission to present the just portrait of his talents and virtues to general scrutiny.” Vol. vi. p. 174.

Let us not be supposed, for an instant, to think, that there is *no real guilt* in an encouraged attachment to a man, who is bound to another by the most solemn vows; or in the man who receives or returns that attachment. Let it not be supposed, that we would encourage any one to fall into, or continue in, such a situation. We only deprecate in this case, lamentable enough at the best, the *worst* kind of construction; which, if it could not be averted, would have rendered the author of these Letters too contemptible for our personal or critical consideration.

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As critics, we have the pleasure of feeling particularly disinterested in undertaking any defence of Miss Seward's character, for her inveteracy against the whole tribe is perfectly extravagant. She never mentions critics without some contemptuous expressions, and seems to have persuaded herself that they consisted almost entirely of hireling and disappointed authors. Had she consulted even her own knowledge of the secret history of literature, she might have recollected that this, in many instances, was not the case: and a more extensive knowledge would furnish a more effectual contradiction to the suspicion. But the reason of her displeasure is easily traced. Except for her very earliest publications, she was never much extolled by reviewers: and though they spoke, in general, the common feeling of the public, she was naturally desirous to persuade herself that their opinions were the result either of stupidity or malignity. Her own critical sentiments were often more open to objection than any of those which offended her so much; though, in many instances also, she saw correctly, and reasoned justly.

The conflict of her sentiments on some critical subjects with those of an ingenious and able man may be seen, very amusingly, in her Letters to Mr. George Hardinge, with whom she quarrels and is pacified, and quarrels again; till the breach becomes irreparable. To say the truth, he seems to have treated her cavalierly enough; so much so, that we rather wonder at her patience than at her resentment. Her Letters to, and respecting the Ladies of Llangollen, are highly entertaining; and she speaks of them with a warmth of regard, which, we doubt not, was sincere, because it was deserved. Though she loved, undoubtedly, to praise and be praised, she had too much elation of mind to write what she herself considered as gross flattery. Her liberality of principles was indeed remarkable; and her arguments against endeavouring to inspire a young man with the sordid love of wealth, are among the many passages which do credit to her feelings. [Vol. ii. p. 390.] It is a curious circumstance in her history, that she occasionally wrote sermons for her clerical friends, some of which were actually preached. She even flattered herself that her sermons were particularly good; which, from the inherent defects of her prosaic style, is hardly possible.

“ If I know any thing of my talents,” says she, “ *Sermonizing* is their *fort*. I have written several, and I think nothing of mine so good of its kind. Wherever I meet with oratorical prose, from the pen of genius, it is not less dear to me than poetry. My imagination, though perhaps it cannot justly boast that splendid origin, loves to find itself at liberty to pursue serious, pathetic, and

elevated subjects; free from the shackles of rhyme and measure.”  
—Vol. ii. p. 118.

We may judge therefore that her discourses were oratorical and poetical; consequently more like those flourishing harangues, which give popularity to the persons sarcastically called “white-handkerchief preachers,” than to the pure and manly eloquence of our best divines. She who could despise the prose of Addison, and call that of Gibbon *Ciceronian*, is not likely to have written with effect in sober and solemn compositions. The rapidity of her imagination indeed often distanced her judgment. A very remarkable instance of this appears in the fifth volume, where is inserted a Letter to the Dean and Chapter of Lichfield, and others to different persons, all full of anxiety about the removal of some trees from a favourite walk in the Cathedral Close. No person, from reading these letters alone, could conceive that nothing was then in contemplation but a real improvement. The trees stood at that time so close as to cramp and spoil each other, and it was therefore determined to remove so many of them, from alternate places, as would allow the rest to attain their proper growth and beauty. This was accordingly done, and has been attended with complete success: except that her importunity prevailed to postpone the improvement before her own dwelling, till after her death. According to her Letters, it would seem that avarice, perverseness, tyranny, or any thing but a judicious desire to improve, had dictated the order; and so doubtless she thought, or rather dreamed, for the supposition had not a shadow of reality.

Some times however her judgment is as accurate as her perception is acute. Speaking of persons who publicly deplore any misfortune they have experienced, she says;

“Time does every thing for minds of that cast. He who can bewail his sorrows to the world, will not become their victim. There is a mournful luxury in such pains, which has nothing in it of the severity of despair.—Affliction never overturns the sanity of a spirit, which it does not first render indolent.” Vol. V. p. 343.

We find ourselves here arrived at a considerable length of article, without having at all satisfied ourselves with the specimens we have produced of the amusing nature of these volumes. We must leave the rest to be believed on our assertion. In the three volumes published by Mr. Walter Scott, were also some good specimens of her Letters, and particularly those on the melancholy death of her younger sister, Sarah Seward; which perhaps are not exceeded by any in these volumes.

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But here the matter is so various, the persons addressed so numerous, the allusions to passing circumstances so lively, that the attention must be arrested, and the imagination gratified.

Some disadvantages the work undoubtedly has suffered from being posthumously printed; particularly from the admission of some errata, which the clearness of the author's hand (exemplified in a fac-simile) might surely have prevented. Thus we have throughout the name of Montpessan instead of Montpesson; though a variety of testimonies conspire to prove that the latter is the right orthography. We have marked instances of a similar kind occurring in words as well as names, but they are not worth collecting; and on the whole, the typography is accurate as well as elegant. We commend therefore Miss Seward's Letters to the world, as a work of various amusement. Whether more is not published in them respecting private individuals, than the persons themselves might wish, we will not decide. Of this we have no doubt, that if they had been published as left by herself for publication, many more persons would have had reason to complain, and in a much more serious tone of complaint.

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ART. VIII. *Hales's New Analysis of Chronology, &c. &c.*  
*Vol. II. In Two Parts. 4to. pp. 1440.*

(Continued from Vol. XXXIX. p. 559.)

**H**OWEVER justly entitled to distinction may be the learned labours of preceding chronologers, to unravel the intricacies of Pagan annals, the Assyrian, the Egyptian, and the Indian, still the nobler palm must be allotted to him whose persevering industry, aided by profound erudition, has so ably illustrated, as Dr. Hales has done, a chronology with which the Christian world are so immediately concerned as that of the Hebrews. The daring attempt, made in the second century, by Akiba and his disciples to curtail and adulterate the Jewish chronology, in order to invalidate the testimonies concerning our blessed Saviour derived from the ancient Hebrew genealogies, was amply proved and exposed in his former volume; and the exposure of this fraud decidedly clears the way for that more extended investigation into the *character*, the appointed *time*, and recorded *acts* of the Messiah; and the connection between the Old and New Testament throughout, which it is the chief business

ness of the second volume to display. Dr. H. professes to give, in the course of it, a concatenated view of "the *whole grand scheme of the prophetic argument*, from Genesis to Revelation, as gradually unfolded to mankind during the Patriarchal, Mosaic, and Christian dispensations," preface, p. 2; and in this extensive survey, surprise will scarcely be excited in the mind of our readers, to find this volume consisting of two portions, each of magnitude superior to the entire volume that preceded it. Amidst this immense variety of important matter, although to give any regular analysis would be impossible, yet we shall present them with a compendious summary of its contents; and select such portions for their consideration, as are most attractive by their novelty; or most valuable for the instruction and erudition contained in them.

In a preface of considerable extent are enumerated the various paraphrases and commentaries in Hebrew, Greek, and Latin, which, from the days of Onkelos and Jonathan, the most ancient, down to the present time, have illuminated the sacred page; with a catalogue of the Lexicons and Concordances most useful to the student in biblical literature, which have been generally referred to by the author in the course of his elaborate investigations. Dr. Hales divides the volume itself into *nine historical periods*, reaching from the creation of the world to the second destruction of Jerusalem by the Romans in A.D. 70. To these he adds a *tenth prophetic period*, including a brief sketch of the state of the Church militant, or suffering, as predicted in Daniel and St. John, to the end of the period of *the three woes*, terminating according to the system of this book in A. D. 1880. To this suffering state is to succeed that of the Church triumphant, or the MILLENNIUM, for which he is a strenuous advocate, but in the more enlarged acceptation of the word, contending that, by a thousand years is to be understood a thousand generations.

The leading and professed object of Dr. H. in this extensive survey, is to demonstrate "that all the prophecies from Moses to Malachi, respecting the Messiah, were altogether fulfilled in JESUS OF NAZARETH, and altogether in no other person whatsoever." P. xxvii. He boldly takes up the gauntlet thrown down by David Levi, in his recent work on the prophecies, and challenges the Jews to overthrow the accumulated mass of argument and evidence to that effect, on which his demonstration is founded. His zeal in this respect leads him sometimes far away from the proper object of consideration, and the *chronologer* is lost for a time in the *theological*



*gical disputant*; but he generally returns to his object with renovated vigour, and the importance of the subject discussed amply atones for the temporary aberration.

Dr. H. joins in opinion with those chronologers who think that the world was created in *spring*, about the *vernal equinox*, and the date of that creation he fixes at the year before Christ 5411; a date which we have before observed is nearly co-incident with that assigned to it by a writer of the greatest respectability, Dr. Jackson\*. All the great events that took place in the infant world, with their respective dates, are then successively related, and largely commented upon. The period of the residence of the first pair in paradise, before their fall, he thinks, for reasons which he has assigned at p. 9, could not be less than a *century*. That *fall* itself, the *site of paradise*, the *judgment pronounced*, are also respectively considered, and sceptical objections answered. His ample proofs of the reality and the *universality* of the deluge have been already presented to the reader in considerable detail†, and may serve as decisive evidence of the extent of his researches, and the minuteness of his investigation on these great and interesting subjects. At the deluge concludes his **FIRST GRAND PERIOD**, containing 2256 years; which is the precise number allotted to it by Dr. Jackson, on the authority of Josephus. The Septuagint assigns six more years to this period, giving the amount as 2262 years‡.

Under the head of the *second grand period* is given the chronological history of the descendants of Noah, and the events connected with that history, terminating at the birth of Abraham, and comprising, according to the system here adopted, the amount of 1002 years. Of this division of the work, the most important portion is a dissertation on the antiquity of the *book*, and on the reality of the *person*, of Job. That Job was not a fictitious character, and that the poem itself was not wholly an allegory, composed by Moses to cheer the spirits of the desponding Israelites, as contended for by Michaelis, and other learned biblical critics, Dr. Hales adduces the following arguments: 1st. His being so particularly mentioned, as a *real person*, by the prophet Ezekiel, xiv. 14. who ranks him with Noah and Da-

\* See British Critic for June, 1812, p. 552.

† Ibid p. 557.

‡ See Jackson, vol. I. p. 37.

miel, as powerful intercessors with God: and 2dly, The strong evidence arising from the early admission of this book into the Sacred Canon, as well as the circumstantial description of his residence, and that of his friends, in Idumæa and Arabia, with all the geographical precision of true history, p. 54. With respect to the *antiquity* of the book, he thinks it must have been written previously to the exode of the Israelites from Egypt, since it takes not the least notice of the mighty wonders which preceded and accompanied that memorable event, in places so near to his residence, and that of his kindred in Arabia Petræa. Its coincidence with the manners and customs of the earliest periods is another proof of its high antiquity, as well as its mentioning the species of idolatry most, if not only, prevalent in those periods, ZABIANISM, or the worship of the host of heaven. But a new and more particular proof is drawn from astronomy, for, by a retrograde calculation, the principal stars referred to in Job by the names of CHIMAH and CHESIL, or TAURUS, and SCORPIO, xxxviii. 81. are found to have been the *cardinal constellations* of spring and autumn, in the days of Job, according to the date here assigned to the trial of that virtuous patriarch; which took place, says Dr. Hales, about 184 years before the birth of Abraham. This passage and the calculation itself by Dr. Brinkley, of Dublin, are too curious and important to be omitted, even though the validity of the argument should not be wholly acceded to by our readers.

“ Knowing therefore the longitudes of these stars at present, the interval of time from thence to the assumed date of *Job's* trial, will give the difference of their longitudes, and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the *precession of the equinoxes*, one degree in  $71\frac{1}{2}$  years. See that Article, vol. i. p. 185.

“ The following calculations I owe to the kindness and skill of the respectable Dr. Brinkley, *Andrew's* Professor of Astronomy in the University of Dublin.

In A. D. 1808, *Aldebaran* was in 2 signs, 7 deg. east longitude. But since the date of *Job's* trial, B. C. 2338 + 1800 = 4138 years, the precession of the equinoxes amounted to 1 sign, 27 deg. 53 min. which being subtracted from the former quantity, left *Aldebaran* in only 9 deg. 7 min. longitude, or distance from the *vernal* intersection: which, falling within the constellation *Taurus*, consequently rendered it the cardinal constellation of *spring*; as *Pisces* is at present.

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“ In A. D. 1800, *Antares* was in 8 signs, 6 deg. 58 min. east longitude, or 2 signs 6 deg. 58 min. east of the *autumnal* intersection: from which subtracting, as before, the amount of the precession, *Antares* was left only 9 deg. 5 min. east. Since then the autumnal equinox was found within *Scorpio*, this was then the cardinal constellation of *autumn*; as *Virgo* is at present.

“ Since then these calculations critically correspond with the positions of the equinoxes at the assumed date of *Job*'s trial, but disagree with the lower dates of the age of *Moses*, and still more, of *Ezra*; furnishing different cardinal constellations; we may rest in the assumed date of the trial, as correct.

“ Such a combination and coincidence of various rays of evidence, derived from widely different sources, *history*, sacred and profane, *chronology* and *astronomy*, and all converging to the same common focus, tend strongly to establish the time of *Job*'s trial; as rightly assigned in the year B. C. 2337; or 818 years after the deluge; 184 years before the birth of *Abraham*; 474 years before the settlement of *Jacob*'s family in *Egypt*; and 609 years before their *exode* or departure from thence.

“ If now we reckon, with the most intelligent critics, *Schultens*, *Peters*, *Lewth*, &c. that the work was written by *Job* himself, whose name it bears; by the same analogy, as those of *Samuel*, *Isaiab*, *Jeremiab*, *Ezra*, &c. (and surely among the various authors that have been assigned by the learned, *Elibu*, *Moses*, *Solomon*, *Isaiab*, *Ezra*, &c. none has a better title than the venerable patriarch himself to be considered as such,) this supposition stamps an additional value on the authority and authenticity of the work; and accounts for the high estimation in which the character of *Job* is represented, (and by the ALMIGHTY himself,) in that solemn denunciation of the *Israelites*, recorded by *Ezekiel*, and thrice repeated, as if to guard against any mistake of his name: Ezek. xiv. 14—18—20; and also by the apostle *James*; and also, for the respect with which that passage, “*He taketh the wise in their own craftiness*,” v. 13, is cited, as canonical Scripture, by the apostle *Paul*, 1 Cor. iii. 19, which surely would not have been the case, had it been the work of a doubtful or unknown author. Nothing, indeed, but its intrinsic excellence, and the inspiration of the author, which is not obscurely intimated by his seeing the Divine presence, xlii. 5, can account for the admission of a *foreign* production into their sacred canon, certainly before the time of *Ezekiel*; and, not improbably, as early as the time of *Hezekiab*, *Solomon*, *Samuel*, or even *Moses* himself, who might have found it among the collections of his father-in-law, *Jethra*, priest of the neighbouring country of *Midian*, who appears to have been a person of great wisdom; and *Moses* could not want curiosity to procure a book so fraught with wisdom and instruction, and so apposite to his own case, during his long exile of forty years.

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"I have been solicitous to investigate its *author*, and the *time* of its composition, as well as its *canonical* authority, because the circumstance of its remote antiquity, being considerably the oldest book in the world, long prior to the *Pentateuch*, stamps the highest value on it, as a most faithful and authentic monument of the language, the learning, the manners, and the religion of the earlier and purer *patriarchal* ages; it is a valuable voucher for all such historical facts and doctrines, as it notices conjointly with the books of *Moses*, such as the *creation* of the world, the ministry of *good angels*, the agency of *bad*, the fall of *Adam*, the universal *deluge*, &c. while the difference of the manner, and the new circumstances it incidentally relates, not to be found in the *Pentateuch*, prove it to be also an independent voucher, which derived information from different sources or traditions, preserved in *Aram's* and *Joktan's* families." Vol. II. p. 57.

In the *third period* are comprehended the long train of stupendous events that occurred from the birth of Abraham to the entrance of the Israelites into the *promised land*; and, in this division, containing 545 years, the talents and erudition of the author are conspicuously displayed, both in removing the doubts of the well-intentioned Christian, and in combating the objections of the hardened infidel, in respect to the important facts, unequalled in the annals of the world, to which that period gave birth. Chronological researches, made in this manner subservient to the best interests of man, entitle the person who thus applies them to the applause and respect of every one who wishes well to society, and induces us to pass over, without any marked severity of censure, certain particularities of opinion and phraseology, which here and there obtrude themselves in his theological discussions; although, to his fanciful notions concerning a millennium of a thousand generations, we shall find it necessary hereafter to reply at considerable length. There is, also, what we cannot but think a gross impropriety, which occurs frequently in the course of this volume. Wheresoever the expression in the original Scriptures occurs, which is rendered by our translators "the Word of Jehovah," it is invariably rendered by Dr. H. "the ORACLE of the Lord," which, in our opinion, is grammatically incorrect, as applied to the person of the LOGOS, because the term Oracle rather denotes the *matter delivered* than the speaker. In this latter, its *true sense*, also, the word frequently and singly occurs in these pages, as "the ORACLE went forth," "the ORACLE said;" and this perpetual recurrence of the expression we deem highly injudicious, because the term being rather connected with the ancient Pagan than the Christian ritual, and  
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being, we may say, in a manner *defiled* by having been for ages applied to those mendacious prophecies delivered at Delphi and Dodona, can scarcely, without irreverence, be applied to the sublime prophetic dogmas of the Spirit of eternal Truth.

The *fourth grand period* contains the details of the Jewish History, during the period when the JUDGES bare rule in Palestine; and until that infatuated people, in opposition to the remonstrances of Samuel, demanded that the *judicial* should be changed into the *regal* form of government, when the Almighty is said, *in his anger*, to have given them the KING they desired. To this period are assigned 498 years; and this precise amount of years is obtained, Dr. H. contends, "by subtracting 123 from 621 years, the admitted interval between the *exode* and the foundation of Solomon's temple, which took place in the fourth year of that prince's reign." P. 286.

The succeeding, or *fifth period*, commencing with the reign of Saul, and terminating at the revolt of the ten tribes, is stated at 120 years; 40 years being assigned to each of the respective reigns of Saul, David, and Solomon. The *sixth period*, extending from this revolt to the destruction of Jerusalem, comprises 404 years. The *seventh period*, from the destruction of Jerusalem to Nehemiah's reform, comprehends the space of 166 years; and, in the course of it, are detailed many interesting historical particulars of the Babylonian dynasty, as connected with the Jews, and of that of the Medes and Persians, which succeeded it. The *eighth* extends from Nehemiah's reform to the birth of John Baptist, carrying on the history through the Macedonian and Roman dynasties, and terminating with the commencement of the reign of Herod the Great, 415 years. With this *eighth period* concludes the first portion of the prodigious volume before us, consisting alone of 652 pages, with long critical disquisitions thrown into the notes, printed, for the sake of condensation, in a type smaller than the text.

Here then we shall for the present pause, and dropping, for a time, the chronological view of the subject, advert to that more important part of it, which Dr. H. professed at the commencement of the volume to discuss, the bearing of the great chain of prophecies, enumerated in the preceding pages, on the MESSIAH, accepted by the Christians, but rejected by the obstinate race of Judah.

For this rejection, by a people to whom they were so particularly addressed, and before whom the most awful concomitant miracles were performed for a series of ages, no other

reason can be assigned than their perverse and wilful misapprehension of the spiritual office and character of that MESSIAH. Instead of the lowly and despised Nazarene, whose doctrine was "peace and good-will," their imaginations, corrupted by their intercourse with the Romans, the splendour of a luxurious court, and the glare of military triumphs, were inflamed with the expectation of a great temporal prince, whose conquering sword was to subdue all their enemies, and exalt them above all the nations of the earth. In regal splendour he was to exceed the magnificent Solomon, and in military glory the triumphant Joshua. The fact is indisputably proved by the innumerable multitudes who, in the reign of Adrian, madly rushed to arms, when the banners of a pretended Messiah were raised in Palestine, under the sanction of the before-mentioned Akiba, and who perished the victims of their blind infatuation. Had they in the least attended to the genuine sense and marked allusion of the prophecies, here successively enumerated, and luminously commented upon, they could not have been guilty of so glaring a solecism. As the first link of this mighty chain, Dr. Hales properly adduces the glorious prediction of man's redemption by means of the *promised seed*, confirmed by the solemn institution of *sacrificial rites*, soon after the ejection from paradise; rites intended as a significant emblem of the great atonement, or all-sufficient sacrifice of the *Lamb of God that taketh away the sins of the world*, and still more immediately and forcibly exemplified in the enjoined celebration of the *Passover*. He dwells particularly and forcibly on the covenant with Abraham, that *in his seed all the nations of the earth should be blessed*, and on the intended sacrifice of his beloved and only son ISAAC, that remarkable type of a suffering Redeemer. His remarks on the apparent inhumanity of the injunction given by the Deity, on this occasion, are very deserving of insertion.

"This last and greatest trial of *Abraham's* faith and obedience, has given occasion to the enemies of the Lord to blaspheme; as if unworthy of God to propose, and of *Abraham* to obey; being repugnant, say they, to the fundamental principles of religion and humanity; which both prohibit *human sacrifices*, especially of the *innocent*: it may not be amiss, therefore, to vindicate the Divine command, and *Abraham's* implicit obedience thereto, by considering, with all due humility, the motives which may have led to both.

"The horrid custom of human sacrifices, introduced by the gradual corruption of the primitive religion, had probably, by this time, reached *Palestine*; and *Moloch*, the *Sun*, and his bloody sacrifices, in *Canaan*, either accompanied, or soon followed, we  
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may presume, the worship of *Asteroth Karnaim*, or the *Moon*; and were prevalent throughout *Phœnicia*, *Egypt*, and the coasts of *Asia* and *Africa*, colonized by the gloomy and superstitious race of *Cush* and *Ham*. *Diodorus Siculus* relates, that it was an ancient usage of the kings of *Egypt*, especially of the *Shepherd* dynasty, (founded soon after *Abraham's* birth) to sacrifice men to *Typhon*, at the tomb of *Osiris*, particularly in the *dog days*, when those *Typhonian* victims, as they were called, were burnt alive, and their ashes scattered in the air! And *Philo* remarks, that "the Barbarian nations had long reckoned the sacrifice of their children as a work holy and acceptable unto God: it being the most valuable and precious offering in their power to present." Following early ages, we may presume, the *Sepharvites*, in later times, burnt their children in the fire to their gods, *Adram-Melech* and *Anam-Melech*, 2 Kings xvii. 31. And the king of *Moab*, when pressed in battle, "took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the walls," 2 Kings iii. 27. *Balak* proposed the same, *Micah* vi. 7. See the following article of *Balaam's Prophecies*.

"Hence *Philo* conjectures, and not unreasonably, that God proposed to *Abraham*, as a test of his zeal to the true God, that usual sacrifice by which the Heathen manifested their's to their false gods. And this seems to derive weight from the requisition itself:—'Take now thy son, thy legitimate son, whom thou lovest, *Isaac*,' the terms rising in their value, by an admirable climax, from the first to the last, according to the order of the original. God, therefore, in kindness to *Abraham*, knowing the strength of his faith, designed to make him an illustrious example, as the *Father of the Faithful*, to all future ages, that when proved, like *Job*, he might come forth as gold: thus proportioning the greatness of the trial to the firmness of his faith.

"And as God was pleased to grant *Abraham*, at his request, a *sacrificial* sign, of the temporal branch of the covenant, in the *beifer*, *she-goat*, and *ram*, which he divided asunder, and the *turtle-dove* and *pigeon*, which he divided not, Gen. xv. 8—12. so, from analogy, we may conclude, that this was a *sacrificial* sign also, of the spiritual branch, in consequence of a request of *Abraham*, not noticed in the Old Testament; but intimated by our Lord, that '*Abraham longed to see his day*;' and in other passages, as where He declared to his disciples, that 'many prophets and kings had desired to see those things that they saw, and did not see them, &c.' Luke x. 24. And, perhaps, after the sacrifice of the *ram*, substituted by THE LORD, instead of his son, the great mystery of the future sacrifice of Christ, on that very spot, was graciously revealed to him; to which also he seems to have alluded in the name of the place, *IAHOH JIREH*." P. 141.

The remarkable prophecies of the reluctant *Balaam* are next reviewed in considerable detail, and with many new illustrations



illustrations of particular texts, which we have not room to notice. He dwells largely on the grand annual sacrifice of the *scape goat*, which, loaded with the iniquities of a whole nation, was driven into the desolate wilderness, never to return; and, with peculiar emphasis, on the exaltation of the brazen serpent, that peculiar symbol of the SON OF MAN at a future period, thus exalted for the healing of the transgressions of sinful man. He presses the consideration of this long and singular chain of facts upon the attention of the Jews, for whose eternal advantage they were wrought, and concludes his review of these typical references to Christ with a solemn prayer,

“ That these *types* and *prophecies* of their own scriptures, so remarkably and wonderfully fulfilled in our blessed Saviour, may finally avail to remove the veil that is still over their hearts, and prepare them for his approaching appearance, and their own conversion.” P. 276.

In this prayer we heartily join; and in order to contribute all in our power towards so desirable an end, shall reserve to another Number our review of the remainder of the prophecies, here illustrated, as they occur in Isaiah, Jeremiah, Ezekiel, Daniel, and the lesser prophets, together with our strictures on the concluding portion of the volume.

(To be continued.)

ART. IX. *A Treatise on the Process employed by Nature in suppressing the Hæmorrhage from divided and punctured Arteries: and on the Use of the Ligature; concluding with Observations on secondary Hæmorrhage: the Whole deduced from an extensive Series of Experiments, and illustrated by fifteen Plates.* By J. F. D. Jones, M. D. Member of the Royal College of Surgeons in London. 8vo. 237 pp. 10s. 6d. Longman and Co. 1810.

DR. JONES'S inaugural dissertation excited much interest, as it led to enquiries on assuredly one of the most important branches of pathology and surgery; and one in which the state of our knowledge was very defective, notwithstanding the various theories of the means by which nature arrests the flow of blood from wounded arteries. No one who has ever witnessed the appalling and terrific effects upon the spectators, and the terror and anxiety in the fading countenance

countenance of the patient, while the stream of life is flowing away through a wound, and every jerk of the bleeding artery threatening dissolution; no one who has viewed such a scene but must acknowledge that this subject claims the strictest attention, and most accurate and extensive observation. Dr. Jones seems to have felt this, to have prosecuted the enquiry in earnest, with the true spirit of philosophy, and the result has amply rewarded his labours. He has kept in view the motto prefixed to his work, which ought to be written in letters of gold in the study of every author, before he sets pen to paper, if his subject be one not of fancy merely, but dependent upon phænomena. “*Le Desir de découvrir le vrai doit être dirigé dans sa marche par un nombre d'experiences.*” In extolling this spirit of enquiry, we gladly rescue Dr. Jones from the common censure with which experimentalists on living animals are too apt to be overwhelmed. Any thing in the shape of wanton or unnecessary cruelty we cannot too strongly deprecate. But, this author's experiments neither favour of the one or the other, and are dictated by feelings as creditable to humanity, as the results are valuable to its highest interests.

Dr. Jones's preparatory considerations relating to the structure of arteries, will, we think, be found clear and correct, and to demonstrate an important fact, and one which we have often witnessed, namely, that the two inner coats of an artery easily give way to any force applied externally, but the outward coat is firm, tough, and unyielding. Upon this fact hangs much useful matter.

“Petit, Méraud, Sharp, Pouteau, Gooch, Kirkland, White, and John Bell, have severally written on the process which nature employs for the suppression of hæmorrhage from divided arteries.”

We shall briefly notice the several theories of these authors.

“Mr. Petit conceived that hæmorrhage from a divided artery was [is] stopped by the formation of a coagulum or clot of blood which lies partly *within* and partly *without* the vessel.”

Mr. Morand admitted that

“The formation of a coagulum had [has] some effect in stopping hæmorrhage, but contended that the changes which the artery undergoes, also contribute to that effect. These changes he described to be a sort of corrugation, or plaiting, of the circular fibres of the artery, by which its canal is diminished, and  
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a shortening, and consequent thickening of its longitudinal fibres, so as nearly to fill it up."

Sharpe supports this doctrine, but expresses it more clearly.

"The blood vessels, immediately upon their division, bleed freely, and continue bleeding till they are either stopped by art, or at length contracting and withdrawing themselves into the wound, their extremities are shut up by the coagulated blood."

"Mr. Pouteau denied that a coagulum is always to be found after the division of an artery. And, when it is, he thought it should be considered only as a feeble and subsidiary means towards the suppression of hæmorrhage. The retraction of an artery, he said, has not been demonstrated; and, that at any rate, it is not more effectual than the coagulum. He asserted, that the tumefaction of the cellular membrane, at the circumference of the cut extremity of the artery, forms the principal impediment to the flow of blood."

Gooch says,

"When a small artery in a limb or any external part of the body is totally divided, its retraction may bring it under the surrounding parts, and with the natural contraction of the diameter of its mouth, assisted by the compression however of those parts, increased by their growing tumid, the efflux of blood may be stopped."

White thus expresses himself in relation to Gooch and Kirkland:

"I am now convinced from several observations, that, according to the supposition of Mr. Gooch, since confirmed by my ingenious friend, Mr. Kirkland, the arteries, by their natural contraction, coalesce as far as their first ramifications."

Mr. John Bell, after commenting, in his usual free style of satire and ridicule, on the foregoing authors, asserts most confidently that,

"When hæmorrhage stops of its own accord, it is neither from the retraction of an artery, nor the contraction of its fibres, nor formation of clots, but by the cellular substance which surrounds the artery being injected with blood."

These are the leading points of the theories entertained by the above authorities. The reader must perceive, without entering further into the detail, that what the last author so roundly asserts, differs in no way whatever from the theory of Mr. Petit, whom he has so sharply criticized; excepting that the latter has more clearly expressed his ideas. What is the injection of the cellular substance around, but the accumulation of clots?

Mr. J. Bell,

Mr. J. Bell, "*a fellow of infinite humour*," is pleased to call Petit's theory "*a sickly child*," but like most fond fathers he is blind to the imperfections of his own bantling.

Section 2nd commences with a series of experiments varied in every way; and the author previously observes, with great propriety, that though each of the foregoing theories exhibits some correct and valuable information, yet the experiments were too partial to disclose the whole truth, and pursued in general with too much of the spirit of opposition.

The following is the present author's theory on the result of his well directed experiments.

"They accordingly shew, that the blood, the action, and even the structure of arteries, their sheath, and the cellular substance connecting them with it, in short, that all the parts concerned in or affected by hæmorrhage, contribute to arrest its fatal progress, by operating, in the case of a divided artery of moderate size, in the following manner.

"An impetuous flow of blood, a sudden and forcible retraction of the artery within its sheath, and a slight contraction of its extremity, are the immediate and almost simultaneous effects of its division. The natural impulse, however, with which the blood is driven on, in some measure counteracts the retraction, and resists the contraction of the artery. The blood is effused into the cellular substance between the artery and its sheath, and passing through that canal of the sheath which had been formed by the retraction of the artery, flows freely externally, or is extravasated into the surrounding cellular membrane, in proportion to the open or confined state of the external wound. The retracting artery leaves the internal surface of the sheath uneven by lacerating or stretching the cellular fibres that connected them. These fibres entangle the blood as it flows, and thus the foundation is laid for the formation of a coagulum at the mouth of the artery, and which appears to be completed by the blood, as it passes through this canal of the sheath, gradually adhering and coagulating around its internal surface, till it completely fills up the circumference to the centre. A certain degree of obstruction to the hæmorrhage, which results from the effusion of blood into the surrounding cellular membrane, and between the artery and its sheath, but particularly the diminished force and velocity of the circulation, occasioned by the hæmorrhage, and the speedy coagulation of the blood, which is a well known consequence of such diminished action of the vascular system, most essentially contribute to the accomplishment of this important and desirable effect. A coagulum then, formed at the mouth of the artery, and within its sheath, and which I have distinguished in the experiments by the name of the external co-

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agulum,

agulum, presents the first complete barrier to the effusion of blood. This coagulum, viewed externally, appears like a continuation of the artery, but on cutting open the artery, its termination can be distinctly seen with the coagulum completely shutting up its mouth, and inclosed in its sheath. The mouth of the artery being no longer pervious, nor a collateral branch very near it, the blood just within in at rest, coagulates, and forms, in general, a slender conical coagulum, which neither fills up the canal of the artery, nor adheres to its side, except by a small portion of the circumference of its base, which lies near the extremity of the vessel. This coagulum is distinct from the former, and I have called it the internal coagulum. In the meantime the cut extremity of the artery inflames, and the vasa vasorum pour out lymph, which is prevented from escaping by the external coagulum. This lymph fills up the extremity of the artery, is situated between the internal and external coagula of blood, is somewhat intermingled with them, or adheres to them, and is firmly united all round to the internal coat of the artery."

"The permanent suppression of the hæmorrhage chiefly depends on this coagulum of lymph; but while it is forming within, the extremity of the artery is farther secured by a gradual contraction which it undergoes, and by an effusion of lymph between its tunics, and into the cellular membrane surrounding it; in consequence of which these parts become thickened, and so completely incorporated with each other, that it is impossible to distinguish one from the other: thus, not only is the canal of the artery obliterated, but its extremity also is completely effaced, and blended with the surrounding parts. When the wound in the integuments is not healed by the first intention, coagulating lymph, which is soon effused, not only attaches the artery firmly to the subjacent and lateral parts, but also gives it a new covering, and completely excludes it from the external wound, which then goes on to fill up and heal in the usual manner. The circumstances now described are observed also in the inferior portion of the artery, or that, which is supplied with blood by anastomosis; with this difference only, that its orifice is generally more contracted, and the external coagulum is much smaller than the one which adheres to the mouth of the superior portion of the artery, or that for which the blood flows in its direct course from the heart. From this view of the subject we can no longer consider the suppression of hæmorrhage as a simple or mere mechanical effect, but as a process performed by the concurrent and successive operations of many causes: *these may be briefly stated to consist in the retraction and contraction of the artery; the formation of a coagulum at its mouth; the inflammation and consolidation of its extremity by an effusion of coagulating lymph within its canal, between its tunics and in the cellular substance surrounding it.*

"And

“ And we may conclude that, except in some rare instances, in which the strong retraction and contraction of a divided or lacerated artery prevents hæmorrhage altogether, a languid state of the circulation is necessary for the accomplishment of the natural means by which the hæmorrhage is stopped. These means may be divided into the *temporary* and *permanent*: under the former head we may include the three first of the abovementioned causes; whilst the effusion of lymph constitutes the permanent: yet even these can be distinctly traced only for a certain time, in consequence of other changes which the artery gradually undergoes. Its obliterated extremity no longer allowing the blood to circulate through it, the portion which lies between it and the first lateral branch is no more distended and excited to action as formerly; but gradually contracts, till at length its cavity is completely obliterated, and its condensed tunics assume a ligamentous appearance. At the same time, the remarkable appearances at the extremity of the artery are undergoing a considerable change, the external coagulum of blood, which in the first instance had stopped the hæmorrhage, is absorbed in the course of a few days; and the coagulated lymph, which had been effused around it, and had produced a thickened and almost cartilaginous appearance in the parts, is gradually removed, and they again appear more or less completely restored to their cellular texture. Nor are these all the changes which the artery undergoes; for, if examined at a still later period, the ligamentous portion is found to be reduced to a filamentous state, distinguishable from the surrounding cellular membrane only by being somewhat coarser, and thus the obstruction which commenced at the extremity of the canal, terminates in the complete annihilation of the artery to the first lateral branch.

“ But long before this final change is accomplished, many of the lateral branches of the superior and inferior portions of the artery have become very much enlarged, and have established, by frequent anastomoses, a free and ready communication between these disunited parts of the trunk. The small branches between whose immediate inoculation these anastomoses are formed, appear to have undergone the principal changes; they are not only proportionably more enlarged than the large branches of the limb to which they belong, and very considerably larger than the corresponding branches of the other limb, but have also become longer, and, being confined within their former space, assume a beautifully tortuous and serpentine course, in order to accommodate themselves to it.

“ The circulation appears to be carried on as perfectly and vigorously by these anastomosing branches in the limb, the main artery of which has been divided, as in that in which the artery is entire; the inferior part of the divided artery, and all its branches, being found fully equal in size to the corresponding part

of the trunk and branches of the artery of the opposite limb which has not been divided: and hence, we may conclude, with the celebrated Mr. Hunter, that, "*vessels have a power of increase within themselves, both in diameter, and in length, which is according to the necessity, whether natural or diseased.*"

The importance of the subject, and the clear and perspicuous way in which the author expresses his ideas, must be our apology for so long an extract, as without it we could not so well have explained Dr. Jones's theory. He next enters minutely into the formation and shape of these clots and coagula of lymph, under various circumstances. Here, however, as it would exceed our limits too much to be so minute, we must refer the reader to the work itself.

Chapter 2nd considers the means by which nature suppresses hæmorrhage from punctured or partially divided arteries, and the process of reparation which takes place in those arteries. One method long recommended to stop the flow of blood from a vessel partially divided was its *total division*. If this be the case, how much more terrific must be a partially divided or punctured artery, than a case of the kind we have been considering. Seventeen experiments tend to show that Mr. Petit's experiments and theory exactly tally here with those of this author. We refer the reader to Petit, and give the substance of the means employed by nature to stop bleeding in partially divided vessels, as expressed by Dr. Jones.

"The blood is effused into the cellular substance between the artery and its sheath, for some distance both above and below the wounded part; and when the parts are examined a short time after the hæmorrhage has completely stopped, we find a stratum of coagulated blood between the artery and its sheath, extending from a few inches below the wounded part to two or three inches above it, and somewhat thicker or more prominent just over the wounded part than elsewhere."

Respecting the formation of aneurisms, Dr. Jones observes:

"In fact, the formation of aneurism appears to be one of the most common effects of the failure of the process by which the artery would have been united. And from combining the pathological observations made on the human subject by writers on surgery, relating to the formation of aneurism, with the process of reparation in punctured arteries, as described above, I think it appears highly probable, that spurious aneurisms are formed, either in consequence of the lymph, which had been poured out for the reunion and filling up of the wound; being torn through  
by



by the impetus of the blood; soon after the wound of the integuments had healed; or else by the blood striking against, and gradually dilating into an aneurismal sac the lymph which had reunited the artery."

The practical deductions from this, supposing it be true, are obvious. Whatever lessens the impetus of the blood, after an artery be wounded, should be employed; all fever checked by topical as well as general means; perfect rest of the limb, and a favourable posture according to circumstances. We must not forget to add also, moderate, steady, and gradually increased pressure pushed as far as it is unconnected with œdema, or other mischief.

"But," with reference to the above, the author properly observes; "let it not be understood that I mean to lay down this as the proper treatment of a wounded artery; on the contrary, I am convinced, that in every case in which it can be done, it is best to tie the artery above and below the wounded part, and to divide it completely between the ligatures."

Chapter 3d shows "the operation of the ligature," which is, when tied tightly, to rupture the inner and middle coat, without injuring the external. This is an important fact, of which any one may convince himself easily. Much practical information evidently results from it. We think it unnecessary to engross any further the attention of the reader to the remaining observations on the use and operation of the ligature, and the changes the artery finally undergoes when tied, excepting the much controverted opinion as to the number of ligatures to be used in the operation for aneurism. We have ever been in favour of one ligature, because we never saw an instance in which *one* failed, where *two* would not have failed; because the operation with one only is so much more simple than with two; and because we deemed the quantity of surrounding cellular substance of which the artery is necessarily denuded, to increase the danger of ulceration. The author's reasons for his preference of the use of two ligatures and dividing the artery between them are as follow; after observing that the difference between the two modes is *not so important as usually supposed*, provided that in the use of the single ligature *sufficient force be employed to divide the two inner coats*, he says,

"The principal, if not the only difference, in what relates to the production of secondary hæmorrhage between an artery which is tied with two ligatures and divided between them, and one which is tied with a single ligature, consists in this, that, in

the former, the artery is tied *close to the part at which its connexion with the surrounding cellular membrane is complete*; but, in the latter, a considerable portion of the artery is detached from the surrounding cellular membrane, and the ligature applied perhaps in the *centre* of this detached cellular membrane."

This reasoning appears to be good. Still, however, we prefer the single ligature, because it is acknowledged that the difference is *not important*, and the trouble is greater with two than with one. The reader will do well to remark the circumstance of *tying a ligature tightly*, let him use one or two.

As to the plan of securing the artery with a ligature, and immediately removing it; if the remaining on of the ligature be a source of danger, then is this experiment worthy to be tried. But, we fear, in many instances, either from a bad ligature, or a ligature badly tied, the artery might not be put into a condition for adhesion by the division of its inner and middle coats; and if this effect be *imperfectly* brought about, the impetus of the arterial blood will wash away the means of adhesion. It is certainly shown in Dr. Jones's experiments, that this mode of operating may be adopted. But, it may also fail, as it did with one of his horses, where the ligature broke, and after death the artery was found quite pervious. In such a case we should remove the ligature, and apply a fresh one.

We must now take leave of this author, strongly recommending his book to the perusal of all those whose talents are employed in cases of this nature.

**ART. X.** *The History, Topography, and Antiquities of the Parish of St. Mary, Islington, in the County of Middlesex, including Biographical Sketches of the most eminent and remarkable Persons who have been born, or who have resided there. Illustrated by seventeen Engravings. By John Nelson. 4to. 416 pp. 2l. 2s. Nichols. 1811.*

THE detached specimens of topography which of late years have been produced, will be found to form a valuable and important aggregate. This is true generally, whilst it might reasonably be expected, that the towns in the vicinity of the metropolis would claim particular attention from those who exercise themselves in studies and pursuits of this nature. They will be found to claim this distinction from

from a variety of circumstances; from their antiquity; from their progressive increase in population, commerce, and wealth; from their intimate connection with the parent city; from their being the residence of illustrious characters in our ancient and modern history; and lastly, from their being the theatres of many important and memorable transactions. In each and all of these particulars, the parish of Islington will be found to possess the most forcible claims to attention, and to present an ample and fertile field for the industry and talents of the topographer and antiquary. The author of this volume appears fully adequate to the undertaking, and has accordingly produced an entertaining and valuable work.

As soon as the metropolis at all advanced in wealth and prosperity, Islington, as might well be imagined, became partaker of its success, and was resorted to by the citizens for air and recreation. This book is employed in delineating its progress from its earliest history to its present opulence. The parish is divided into six districts:—

St, John of Jerusalem,  
Upper Barnsbury,  
Lower Barnsbury,  
Canonbury,  
The Prebend, and  
Highbury and Newington Barrow.

In the last census, taken in 1810, it appears, that the number of houses was 2200, and the population about 14,000. In the year 1708, the number of houses amounted only to 325.

After describing the circumstances of its present condition, Mr. Nelson gives a particular account of the roads and ways. He differs from the general supposition, that the Roman military way, called Herman-street, led through Islington nearly in the line of the present road. All the roads are now in the highest state of perfection, which was not the case till of late years. Succeeding this subject is a curious section on the pastimes of the citizens; and it appears, from our earliest historians, that these principally took place at Islington, and in the northern vicinity of the capital. With respect to amusements, preference seems to have been given to shooting with the long-bow. This was thought of great political importance, and statutes were repeatedly made for the regulation of this exercise. Some curious facts are related on this subject, as well as on the other sources of innocent amusement observable in this village.

Islington is still, as it invariably has been, a place of favourite resort, and is also recommended by the faculty for the salubrity of its air.

The next subjects discussed are the records, historical notices, and facts, which are memorable with respect to Islington. Of these some are exceedingly curious, and exhibit very entertaining anecdotes from Fox's acts, and other books of the kind.

Among those who have preferred Islington as a place of residence, we find the name of Bagford, the antiquary. One of Addison's papers is also dated from Islington. Daniel Defoe, and Collins, the poet, resided here. Here also Mrs. Foster, the grand-daughter of Milton, *kept a chandler's shop*.

"Mrs. Foster, grand-daughter of Milton, the immortal author of *Paradise Lost*, *kept a chandler's shop* at Lower Holloway some years. She died May 9, 1754, in the 66th year of her age, and by her death all Milton's family became extinct. She had lived many years in a low way, and was at last depressed with poverty, and the infirmities of old age. It does not appear that any of her grandfather's admirers took any notice of her till 1750, when, on the 5th of April that year, *Comus* was represented at Drury-lane Theatre, with a new Prologue, written by Johnson, and spoken by Garrick, for her benefit, which produced her about 130l." P. 52.

The district or manor of St. John of Jerusalem, above specified, is next described: this is followed by an account of the celebrated battle between Boadicea and the Roman General Paulinus, supposed to have taken place in this parish. The following incident is represented as having occurred at Maiden-lane, near Highgate:—

"Our illustrious countryman, the great Lord Bacon, Baron of Verulam, and Viscount St. Alban's, whose moral and philosophical works will transmit his name to the latest posterity with honour, is said to have met with his death from the following circumstance near this spot, as it is related by Aubrey in his MSS. now preserved in the Ashmolean Museum at Oxford. Aubrey himself professes to have received his information from Thomas Hobbes, of Malmesbury, who was in habits of intimacy with his Lordship, and frequently visited him. 'The cause of his Lordship's death was trying an experiment as he was taking the air in the coach with Dr. Witherborne, a Scottish man, physician to the king.'" P. 75.

The experiment was, whether a fowl could not be preserved in snow.

An account of Upper Holloway may be found at p. 77, of White Conduit House at p. 92. The other manors of Barnesbury, Canonbury, &c. follow in succession from p. 99, We select in our progress the following brief extracts:—

"The

“ The quantity of milk yielded by each cow has been averaged at nine quarts per day. The retail dealer agrees with the cow-keeper for the produce of a certain number of cows, and takes the labour of milking them upon himself. For this purpose, certain persons are employed in the cow-house called *milkers*, who are paid by the retailer. The milk is sold by the cow-keepers of Islington to the retail dealers at about 2s. 6d. for eight quarts, which is called a *barn* gallon, but in delivering it to the consumer a vast increase takes place, not only in the price, but also in the *quantity*, which is greatly adulterated with water, and, as there is reason to suspect, sometimes impregnated with still worse ingredients to hide the cheat.

“ The milk is conveyed from the cow-house in tin pails, which are principally carried by strong robust Welch girls, but a considerable number of Irish women are also employed for this purpose. These are the same that retail the milk about the streets of the metropolis; and it is amazing to witness the labour and fatigue these females will undergo, and the hilarity and cheerfulness that prevails among them, and which tends, in a surprizing manner, to lighten their laborious employment. Even in the most inclement weather, and in the depth of winter, they arrive here in parties, from different parts of the metropolis, by three and four o'clock in the morning, laughing and singing to the music of their empty pails: with these they return loaded to town, and the weight they are thus accustomed to carry on their yokes, for a distance of two or three miles, is sometimes from 100 to 130 pounds.” P. 110.

On the New River it is observed, that

“ This great undertaking, which is generally believed to have cost the original proprietors *half a million* sterling, an immense sum in those times, and which was, without doubt, the ruin of its first projector, has risen by degrees to a most valuable and beneficial concern. The Company's Charter is dated June 21, 1619; but no dividend appears to have been made till the year 1633, when the proportionate sum before-mentioned, making, together with the dividend for that year, 15*l.* 3*s.* 3*d.* was paid upon each share. At this time, however, a call upon the proprietors was expected. The following statement of the dividends that have been paid at different intervals, will give an idea of the progressive improvement of the concern, and the consequent increase in the value of its shares:—

			£.	s.	d.
“ Dividend for the year	1633	- - -	3	4	2
	1640	- - -	33	2	8
	1680	- - -	145	1	8
	1700	- - -	201	16	6
	1720	- - -	214	15	7
	1794	- - -	431	5	8

“ An

“ An adventurer's share in the *New River Company* has been sold by public auction for upwards of 14,000*l.*: this, however, was upon occasion of a contest between two parties, each striving to outbid the other. The shares are now considered worth about 11,500*l.* and the dividends have increased somewhat beyond the sum last mentioned. But it is probable they have now reached their climax; for the various new companies of this kind, in the environs of the metropolis, as the East London, the West Middlesex, and the Holloway water-works, must inevitably prevent any great extension of the former concern, if not operate much to its disadvantage, in depriving the Company of a considerable portion of the trade they already possess.” P. 170.

The following is part of the author's description of Canonbury:—

“ An absurd tradition prevails in the neighbourhood, that the Monks of St. Bartholomew had a subterraneous communication from Canonbury to the priory in Smithfield. This story, arising, no doubt, from the vulgar prejudices entertained against the Romish clergy at the time of the Reformation, has gained strength from the discovery, at various times, of brick archways underground (sufficiently large to admit of a person standing upright) in digging foundations, &c. near the old premises. An excavation of this kind, partly choked up with earth, was, not long since, explored by Mr. Leroux, and found to extend under Canonbury, from the park, in a southern direction. It has an open square entrance in the centre, within a few yards of the road side, and becomes gradually contracted towards each extremity, where it ends in a point. From the fine sediment found at the bottom, which has evidently been deposited by water, and from other circumstances, there is no doubt, that this is the remains of one of the old conduit-heads, which were formed to receive that element from the springs situate in higher ground, and whence it was conveyed by pipes to the wells and reservoirs belonging to the prior's house, &c.

“ One of these conduit-heads yet remains in the field adjoining Canonbury-lane, near that part of the New River called the Horse-shoe, within a few yards of the bridge; which, after having laid open for many years, has been lately covered by an arch of brick-work, at the expence of Mr. Miller, a respectable surgeon of Islington; and water, which is much esteemed for its clearness and purity, is still procured from the place by many of the neighbouring inhabitants. Another of these conduit-heads stood formerly not far from the above, to the eastward, which, in the old engravings of Canonbury House, is represented as a small building, similar to that which now covers the head of water at White Conduit House.

“ The priory in Smithfield was certainly supplied with water from Canonbury; for, in 1433, the master and brethren of the hospital gave an annuity of 6*l.* 8*s.* to the prior and convent of St.

St. Bartholomew, on condition that they should have free use of an aqueduct, the head of which was within the precincts of Canonbury. And a grant of Henry VIII. in 1544, of certain possessions belonging to that house, includes 'also the water from the conduit-head of St. Bartholomew, within the manor of *Canbury*, co. Midd'x, as enjoyed by prior Bolton and his predecessors.'

" In digging for gravel, &c. in that part of the park lately in the possession of Mr. Leroux, leaden pipes, of a large size, connected with these springs, or those of Highbury, have recently been discovered branching in various directions. The old key of the park-gate is still in the possession of Mr. Simes, the bailiff, having appended to it an inscription, requesting ladies to take off their pattens; and in the garden ground behind Mr. Field's house, several copper coins have been dug up, but which, having been either lost or intermixed with others, cannot now be described.

" The old tower building being quite detached from the neighbouring houses, encompassed with pleasant fields and gardens, and in a most salubrious air, considering its proximity to London, is in the summer time chiefly occupied by persons whose affairs do not permit them to be further from town, and who come hither for retirement, or for health. To such it is now let out in apartments by the present tenant, who by these means, and other domestic accommodations, realizes a handsome annual income. Since the Reformation; many illustrious persons have resided at Canonbury. It was rented of Sir John Spencer by William Richthorne, Esq. who died here in 1582; and was afterwards, for a few years, in the possession of Sir Arthur Atye, public orator of the University of Oxford, who married his widow. The Charter of Incorporation granted to the Butcher's Company in 1605, is signed by Thomas Egerton, Baron of Ellesmere, then Lord Chancellor, and dated at Canonbury, where this worthy Peer was on a visit to Sir John Spencer. The Compton family appears to have resided here after the marriage of the second Lord with the heiress of Sir John Spencer, as before mentioned. A daughter of Lord Compton was born here in 1605.

" From 1627 to 1635, Canonbury House was rented by the Lord Keeper Coventry. In the Strafford papers is a letter from the Earl of Derby, dated January 29, 1635, from *Canbury Park*, where he was staid from St. James's by the greatest snow he ever saw in England. William Fielding, Earl of Denbigh, died at Canonbury House in 1685.

" Several literary characters also appear to have had lodgings in the yet remaining part of this fabric, since it has been appropriated to that use. Samuel Humphreys died at Canonbury on the 11th of January, 1737, aged about 40. 'He was,' says the Daily Post, 'a Gentleman well skilled in the learned languages, and the polite among the modern. Though he was very conversant in and fond of history, and every part of the *Belles Lettres*, yet his genius led him chiefly to poetry, in which (had fortune been



been as indulgent to him as nature) he would have left such compositions as must have delighted late posterity." The admired Mr. Handel had a due esteem for the harmony of his numbers; and the great Mæcenæ, the Duke of Chandos, shewed the regard he had for his muse by so generously rewarding him for celebrating his Grace's feat at Canons. Some disappointments Mr. Humphreys met with, forced him to appear as a translator, on which occasion, the graceful ease and other beauties of his versions gained him no little applause; but his too intense application, (for he sometimes wrote the whole night) and his never taking any exercise, greatly impaired his health, and at last brought him into a consumption, which proved fatal to him. He wrote 'Ulysses, an Opera;' translated 'Spectacle de la Nature;' wrote 'Canons, a Poem;' and several other pieces.

"Ephraim Chambers, the well-known author of the Cyclopædia, died here, whilst engaged in a continuation of that elaborate work, in the year 1740.

"Dr. Oliver Goldsmith had apartments for some time in the old turret building, where he is supposed to have written some of his works.

"The late John Newbery, Esq. author of several useful books for children, also resided here, and had under his protection the poet, Christopher Smart." P. 248.

It may be hoped that Mr. Nelson will receive sufficient encouragement from the circulation of this work, to justify his undertaking other and more important publications, of a kind for which he has shown himself exceedingly well qualified.

ART. XI. *The Life of Sir Michael Foster, Knt. some Time one of the Judges of the Court of King's Bench, and Recorder of Bristol. By his Nephew, the late Michael Dodson, Esq. Barrister at Law. 8vo. 93 pp. 4s. Johnson and Co. 1811.*

IT is ever delightful, as well as honourable, to record the history of departed worth, and to rescue from oblivion even the slightest particulars that can contribute to make posterity acquainted with those to whom, whenever they trace blessings to their sources, they will feel bound to make the most ample acknowledgements. This is a biographical age, but if ever the desire of saving a name from the hand of time has been carried to excess, no fault of that kind can be imputed to the writer of the life of Foster. The subject was eminent and worthy, and the author was influenced by similarity

larity of professional pursuit, by the obligations of friendship, and the ties of kindred.

This biographical sketch was communicated by Mr. Dodson to Dr. Kippis, the editor of the second; or "corrected and enlarged" edition of the *Biographia Britannica*; and constituted the last article that was printed for the intended sixth volume of that work. It was dated, February 7, 1795, and Dr. Kippis died the 8th of the following October. His death occasioned an interruption in the publication of such edition, which has not since been resumed or continued. And the dreadful fire that happened at Mr. Nichols's house, printing-office, and warehouse, in the night of February 8th, 1808, destroyed, with many other very valuable works, the whole impression of so much of the unfinished volume as had been printed. At the time that Mr. Dodson communicated his manuscript, he superintended the printed proof sheets of the article he had written; and Mr. Nichols, in the name of himself and his co-proprietors, obligingly presented Mr. Dodson with half a dozen copies for his private use; and this liberal conduct of the printer eventually preserved these memoirs from the dire conflagration.

We rejoice at the preservation of Mr. Dodson's essay, because it would be a matter of serious regret, that enquiries should be made concerning the origin, rise, and progress, of an excellent law writer, and no satisfactory answer be attainable; but as an addition to the general store of literary possession, the life of a lawyer, who never meddled with affairs of state, can be but little. Of Sir Michael Foster, all that his nephew has narrated, except his opinions on law-cases, and some letters which he received, with their answers, will be found in the following extract.

"Sir Michael Foster was a native of Marlborough, in Wiltshire, and was born December 16, 1689. His father and grandfather were Michael Foster and John Foster, eminent attorneys in that town. They were Protestant Dissenters, and, being such, were named as aldermen, and the latter as common clerk, in the charter illegally granted to that town by James II. in September, in the fourth year of his reign: but as they were zealous friends of civil and religious liberty and the rights of mankind, they refused to be sworn and to act under it; and, in the next month, a proclamation was issued for removing the new burgesses, and for restoring things to their former state. After attending the free school in Marlborough a proper time, Mr. Foster removed to Oxford, being matriculated in that university May 7, 1705. Having studied some years in Exeter college, he was admitted into the society of the Middle Temple, May 23, 1707, and

and in due time called to the bar. He attended in Westminster Hall some years, but not having much success, retired into the country, and settled in his native town. In 1725 he married Martha, the eldest daughter of James Lyde, Esq. of Stantonwick, in Somersetshire; and in some few years afterwards he removed to Bristol, where he exercised his profession with great reputation and considerable emolument. And in August, 1735, he was chosen recorder of the city, which office he retained many years. In Easter term, 1736, he took the degree of serjeant at law.

"In 1735 he published a famous pamphlet, intituled, *An Examination of the Scheme of Church Power laid down in the Codex juris ecclesiastici Anglicani, &c.* which engaged the public attention very much, and in a short time went through several editions. Several answers were made to the examination; but the principal was by the author of the Parallel, Dr. Andrews, a civilian, which was published in the same year. Considerable preparations for a reply were immediately made by the author of the Examination; which, however, he never reduced into form. On the 10th of November, 1738, the prince and princess of Wales, the father and mother of his present Majesty, visited Bristol; and the Recorder made a speech to their royal highnesses at their entrance into the city, which was much and deservedly admired. In November 1742, when many parts of the nation discovered an unwillingness to raise the necessary supplies for carrying on the war against Spain, the Recorder was employed in drawing up a letter from the city of Bristol to Mr. Southwell, their surviving representative in parliament.

"Having greatly distinguished himself on many occasions after his settlement at Bristol, Mr. Serjeant Foster, in the vacation after Hilary term, 18 Geo. II. on the recommendation of Lord Chancellor Hardwicke, was appointed to succeed Sir William Chapple, as one of the judges of the Court of King's Bench. His lordship's letter to him, signifying his Majesty's pleasure, was as honourable to the writer as to the person to whom it is addressed.

"The new judge, having been knighted by the king, was sworn into the office April 22, 1745; and he took his seat in the court on the first day of the next month, being the first day of Easter term. The judges whom he found in the Court were Sir William Lee, Sir Martin Wright, and Sir Thomas Denison, men of great abilities and great integrity. These four judges composed the court about nine years. The connexion was broken by the death of chief justice Lee, which happened in Hilary vacation 1754. He was succeeded by Sir Dudley Ryder, who died about two years afterward. On his death, Mr. Murray, the attorney-general, created Lord Mansfield, succeeded to the chief justiceship, and held the office many years; but, before the death

death of Sir Dudley Ryder, in Hilary term, 28 Geo. II. 1755, Sir Martin Wright resigned his office; and in the same term, he was succeeded by Sir John Eardley Wilmot. These were the only changes in the judges of the court while Sir Michael Foster continued in it, from April 22, 1745, to November 7, 1763. In this period many points of singular importance, as well in civil as criminal cases, are reported by himself in his crown law; and many of the others may be seen in the reports of Strange, Willes, Burrow, and Blackstone. Although Sir Michael Foster generally concurred in opinion with the other judges, yet it must be observed, that on several important questions he differed from some, if not from all, of the judges."

Although we purposely abstain from noticing the subjects of any of the decisions in which Mr. Justice Foster concurred with, or dissented from, the opinions of his brothers, we think it proper to observe that the cases cited by his biographer include opinions on the points most essentially important to Englishmen, as affecting their lives and their liberty. The learned judge always conducted himself with firmness, tempered by prudence; far from slavish submission, and equally far from that most odious blemish on the character of a judge, a disposition to betray the dignity, the rights, and the duties of his station, for the sake of gaining vulgar acclamation, and a base and flattering popularity. The following narrative and letter afford a striking and interesting portrait of his character, as exhibited in his conduct, and the letter has additional value from the subsequent eminence of him who wrote it.

"At the Lent Assizes for Surrey, in 1758," says Mr. Dodson, "an indictment against Martha Gray, the keeper of East Sheen gate in Richmond-park, of which park the princess Amelia, daughter of King George II. was then the ranger, for obstructing at that gate the common footway through the park, was tried before Mr. Justice Foster, who greatly distinguished himself on the occasion by his firmness and integrity. I am happy to have it in my power to give a particular account of the proceedings at the trial, written at the time by Mr. Thurlow, afterward Lord Thurlow, to Mr. Ewen, a nephew of Mr. Justice Foster, then, and many years afterwards, clerk of the peace for Wiltshire.

"DEAR SIR,

"I write, at the hazard of your thinking me impertinent, to give you the pleasure of hearing that of your uncle, which in all probability you will not hear from him; I mean the great honour and general esteem which he has gained, or rather accumulated, by his inflexible and spirited manner of trying the Richmond cause,

cause, which has been so long depending, and so differently treated by other judges. You have heard what a deficiency there was of the special jury, which was imputed to their backwardness to serve a prosecution against the princess. He has fined all the absenters 20*l.* a-piece. They made him wait two hours, and at last resort to a *tales*. When the prosecutors had gone through part of their evidence, Sir Richard Lloyd, who went down on the part of the crown, said, that it was needless for them to go on upon the right, as the crown was not prepared to try that, this being an indictment which could not possibly determine it, because the obstruction was charged to be in the parish of Wimbledon, whereas it was in truth in Mortlake, which was a distinct parish from Wimbledon. They maintained their own poor, upheld their own church, and paid tithes to their own parson; and Domesday Book mentions Mortlake. On the other side, it was said, that Domesday Book mentions it as a baron's fee, and not as a parish; and that the survey in the time of Henry VIII. mentions Wimbledon *cum capellis suis annexis*, and also that a grant of it in the time of Edward VI. makes a provision of tithes for the vicar to officiate in the chapel of Mortlake. The judge turned to the jury, and said, he thought they were come there to try a right, which the subject claimed to a way through Richmond-park, and not to cavil about little low objections, which have no relation to that right. He said, it is proved to be in Wimbledon parish; but it would have been enough if the place, in which the obstruction was charged, had been only reputed to be in Wimbledon, because the defendant and jury must have been as sensible of that reputation as the prosecutors; but had it not been so he should have thought it below the honour of the crown, after this business had been depending three assizes, to send one of their select counsel, not to try the right, but to hinge upon so small a point as this. Upon which Sir Richard Lloyd made a speech, setting forth the gracious disposition of the king, in suffering this cause to be tried, which he could have suppressed with a single breath, by ordering a *nolle prosequi* to be entered. The judge said, he was not of that opinion. The subject is interested in such indictments as these for continuing nuisances, and can have no remedy but this, if their rights be encroached upon; wherefore he should think it a denial of justice to stop a prosecution for a nuisance, which his whole prerogative does not extend to pardon. After which, the evidence was gone through; and the judge summed up shortly, but clearly, for the prosecutors.

"It gave me, who am a stranger to him, great pleasure to hear, that we have one English judge, whom nothing can tempt or frighten, ready and able to hold up the laws of his country as a great shield of the rights of the people. I presume that it will give you still greater to hear, that your friend and relation is  
that

that judge : and that is the only apology I have to make for troubling you with this.

" I am, dear sir,

" *Fig Tree-court, Inner Temple,*  
April 11, 1758."

" Your most humble servant,  
" E. THURLOW."

" Mr. Justice Foster was blessed with a good constitution ; and he generally enjoyed a good state of health, until some few years before his death. In no long time after the decease of Lady Foster, his health began to decline, and he complained of a loss of appetite; which made it necessary for him occasionally to spend some time at Bath. He received considerable benefit from the use of the waters; but, wheresoever he was, he was patient and resigned, composed and cheerful; rejoicing in the glorious prospect beyond the grave, which Christianity opened to his view. In Hilary, Easter, and Trinity terms, 1763, he seldom attended at Westminster Hall. He was confined to his bed a short time only; and on Monday the 7th of November, being the first day of Michaelmas term in that year, he easily and calmly expired. He never had any children. By his own direction, he was buried in the parish church of Stanton-Drew, in Somersetshire, where Lady Foster had been buried."

We shall make little observation on this narrative, dictated by affection, and written with moderation, which shows that the author was honestly disposed to communicate the truth. If it has not many charms for the general reader, it eminently deserves the perusal and consideration of all who are engaged in the profession, which was that of Sir Michael Foster.

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ART. XII. *Proposals, with the Measures and Plan detailed, for rectifying Public Affairs with Private Grievances, and instituting the happy and divine Order of Things, intended for Mankind: or, the practical System of Political, Individual, and Commercial Interests, whereby the Greatness and Felicity of the British Empire may be consummated at present, and permanently secured. By George Edwards, Esq. M. D. Author of the Income or Property Tax. 2 vols. 8vo. 1000 pp. 11. 1s. Ridgway. 1811.*

IF we seem but slightly to notice these most extraordinary volumes, we shall, without hesitation, assign the true reason: we do not understand them. The learned Doctor appears to have filled his mind with some notions, which he

D d

believes

believes will tend to the good of his country, and of mankind at large; but he has detailed them in such a manner, that, with the most earnest and sincere application of a reasonable attention, and the little sagacity we possess, we cannot pretend to determine what is meant.

An introduction of one hundred and forty seven pages, is used as explanatory of the proposals at large, which are comprized in thirteen letters and an appendix. Each of the letters begins with the following characteristic invocation.

“ Ye high, respectable, illustrious characters! you who constitute the Royal Family, the different corporate establishments, the various societies, and the people at large of this country, as you may in your palaces, in your regular places of assembly, and in the principal market-towns or distributive circles of the kingdom, all and severally with convenience to yourselves, take into consideration, and lend due assistance for carrying into effect means or proposals calculated to accomplish the happy, or high and happy order of things; to rectify public affairs; to merit and receive the honour of being sanctioned by the legislature; and in one common enterprize to join and consummate all your rational, all your patriotic and humane, all your public and private pursuits and interests, commercial, financial, civil, physical, or whatever these may be.”

This strange piece of bombast, thirteen times repeated is a specimen of mind which rarely occurs. But the general style and thoughts of the author do not at all disappoint the expectations the reader may form from such an outset. In his first letter he proceeds thus:

“ I have the honour to lay before you the sublime proposals now announced with all the humility, respect, and reverence, which are due both to them and to your collected worth, and exalted situations; trusting you will in the end approve the manner in which I design to treat them. For it has been my fortune systematically to have ascertained the means intended at the Creation to consummate individual happiness and public prosperity in all countries, and to liberate mankind from inconveniences and calamities, in such manner as Almighty God predestined should be effected by our own efforts: which therefore if these be conducted with intelligence, cannot possibly be injurious in any respect. But they will be found to be of more than inappreciable value to you, in common with all nations: for they constitute whatever can gratify your national wishes, as a nation peculiarly favoured, at the present critical period. In particular, they open to you new and unknown grounds of perfect and permanent peace and commerce. They qualify you to pass beyond the present transcendent



transcendant glories and splendour of France; and, as they originate in Great Britain, enable you, in propagating them, to acquire the highest honour, and the lost affections of the whole world. Therefore ye high, and illustrious characters! I may be permitted to offer the proposals with such freedom, and with such reference to the divine Cause of all things, as may enable them effectually and awfully to support their several purposes. In whatever style I support the proposals, and whatever abuse I cast upon those who carry on an opposite system, or upon yourselves, I am in reality anxious, that you reach the highest of honours, that of carrying the proposals into complete effect; in reality, I notwithstanding love, esteem, and respect you."

In the same letter, Dr. Edwards enumerates what he calls "the executive powers of the high and happy order of things." We shall give one or two of his heads intire, that our readers may know what to expect from the work, and abridge, or merely name the others. They are

" 1st. National organization as a nation, ought to be, or is actually constituted in respect of territories abroad or at home, the internal and local distribution of territory, the arrangement of population in society, the exercise of its genius and industry, the perfection of its government, and the proper preventives of any necessity for reconstituting this, or of any subversion to which it may be liable.

" 2d. The operative art of human welfare, and its organization as a principal department of state; or operative device with its proper accompaniments of sound inference and executive abilities: or the combined art of practical improvement, and well regulated enterprize; or, as I have called it in other writings, mental industry.

" 3d. Public agency. 4th. Finance. 5th. Manual Industry. 6th. Politics, as they are commonly called. 7th. Commerce.

" 8th. Public Philanthropy: or the several appropriate arts and means of individual improvement, happiness and prosperity.

" 9th. Mental cultivation. 10th. Medicine in its different branches.

" 11th. Nomocomology: or means distinct from government and authority exercised by government, whereby laws are made, adjudged, and maintained, the public measures of government, and of the establishments under its charge, are assisted, and controlled without regular and turbulent opposition, and various infinitely important views are answered, through different establishments, institutes, provisions, and regular proceedings; these establishments and institutes, in particular the House of Peers, and the House of Commons, co-operating, and, as requisite, being joined in the exercise of supreme power with government.

" 12th. Real and ceremonial religion, as under these two distinctions

#### 404 *Edwards's Proposals for rectifying Public Affairs.*

unctions religion is discovered to be a divine instrument, intended to accomplish and consummate the high and happy order of things, to make kings and their several subjects truly great and happy, and to unite them severally under one government of Almighty God on earth; of the truth of which, as well as the efficacy of the whole order, man is here admonished not to presume to judge, without weighing well the twelve powers now enumerated, and the imperial art of human welfare explained in the 13th Letter, that is able to combine and exercise their force with perfect ease and simplicity."

However wild and extravagant this author's notions may be, he does not, like many whose essays come before us, run a-muck at all social institutions. He does not think that his happy and divine order of things can only be brought about by destroying and trampling down all the religious, political, and social establishments of the country. He thinks a parliamentary reform may be adopted as the means of introducing the order; but it would be better to establish the order first! We should, if we considered his work intended or likely to produce any evil, combat many of the propositions it contains, and animadvert on many of the author's opinions with much severity; but we do not consider this at all necessary; and besides, as we profess not to understand the whole, we should deem it not quite fair to attack the parts. We shall conclude with two specimens of the author's skill and taste in drawing characters.

"If we justly appreciate the extensive system of Mr. Pitt's ministry, the whole of which has been a series of the greatest misfortunes, highly dishonourable to the country, we shall find it opposite in all respects to the present proposals; and no longer prefer to the solidity and truth of these, the force and seduction, which a skillful collection, and management of arguments, give elocution over our minds. We shall find, in like manner, that Mr. Fox was incapable in himself of rendering essential services to his country. Placed in opposition to fatal systems of different ministers, his policy, only on this account, appeared to be wise and liberal: for when in power, he coalesced with those ministers, or their partizans, being unacquainted with a better system of Government. His posthumous work convinced us he had no superior resources in himself, and the design it recommends, of making parliament a regular body of opposition to the crown, shews him ignorant of the means of employing this for consummating individual happiness and national greatness. He left behind him no testimony, that his longer survival would have procured his country peace, but the contrary, in his attachment, as well as of his coadjutors, to negotiation against France, with other

other powers, particularly with Russia; in the early intrigues they commenced abroad for this purpose; in adopting a basis of *uti possidetis* which could not possibly lead to peace; and in his friends, immediately on his death, or sooner, ranking themselves under an Exminister who opposed the peace of Amiens, demanded its immediate dissolution, and advocated the present perpetual war."

Many other public characters are treated in a similar manner, and Mr. Pitt is more than once attacked; but we will now turn to a very different personage.

"Let us, therefore, not too closely examine what may be called the private or peculiar measures of a revolutionary government; that might have been different, if our inveterate opposition to it had not given rise to them; and which are too often countenanced by our own proceedings, that I believe warrant us by no means to bring charges against other governments. Let us consider, whether the private character of Buonaparte be not as generally unexceptionable, as the support of his extraordinary public character permitted. His moral domestic conduct detracts not from his fame: and his divorce may be considered to be an act of wise policy, and countenanced by a vindictive enemy, who would not otherwise have affectionately given him his daughter in marriage. The crimes ascribed to him in Egypt are no longer, and ought not to have been accredited in this country, on the grounds whereon they were brought forward. The unhappy and much to be lamented fate of the Duke of D'Enghien, appears to have been thought a step necessary to prevent assassination, then carried on against him by determined conspirators or emigrants from this country at Paris, and various plots, even of our own public agents in Germany, against his government; and the Duke had imprudently taken up his residence too near to France, where he was able conveniently to second their operations. Precautions of the same kind, might be thought necessary to prevent the throne of France, when it was no longer vacant, from being attacked by different abusive publications, industriously circulated, that could be of no farther service to freedom; but might in various respects be highly injurious to the restoration of order; and could perhaps not be stopped, unless by some untoward fate, such as befel the German bookseller on the occasion. If the chieftain from St. Domingo, and Guichen, were put to death without a trial, the guilt and the ingratitude of the former had occasioned the loss of many lives to France; and perhaps, the latter would have suffered death after his trial."

## BRITISH CATALOGUE.

### POETRY.

ART. 13. *Poems on a Variety of Subjects. By the Miss Watkins's, of Stoke Lane, Somersetshire. 12mo. 5s. Robinson. 1812.*

Whenever we see a long and respectable list of Subscribers prefixed to a volume, either in poetry or prose, written by a female, every idea of severity is instantly discarded. In the present instance, these compositions are said to have beguiled the languor of sickness, or to have been written by way of relaxation from more severe avocations.

The Poems contained in this little volume are many of them pleasing, and some of them elegant. The following partakes in some degree of both qualities.

#### " ADIEU TO SUMMER.

" 'Tis Autumn chill, and o'er the scene  
No longer smiles the Summer gay,  
No more I hail the eve serene,  
Or watch the stay of setting day.

" No more I brush the dewy lawn,  
No longer seek the leafless grove,  
Or with the morning's early dawn,  
Arise through woodland glens to rove.

" No longer in the hedge-row free,  
No more upon the bloomy spray,  
The birds shall twitter notes of glee,  
Or warble forth their native lay.

" No longer bloom ambrosial flowers,  
No more their swelling buds expand,  
They droop beneath the sleety showers,  
Like strangers in a foreign land."

ART. 14. *The Pleasures of Possession; or, the Enjoyment of the Present Moment, contrasted with those of Hope and Memory. A Poem. By Charles Verral. 12mo. 112 pp. 10s. 6d. Rickman. 1810.*

This poem, intended to fill up the space between the Pleasures of Memory, and those of Hope, is not ill-written for the purpose. Some passages indeed are extremely fine. But we fear that, like other bards who recommend the enjoyment of the present,

present, this poet thinks too little of the grand future, which is to follow all present pains and pleasures. He takes up the subject on the admonition of a friend (Mr. Clio Rickman) who reproves him for dwelling too much on the recollections of the past, or the airy visions of the future.

“ Rous’d at the sound, I started from my dream,  
And chose his admonition for my theme,  
I seized the lyre, I touched the sounding string—  
Not joys in prospect, joys possess’d I sing;  
Substantial joys that yield a brighter glow,  
Than all that Hope or Memory can bestow.” P. 13.

The present is, in fact, so fugitive, that it is difficult to fix it; and the poet therefore often wanders into present evils, and other topics not exactly connected with his theme. He wanders, however, like a poet; and produces sometimes very striking pictures. The triumph of present satisfaction, which therefore crowns the whole, is when a youthful Lover first receives the avowal of an innocent Love from his fair.

“ ’Twas she! ’twas Anna!—thro’ the path he flew,  
And round her neck his arms enraptured threw.  
Enough, he cried, I feel most perfect bliss,  
Ah! what is Memory, what is Hope to this?  
That bids me think of when we fight’d in vain,  
This says, you’ll part, but part to meet again.  
Cease, Memory, cease, I will not turn my eyes  
To see your scenes in distant prospect rise:  
Some may be gay, but many a cankering care,  
And many a sigh, and many a tear are there!  
Cease, Hope, nor call the future hours along,  
I will not hearken to thy syren song;  
Bright is the prospect, cheerful is the scene,  
But doubt, despair, and death may intervene!  
Then Memory cease, and cease enchantress bright,  
Your airy visions yield not now delight;  
In calmer hours your humble charms might please,  
But what are humble charms in hours like these!  
Here, at this moment, would I take my stand,  
My Anna’s here, I press her yielding hand;  
On this fond breast, her maiden coyness fled;  
In gentle confidence she rests her head;  
She owns her love! the sound my bosom cheers;  
Sweet sound, for ever vibrate in my ears!  
My Anna’s here—I throw me at her feet—  
She’s here—can Memory boast of ought so sweet?  
She’s here—nay tell me not of joys in store,  
E’en now she’s here—I hope, I wish no more;  
I ask no future, I regret no past,  
For ever may the present moment last.” P. 96.

The only defect which remains is, that it is but too obvious that it cannot last for ever, nor even long.

ART. 15. *The Battle of Salamanca, a Poem.* 4to. 2s. 6d.  
Walker. 1812.

Though this Poem is far from contemptible, we hope that the subject will animate some more skilful and experienced bard, to the attempt of weaving an enduring wreath for the brows of the gallant Lord Wellington. That this tribute to the heroes' fame is not entirely destitute of poetical taste and energy, the following specimens will demonstrate.

" Yet as the foe lies panting through the gloom,  
E'en still he fears the o'ertaking sword may fall  
Full on his crest, and seal his hapless doom.  
So the lorn wretch, whom evening shades enthrall,  
Wandering 'mid Alpine precipices tall,  
The Avalanche dreads; and though perchance he go  
Unharm'd the steeps beyond, his senses all  
Dwell on the danger, and the impending snow  
To him yet seems to threat his wilder'd course below." P. 17.

" Fain would the Muse here cease to sweep the string,  
And hang her lyre beneath the laurel shade;  
But truth impels, and she prepares to fling  
Her mingled notes of sadness o'er the glade;  
For those who smitten by the sword's keen blade,  
Or ball destructive, or the various ways  
By fate foredoomed, have flourished but to fade,—  
Ah how untimely fade, and end their days,  
When they so nobly earned their weeping country's praise." B. 18.

ART. 16. *Eighteen Hundred and Eleven. A Poem.* By Anna  
Letitia Barbauld. 4to. 3s. 6d. Johnson and Co. 1812.

This is certainly a very spirited Poem, but it exhibits a most gloomy picture. In the ardour of Prophecy it predicts, that arts, commerce, and wealth may be expected ere long to migrate from Britain to other shores, and probably fix themselves in South America. It may be so, but a very long interval must, to all appearance, first elapse. The following is a specimen:

" And think'st thou, Britain, still to sit at ease,  
An island Queen amidst thy subject seas,  
While the vast billows in their distant roar,  
But soothe thy slumbers, and but kiss thy shore?  
To sport in wars, while danger keeps aloof,  
Thy grassy turf unbruised by hostile hoof?  
So sing thy flatterers; but, Britain, know,  
Thou who hast shared the guilt must share the woe.

Not

Nor distant is the hour; low murmurs spread,  
And whispered fears, creating what they dread;  
Ruin, as with an earthquake shock, is here,  
There, the heart-witherings of unuttered fear,  
And that sad death, whence most affection bleeds,  
Which sickness, only of the soul, precedes.  
Thy baseless wealth dissolves in air away,  
Like mists that melt before the morning ray:  
No more on crowded mart or busy street  
Friends, meeting friends, with cheerful hurry greet;  
Sad, on the ground thy princely merchants bend  
Their altered looks, and evil days portend,  
And fold their arms, and watch with anxious breast  
The tempest blackening in the distant West.  
Yes, thou must droop; thy Midas dream is o'er;  
The golden tide of Commerce leaves thy shore," &c. &c.

All this may possibly be true, but where is the wisdom or where the Patriotism of exaggerating the present or of anticipating future or greater calamities? Let Britons persevere in their duty to themselves and their country, and these melancholy images may yet appear to exist only in the writer's gloomy imagination.

### DRAMATIC.

**ART. 27.** *Hamlet Travestied: In Three Acts. With burlesque Annotations, after the Manner of Dr. Johnson and George Steevens, Esq. and the various Commentators. By John Poul, Esq. Third Edition. 1810. 109 pp. 5s. Richardson. 1811.*

Though we admit the author's apology for the presumption of making a travestie of Shakespeare, and allow that a poem must have much celebrity before such an attempt can be undertaken with success, yet we cannot but wonder that this trifle should have popularity enough to carry it to a third edition. As the author himself seems to consider it in nearly the same light, and deprecates minute criticism, we shall dispense with it altogether, and only give two specimens, one from the piece, and one from the notes. The following parody of Hamlet's famous soliloquy, "O that this too; too solid flesh would melt," is much in the style of the parody on the epistle of Eloise, often attributed to Parson.

"A ducat I'd give if a sure way I knew,  
How to thaw and resolve my stout flesh into dew!  
How happy were I if not sin were self-slaughter,  
For I'd then throw myself and my cares in the water.  
Derry down, &c,

"How



"How weary, how profitless, stale, and how flat,  
Seem to me all life's uses, it's joys, and all that;  
This world is a garden unweeded; and clearly  
Not worth living for;—things rank and gross hold it merely.

"Two months have scarce pass'd since dad's death, and my mother,

Like a brute as she is, has just married his brother—  
To wed such a bore!—...but 'tis all too late now,  
We can't make a silk purse of the ear of a sow.

"So fondly he lov'd her, I've oft heard him tell her,  
'If it rains, my dear Gertrude, pray take my umbrella.'  
When too roughly the winds have beset her, he said,  
'My dear, take my belcher to tie round your head.'

"Why, zounds! she'd hang on him, as much as to say,  
'The longer I love you, the longer I may.'  
Yet before one could whistle, as I am a true man,  
He's forgotten!—O frailty, thy name sure is woman.

To marry my uncle! my father's own brother!  
I'm as much like a lion, as one's like the other.  
It will not, by jingo, it can't come to good—  
But break my poor heart:—I'd say more if I could,

Derry down, &c."

We give a note from the beginning of Act III, which is a laughable burlesque of the Johnsonic dignity.

"(a) *Mad as butter in the sun.* } Among the popular superstitions is one, that butter is mad twice a year; viz. in summer, when its liquability renders it tenable only in a spoon; and, in winter, when no longer intenerate, by its inflexible viscosity, it obstinately resists the knife."

This kind of burlesque is only too easy; but it may cause a smile for once.

## HISTORY.

ART. 18. *History of Charles the Great and Orlando, ascribed to Archbishop Turpin; translated from the Latin, in Spanheim's Lives of Ecclesiastical Writers: together with the most celebrated ancient Spanish Ballads, relating to the twelve Peers of France, mentioned in Don Quixote; with English Metrical Versions. By Thomas Rodd. 2 vols. crown 8vo. about pp. 700. 1l. 1s. Rodd, 1812.*

We feel greatly obliged to Mr. Rodd for this compilation and translation. The work has many uses. The story from Archbishop Turpin, shows from how small a source has flowed the beautiful stream of Italian romantic poetry. As an illustration of Don Quixote, the Ballads are of great value. They have in themselves the undescribable grace of antique simplicity; and the collocation of the original Spanish with the English translation, will make the

the book of great use to those who study the language of that interesting country, daily becoming more and more dear to Britons, and which, we trust, will long remain inseparably connected with her.

The compiler copies his Account of Turpin's History from Mr. Ellis's Specimens of ancient metrical Romances, from which it appears to have been composed before the year 1122. This narrative, ascribed to Turpin, is evidently the work of some monk, who, while he indulged his fancy in writing marvellous tales, never lost sight of the interests of his order. The whole is a strange, amazing, though gross, tissue of valour, miracle, and divinity. In one chapter, Orlando, who is as great a divine as warrior, explains to the pagan giant, Ferracute, the deepest mysteries of the Christian religion, the trinity, the immaculate conception, death, descent into hell, resurrection and ascension of our Saviour, and that with illustrations so strange, that in these times they would appear profane, although nothing could be further from the author's intention than to make them so. The following chapter, intitled "Of the false Executor," is given to show at once the manner of the author, and some of his views in writing. The reader may judge of its effect at the beginning of the twelfth century.

"But the judgment inflicted on a false executor deserves to be recorded as a warning to those who unjustly pervert the alms of the deceased. When the king's army lay at Bayonne, a certain soldier, called Romaricus, was taken grievously ill, and, being at the point of death, received the eucharist and absolution from a priest, bequeathing his horse to a certain kinsman in trust, to dispose of for the benefit of the priest and the poor. But when he was dead, his kinsman sold it for a hundred pence, and spent the money in debauchery. But how soon does punishment follow guilt! Thirty days had scarcely elapsed, when the apparition of the deceased appeared to him in his sleep, uttering these words: "How is it you have so unjustly misapplied the alms entrusted to you, for the redemption of my soul? Do you not know they would have procured the pardon of my sins from God? I have been punished for your neglect thirty days in fire; to-morrow you shall be plunged in the same place of torment, but I shall be received into paradise." The apparition then vanished, and his kinsman awoke in extreme terror.

"On the morrow, as he was relating the story to his companions, and the whole army was conversing about it, on a sudden a strange uncommon clamour, like the roaring of lions, wolves, and calves, was heard in the air, and immediately a troop of demons seized him in their talons, and bore him away alive. What further? Horse and foot sought him four days together in the adjacent mountains and vallies to no purpose; but the twelfth day after, as the army was marching through a desert part of Navarre, his body was found lifeless, and dashed to pieces, on the summit

summit of some rocks, a league above the sea, about four days journey from the city. There the demons left the body, bearing the soul away to hell. Let this be a warning, then, to all that follow his example, to their eternal perdition."

The death of Orlando is very well related, his address to his sword Duranda (called by subsequent writers Durindana), and his final prayer cannot be read without emotion.

The ballads are those collected by Daurian Lopez de Tortajada, and published under the title of "*Floresta de varios Romanes*," &c. These songs, Mr. Rodd tells us, were, up to the time of the invasion of Spain by Buonaparte, the delight of the people.

"In these warm countries, the clear serenity of the evening sky, after the intense heat of the day, leads the inhabitants to assemble in parties, and chaunt their ditties to the simple notes of the guitar: but the very long ballads are not sung throughout by one person; each, in succession, repeats his verse, till the whole is completed. The real or supposed invasion of Spain, in ancient times, by the French, has furnished the subject of the Palatine ballads, which are so frequently mentioned in *Don Quixote*.

Of the translation he speaks as follows:

"The measure of verse I have uniformly adopted, bears a near resemblance to the Spanish, so far as to eight and seven alternate syllables. Rhyme in the latter we are not to expect; it is sufficient that the vowels of the second and fourth lines correspond."

Most of the ballads will be found interesting; those most delightful to the English reader will probably be the *Marquis of Mantua*, *Montefinos*, and *Gayferos*; the first from the allusions to it in *Don Quixote's* first sally; the second, from the mysterious adventure, about which he could never be intirely satisfied; and the last, though not least, from the exquisite scene of the Knight of *La Mancha's* exploits amid the puppets of *Gines de Passamonte*.

Two or three of the ballads in this collection have been translated by Mr. M. G. Lewis. Mr. Rodd has the merit of adhering very faithfully to his original, and each ballad separately may be read with pleasure, although, in perusing the whole collection together, the reader may be fatigued with the repetition of so many stanzas, all in the Measure of "*Cease, rude Boreas; blast'ring railer.*"

ART. 19. *A Sketch of the History of Europe, from the Peace of 1763, to the present Time, exhibiting a View of the Commotions in Holland and Brabant; the Wars between Russia, Austria, the Ottoman Porte, and Sweden; the Annihilation of the Kingdom of Poland; the Revolution of France, and the Wars which have proceeded from that extraordinary Event, with the recent Revolutions in Spain, Portugal, and Sweden. In Two Volumes. By John Bigland, Author of Letters*

*Letters on the Study of Ancient and Modern History.* 8vo. 442 and 484 pp. 11. 4s. Longman and Co. 1810.

The diligence and accuracy of this useful compiler have often demanded our commendations, while the well-planned subjects of his works have been calculated to attract the public attention. The period which he has here undertaken to illustrate, is one of the most eventful that the history of the world has produced; and though the facts are all so recent, or perhaps because the facts are all so recent, certainly a period of no small difficulty to delineate. On the care and fidelity of Mr. Bigland much reliance may be placed; and the clearness of his arrangement will carry the reader through the work without obstructions. His own statement of his principles will bespeak, we should hope, the favour of the majority of persons, who are likely to take up his history.

"The design of this treatise," he says, "being to delineate a just picture of a most extraordinary and interesting period, clearness, conciseness, and impartiality, are the objects at which I have constantly aimed. Attached to no party but the government and constitution of my country, I consider the cause of loyalty and patriotism as best supported by truth and candour. The talents and characters, both of friends and enemies, are therefore impartially exhibited." *Preface*, p. vii.

The following brief summary, with which the work concludes, will give the reader, who may not before have considered all the features of this period, an exact notion of its importance.

"The short but extremely important period of history, which has here passed in review; and of which the majority of readers remember the commencement, strikingly exhibits, in the transference of sceptres, as well as in the revolutions of empires, the temporary nature of human greatness. Of all the European monarchs who reigned at its commencement, and even five years afterwards, his Britannic Majesty, George III., alone remains on the political theatre. Since A. D. 1788, in the short space of twenty-two years, the following sovereigns have disappeared. Joseph II., Emperor of Germany, dead. Peter Leopold, Emperor of Germany, dead. Louis XVI., King of France, deposed and executed. Catharine II., Empress of Russia, dead. Stanislaus, King of Poland, dethroned and dead. Gustavus III., King of Sweden, assassinated. Paul I., Emperor of Russia, made a mysterious exit. Pius VI., Pope, was dethroned, and died a prisoner in France. Emanuel IV., King of Sardinia, abdicated. William V., Stadtholder of Holland, deposed. Frederick William II., King of Prussia, dead. Selim III., Grand Seignior, or Emperor of the Turks, deposed, dead; whether by poison, or by what other means, uncertain. Christian VII., King of Denmark, dead. Maria, Queen of Portugal, expatriated. Charles IV., and Ferdinand VII., Kings of Spain, deposed. Gustavus IV., King of Sweden, deposed. Ferdinand IV., King of Naples, expelled from his

his capital, and obliged to retire into Sicily. This period may justly be called the age of royal as well as of national revolutions."

Of this eventful time the present volumes contain the History.

### LAW.

**ART. 20.** *Thoughts on the dangerous Tendency of introducing into Bills of Divorce a Provision for the Adulteress, as was recently done in the Bill for divorcing Edward Loveden Loveden, Esq. M.P. from his Wife, and which occasioned the novel and unprecedented Occurrence of a Bill being thrown out on the Petition of the Husband.* 8vo. 32 pp. 1s. Stockdale.

The title of this pamphlet sufficiently explains its scope and objects. Few men have more reason to complain of ill-treatment than Mr. Loveden. Being a man of ample fortune, he married a lady with little, if any, property of her own. The lady sought an intrigue with a young student at one of the universities, and not only dishonoured, but defrauded her husband, by giving his money to the adulterer, and contracting debts for his benefit, which the husband, by the operation of law, was obliged to pay. When the intercourse was completely detected, Mr. Loveden brought his action at law; but the Jury, unaccountably mistaking the direction of the Judge, instead of a verdict for the plaintiff, with moderate damages, found for the defendant. A divorce *a mensa et thoro* was, however, obtained, and the lady, persisting in her profligacy, actually expended the alimony allowed her in supporting her paramour. A Bill for a divorce, *a vinculo matrimonii*, was brought into the House of Lords, and so strong and so clear was the case, that Parliament, departing from its usual practice, dispensed with the record of a verdict in a Court below, and the Bill was sent to the Commons. In this House, the evidence was so strong and satisfactory, that a portion of it was suppressed as unnecessary, by desire of the Members. The Bill had gone through a second reading, without an attempt at amendment, and, according to the usage of the House, no such attempt could be expected; but on the third reading, at the unreasonable hour of three o'clock in the morning, after a protracted debate of Sir Francis Burdett's, Mr. Lockhart, the Member for the City of Oxford rose up to propose an immediate allowance to the lady of five hundred pounds per annum. The House moderated the sum to 400l. and thus amended, the Bill was sent back to the Lords. The jointure settled on Mrs. Loveden, if sold, would not, it appears, have produced more than 250l. per annum, for her life; and her injured husband, indignant at the attempt to make him give this unworthy woman a premium for her baseness, applied himself to the Lords, and got his own Bill rejected; choosing to remain deprived of the chance of obtaining the comforts of matrimony in a more honourable and virtuous alliance; rather than to sanction the immoral triumph which would thus have been obtained.

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We do not often call the attention of our readers to the disgusting details of trials and proceedings like the present, but, on this occasion, we should be wanting to our duty, if we omitted to exhibit in its proper view the abandoned conduct of these offenders; and to give, the most we can, to the injured party, the consolation of our applause for his honourable effort in the cause of public virtue, which, but for him, would have been grossly outraged by such an example.

ART. 21. *Hints for a Reform in the Criminal Law, in a Letter addressed to Sir Samuel Romilly, Bart. M.P. By a late Member of Parliament.* 8vo. 30 pp. 1s. Mawman. 1811.

Having, in a former volume, reviewed so much at length the observations of Sir Samuel Romilly, we shall not bestow much room on the Ex-Member of Parliament. (We hope he is not dead, as the term *late* might import.) He regrets the failure of the learned Member's attempt; disapproves of capital punishment, which he does not quite think necessary in any case; but certainly *in very few, except murder*. (We hope he thinks more clearly than he expresses himself.) He quotes Blackstone for England, Sir George Stanton for China, Mr. Eden for ancient Rome, Sir William Jones for India, Dr. Moore for Tuscany, Mr. Howard for Holland, Dr. M'Farlane for Glasgow, and we know not whom for Pennsylvania; and having thus displayed the profoundness and extent of his research, he favours the world with his opinions. He does not quite agree with Philopatriss, that our whole criminal code should be abrogated at one blow; but thinks that separate declaratory statutes would be much better. He laments the prevailing unwillingness to make any alteration in our laws. (Of what Parliament was he a Member?) By way of improvement, he recommends that law should be well considered before they are enacted, put in execution with firmness, not wholly excluding mercy; repealed when they are experimentally found to be inefficacious or oppressive; impracticable without public inconvenience, or unjustifiable without technical subtleties; and that every possible provision be made against uncertainty in the administration of the laws, by an increase in their equity and mildness.

Except the last recommendation, which is too vague to be reduced to a tangible proposition, it appears to us that the very system and practice of British legislation are described in this passage. The author wishes (and so do we) to see the expences of prosecutions diminished; but if this should be found impossible, he says, they should be defrayed out of the county rates (so they are.) But he hints that many who would be ashamed to ask for their expences, and who, if they did, would probably be refused, are yet unable to defray them with convenience. This we believe to be a mistake: in very many cases, the rewards given by Act of Parliament more than cover the reasonable expences of prosecution, and where that is not the case, the delicacy of prosecutors is seldom wounded.



wounded: In almost every prosecution, a constable, or some of the lower officers of justice, gives evidence. At the close of the trial, the said officer regularly addresses the Court in these words: "My Lord, I hope your Lordship will allow us our expences."—The Judge answers, "Certainly."—The Clerk of Arraigns makes out a note of the sum allowed to each witness on the back of the indictment, and it is paid immediately. Where a prosecutor retains Counsel, employs a solicitor, and delivers a large brief, it cannot be expected that he can be allowed for all these luxuries. It is said that a banker in the city expended more than 2000*l.* in the prosecution of one John McCowl, who was acquitted at last. Surely the ex-membris would not expect the country where the man was tried to bear this enormous expence.

In the ensuing pages the author proposes some alterations which are judicious enough; others which are very exceptionable. He justly recommends an advance in the salaries of the judges, and he should have added, in their retiring pensions, the necessity for which, (he it said without offence) becomes more apparent every day. He would have two annual circuits instead of one, in the remoter northern counties, which would be right, and he would abolish all local jurisdictions, which would be wrong. Not to speak of the value of charters, it is not amiss that a lawyer, who is to be one of the twelve judges, should first have been Recorder or Judge in a limited jurisdiction. The author would allow more time on the circuits; perhaps this is not altogether possible, considering the duties of the judges and the state of the bar;—and he wishes to see three criminal judges appointed, with salaries equal to the puisne judges, who should preside at the Old Bailey, and deliver the gaols on the home circuit four times in the year, and supply the places of the chiefs at the Lent Assizes, but always to preside at the crown bar. This might be an improvement. We shall not analyze his notions about the framing and promulgation of laws. The observation that the abolition of certificates to the removing poor has increased the number of offenders seems to be well-founded, but did not the author, when making it, feel that an alteration of the law, which appears to be recommended by strong arguments of justice and liberality, might, in practice, be found very mischievous; if he did, he should convey the hint to his friend Sir Samuel Romilly. He also wishes that Counsel should make speeches for prisoners in criminal cases: against this there are innumerable objections; and although Blackstone, when a student, wrote in favour of it, neither he, nor any other man who had the benefit of experience, ever thought of carrying it into execution. There are two or three other hints which we do not stop to notice; but we particularly object to the proposal for appointing parochial and borough spies throughout the land, whose business it should be to return weekly accounts to the magistrates acting for such parishes, of all such persons as have come to reside in their several parishes, who did not follow some respectable employment, or live in a reputable family or neighbourhood.



## SLAVE TRADE.

ART. 22. *An Essay on the good Effects which may be derived in the British West Indies in Consequence of the Abolition of the African Slave Trade: including an Inquiry into the Present Insular Policy of those Colonies.* By Stephen Gaisford, Esq. 8vo. 240 pp. 7s. London. 1811.

The abolition of the Slave-trade is so far from being a measure perfect in itself, that it must lead, in process of time, to many extended and important discussions with respect to ulterior proceedings. The necessary regulation of the slaves we possess; the means of keeping the plantations regularly supplied, by affording due encouragement to population; the right over the interests and feelings of the slave, exercised in the selling from one British colony to another, or even to foreign colonies; the diffusion of religious, and the communication of literary instruction, must be discussed as questions of regulating policy; while more sanguine speculators will examine whether they who have renounced the right of making slaves, can, with consistency, claim a privilege of retaining them. On the other hand, whenever the British legislature shall be called on to examine any of these questions, many persons will revive that, which was so much agitated during the contest with America; how far a nation has any right to interfere with the domestic regulations of Colonies which, by Charter, have legislatures of their own.

Mr. Gaisford seems to have had some of these subjects in view, for he has written about things which refer to many of them, but he has stated his thoughts so confusedly, and enveloped his meaning, whatever it may be, in a phraseology so far from intelligible, that we cannot venture to examine that, which we cannot safely affirm we understand. As the means of his information, the author states,

“ That having been twice destined at an early period of manhood, to visit, in a public calling, the territories of the West Indies; a peregrination of a few weeks in Jamaica ten years ago, and a recent residence for upwards of four years in the Windward colonies, at the epoch of the abolition of the slave trade, this book is the result of reflections, personal investigation, and inquiries, upon the subject, whilst an inhabitant of the West Indies.”

If Mr. Gaisford had displayed talents very different from those which he appears to possess, we should still much doubt whether the residence he describes would be sufficient to enable him judiciously to investigate all the topics connected with the various inquiries to which his work would give rise. Indeed, if we thought it a worthy employment of our pages, we could perhaps amuse the reader with some sarcastic criticism on various pas-

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pages

pages of this book; but as we are convinced that no one will ever resort to it for solid or useful information, we do not think it becoming to make it celebrated merely by ridicule. In this forbearance we are influenced by the spirit of (we believe we may say) the greatest moralist and critic who has adorned the more recent times. "The failures of those," say Dr. Johnson \*, "whose example can have no influence, may be safely overlooked, nor is it of much use to recall obscure and unregarded names to memory for the sake of sporting with their infamy. To expunge faults where there are no excellencies, is a task equally useless with that of the chemist, who employs the arts of separation and refinement upon ore in which no precious metal is contained to reward his operations."

That our sentence may not seem capricious, we will submit to a fair test. We produce the two following specimens, taken almost at hazard, from the work; if any sober reader, not of the della Crusca School, will undertake to make sense of them; such sense, we mean, as can fairly be introduced into an argument or statement on an important subject, we shall repent our too hasty decision, and when next we meet a book or pamphlet with this gentleman's name in the title-page, sit down to the perusal with an expectation of pleasure and profit.

"*West-India* may import Chinese, or Tartars, Arabs or Turks, from Asia Minor, or Asia Major, until she has alienated from her colonies the prevalence and sympathy of British social habits. She may explore in quest of eligible complexions, the duplicate latitudes of the inhabited regions of this terrestrial world; and may import men of few colours, men of many colours, men of no colours, men of all colours, men of colour, *gens de couleur*, or men who are not men of colour, still she will find that it is not a change of men nor a foreign acquisition of persons so much as a change of principles which is wanting, in order to work out her political salvation. There is a French author who has remarked that it is natural for a woman to love, though it may be, either her children, or her maid servant, her lap dog or her husband. It may perhaps be advanced as a theorem only a little less general, that man will tyrannize, according as circumstances may permit him, over his slaves, or over his domestics, over individuals, or over empires. Now the great misfortune of West Indian slavery is, 'that its law is constructed to call forth and cherish this evil working and mischievous propensity which derives its existence in the unsubdued infirmities or depravity of human nature.—*Hic primum fons et origo mali.*'"

"I have led you, patient reader, a painful review of an unfortunate dominion of slavery, where unproductive discontent

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\* Rambler, No. 139.

abides, *hope never comes that comes to all*, and political inanity is its certain remuneration; towards the delightful regions of freedom, shown you at a distance, where the arts flourish, the muses sing, labour with its million hands supplies the garnering repositories of plenty, humanity keeps holiday, and every human joy is felt the feigned Elysium knew. Here then I take my leave, so saying I close this Essay."

## POLITICS.

**ART. 23.** *Neotetaria; a Country Tale for London Readers: contained in the first Letter of Mr. Humphrey Blinkinsop, to his Nephew. With Notes, and Illustrations, and a Postscript.* 8vo. 60 pp. 2s. 6d. Chapple. 1812.

This is a political allegory, somewhat in the style of John Bull; and though this species of satire is now grown trite by frequent repetition, this specimen is not devoid of humour. The history pretended to be told is that of Old Sir George King and his Son; the meaning of which it cannot be necessary to explain. A short extract will probably make the reader smile.

"Among other things which we eventfully feared in the influence of the club over young Mr. King, was the known attachment and love of Grim and Bogey for an old gentleman who lives in the next parish, and of whom we have the greatest horror;—this is Dr. Pope.—This person declares his powers are unlimited, and certainly in the parish where he is rector he *rules the roost* with a prodigiously high hand.

"He says, humbly yet humanely, "Fight for me—sacrifice your property and lives, and I will save your souls." And so infallible does he hold himself, that, if we join his congregation, we may kill our king or our fathers if they do not agree with us in religion, and he will get us a pardon from heaven for five shillings.—But we are aware of this old hypocrite, and if once he gets into the parish, he and his flock will save us the trouble of butchering one another, for they will decidedly cut all our throats, and give themselves absolution for so meritorious an exertion.

"The people who go to the doctor's chapel are the most devout-looking gentry in the world.—They hold, that, as fish is not flesh, they may fast upon turbot, which they very conscientiously do on all days of religious abstinence.—They make up their prayers into little black pills, and string them in rows.—They have a very convenient creed.—Forgiveness they fancy follows confession as a matter of course, and thus a family of the persuasion wipe off their score of sin at the end of the week, and send their souls to be cleaned on a Sunday, as regularly as they send their linen to be washed on a Monday." P. 16.

The author is loyal, and well-intentioned, but more humorous than refined.

## TRAVELS.

ART. 24. *A Journal of a Tour through several of the Southern Counties of Ireland; during the Autumn of 1809.* No book-feller. 120 pp. crown 8vo. 7s. London. 1810.

“The following Journal contains,” says its author, “little else besides the plan of a tour, and a few cursory remarks, put down at the close of each day, without any pretension to further merit, than that of pointing out a route, by which a stranger may in one tour comprehend very many objects highly interesting; and that through a country whose beauty will amply repay all the difficulties he has to encounter in the pursuit of his journey.”

These modest promises are fairly accomplished, and the author has aided the efforts of his pen by some neat etchings. The style is unaffected, such as should be employed, on such occasions in letters to a friend. We have perused the volume with pleasure, and recommend it as a compact and intelligible guide for those whom business or amusement shall induce to follow the route of the author.

## GRAMMAR.

ART. 25. *Chambaud's Exercises, improved by Nicholson, revised, corrected, and enlarged; or practical Syntax of the French Tongue, wherein each Rule is given separately, with an Exercise upon it, with a View to confine the Attention of the Learner to one Object only.* By Arleville Bridel, A. M. 12mo. 472 pp. Scatcherd and Co. 1810.

The numerous editions of French school-books little deserve notice in a critical work; nor should we mention this, but for the sake of giving a caution to the editors of such works. They are usually foreigners, as Mr. Bridel doubtless is, and they do not recollect that while they are teaching their pupils good French, they may be putting into their hands very bad English. They should therefore always have their work revised by some person skilful in the latter language. Mr. Bridel seems to have neglected this; since, without much care in the search, we find such faults as these: “You may take more. What *will* I do with them? You *shall* give them to your brothers.” P. 144. Here the *will* should be *shall*, and the *shall*, *may*. But still worse. “Has always the wise man virtue for his *mobile*?” Here neither the order of the words, nor the language itself is correct. It should be, “Has the wise man always virtue for his motive.” *Mobile* is not English.

Nicholson's edition of Chambaud's Exercises, is a book established by long approbation, and now out of press; but in attempting

ing to reprint and improve it, care should have been taken to avoid such mistakes.

## MEDICAL.

ART. 26. *An Experimental Examination of the last Edition of the Pharmacopœia Londinensis; with Remarks on Dr. Powell's Translation and Annotations.* By Richard Phillips. 8vo. pp. 148. W. Phillips. 1811.

In this valuable little publication, Mr. Phillips has proved himself an able chemist; he has followed the College through most of their processes; has detected and pointed out numerous errors of the first importance, in the preparation of several of the compounds; has successfully exposed many frivolous alterations; and has noticed some awkward blunders in Dr. Powell's translation. In fact he has done so much, that we wish the College would publish a new edition of their Pharmacopœia, divested of the defects which are too serious and obvious in the present, to escape observation and censure.

ART. 27. *Treatise of the Influence of Climate on the Human Species; and on the Varieties of Men resulting from it; including an Account of the Criteria of Intelligence which the Form of the Head presents; and a Sketch of a rational System of Physiognomy, as founded on Physiology.* By N. C. Pitta, M.D. 8vo. pp. 92. 7s. (Plates.) Longman and Co. 1812.

This is an ingenious Essay, which, in a neat manner, states the opinions of Camper and Blumenbach, and Mr. Walker of Edinburgh, with a very few original observations of the author himself. He adopts the authorized opinion, that all mankind are derived from one pair; and attributes the varieties of the species, from black to white, with all the intermediate shades of difference, to the influence of climate. His remarks on Physiognomy are curious, and worthy of perusal.

## DIVINITY.

ART. 28. *A Sermon preached at Boston, July 3, 1812, at the Visitation of the Right Reverend the Lord Bishop of Lincoln.* By the Rev. George Hutton, D.D. Vicar of Sutterton, &c. 8vo. 1s. 6d. Baldwin. 1812.

This is a sound and judicious discourse, adapted in every particular to the occasion, as well as the congregation before which it was delivered. It exhibits, in a compressed form, all the strong and effectual arguments against the excess of Calvinistic doctrines,

and indeed against fanaticism of every description. It vindicates the Articles of our Church as drawn up with judgment, prudence, and discretion; it asserts the superior excellence of our Liturgy against the specious objections of ignorant cavillers; and manfully claims to our Church the distinction of being pure and scriptural in its doctrine, and apostolical in its constitution. The preacher concludes with recommending to those who differ from us, to search the Scriptures, to bring the doctrines and duties of our Church, and its form of government, to the test of Holy Writ. The discourse merits extensive circulation, and must unquestionably have made a deep impression upon those who heard it. The author, in a note, pp. 24, 25, judiciously and powerfully vindicates the superiority of Dr. Bell's system of education; and successfully, at the end, answers the objections of some prejudiced and fanatical critics, on a particular passage in his discourse, relating to a death-bed repentance.

ART. 29. *A Practical Discourse, on Love to our Neighbour; from Leviticus xix. 18. Preached in the Parish Church of Taxal, Cheshire, near Buxton, Derbyshire, March 18, 1810. By the Rev. George Nicholson, late Curate of the said Parish, Author of Sermons at Halifax, Answer to Stone's Visitation Sermon, Address to the Deists, &c. Printed by particular Desire. 8vo. 16 pp. 1s. Lang, Liverpool. 1812.*

We have, on several occasions, commended the pious activity of this laborious parish-minister; and we may now justly repeat our commendation; adding our earnest wish, that much benefit may ensue to him from a testimonial which we have lately seen, with respectable signatures, that he is "of good moral character, with a small income and large family; and in an ill state of health, with embarrassed circumstances." A case, like this, can hardly be published in England, without happy effect.

ART. 30. *A Sermon on the Sanctification of the Lord's Day. By the Rev. James Rudge, A. B. Curate and Lecturer of Limehouse, 8vo. 1s. Rivingtons. 1812.*

A sensible and judicious discourse on the necessity of a more strict observance of the Sabbath. It is well and forcibly remarked, that this is more likely to be accomplished by example than by precept: the preacher consequently exhorts those of superior rank, masters and parents, to let their examples be as shining lights to dependants, children and servants. With these the good work of reformation, in this particular instance of religious inattention, must commence, and then with the blessing of God the happiest results may be expected. This same author has before solicited the public attention to a Sermon on the Sacrament of the Lord's Supper, and is preparing for the press a course of Lectures on the Creed. He has our best wishes for their success.

ART. 31. *A Sermon preached in the Parish Church of Stony Stratford, at the Visitation of the Archdeacon of Bucks, on Thursday, June 23, 1811, and published at the Request of many of the Clergy present. By the Rev. Latham Wainewright, M.A. F.R.S. of Emmanuel College, Cambridge, and Rector of Great Brickhill, in the County of Bucks.* 4to. 20 pp. 2s. Hatchard. 1810.

This discourse, which accident has kept from our sight till now, contains a very sensible discussion on the necessity of learning to the regular clergy. The author indeed lays the foundation by showing the necessity for a separate order of clergy, to perform the public duties of religion. He then proceeds to point out that learning is necessary to this order, for the sake of resisting in argument the enemies of our faith. These he divides into three classes:—1. Professed unbelievers; 2. The adherents to the Roman Catholic faith; 3. Protestant sectaries. From the nature of the arguments necessary to be employed against these various opponents, it is very clearly shown, that the regular pastor ought to be prepared at all points, and armed with rational and historical proofs on all the leading subjects of dispute. This is distinctly shown under the various heads above-mentioned, and the author concludes by pleading earnestly for the general extension of education, so far as may be found practicable.

ART. 32. *A Sermon preached before the Honourable the House of Commons, on March 31, 1647, being a Day of public Humiliation. By Ralph Cudworth, D.D. a new Edition.* 8vo. 1s. 6d. Rivingtons. 1812.

This is one of two sermons by the distinguished Dr. Cudworth, which have before been printed. This was originally delivered before Oliver Cromwell and his parliament, and was in the language of that day, denominated “a pains-taking and heart-searching sermon.”

That this discourse is substantially sound and good, cannot possibly be denied, but why it was singled out from innumerable others of equal excellence to be reprinted at this particular time, is by no means obvious. The style is singularly uncouth and coarse, and the phraseology mean, and sometimes offensive.—“The gospel is not big with child of a fancy of a mere conceit of righteousness.” “We have the same water to pump out in every prayer, and still we let in the same leak again upon us.” Nevertheless other passages might be pointed out of an opposite character, marked with great energy and peculiarly happy. The whole will be read, with these abatements, with considerable effect.

ART. 33. *A Sermon upon the Religious and Civil Education of poor Children, preached at the Visitation of the Rev. Phineas Pett,*



*D. D. Archdeacon of Oxford, held at Woodstock, June 1, 1812.*

*By Vaughan Thomas, B. D. Vicar of Yarnton, and late Fellow of Corpus Christi College: To which are added, some Particulars relating to the Origin, Progress, and Plan of the Church of England Charity Schools, first established in the Year 1704. 8vo. 63 pp. 2s. Cooke, Oxford; Rivingtons and Hatchard, London. 1812.*

The striking feature of this able and well-written sermon is the division of education into *religious* and *civil*; and the strongly argued truth, that the former is of universal necessity, the latter liable to vary under different circumstances.

“ By education in the former sense,” says Mr. Thomas, “ a child is taught his duty to God, to man, to himself; but when used in the latter, he is supplied with information, or furnished with arts, which may be profitable to him, may conduce to his advancement in life, and may be crowned with an abundance of earthly honours and emoluments: the object of the first is heaven, but the things of this world are alone comprehended within the compass of the second: the former points to the glory of God, and the gates of eternity, and conducts the footsteps of childhood to the threshold of divine goodness; the latter bids him turn his eye from things above to things below, from God to man, from the prospect of heaven, to the business of social life, and the temporal interests of his condition; it sets before him what the world calls gain, and teaches what the children of the world may consider wisdom. The ministers of God are bound by the sacred obligations of their duty, by the oaths they have taken, and their hopes of an eternal reward, to promote the religious instruction of their Christian youth. But it is well known, that it forms no part of their ministry to furnish them with that sufficiency of secular knowledge, which may suit the capacity, dispositions, relations, and prospects of each. It is needless to pursue a contrast between two things which have no similarity of nature, no community of design, except indeed, that instruction is the object of each; they stand upon distinct grounds, use different instruments, refer to dissimilar objects, and are administered by appropriate and appointed hands: the one is enjoined by divine command, and forms a part of Christian duty; the other is a matter of human prudence, subject to the rule of expediency, may be right or wrong according to its utility, fit or unfit according to its suitableness to local circumstances and personal wants.” P. 7.

This position forms so admirable a contrast to the doctrine of those who would teach *civil* or *secular* education only, and leave religious instruction untouched, that it cannot be too distinctly noticed. Mr. Thomas shows that to the care of the former, neither our church nor clergy have ever been wanting; though many may have doubted, as he also doubts, whether the inferior or *civil* species of education be so universally expedient as is now very commonly

commonly supposed. We do not ourselves go so far as he does in foreseeing evil likely to arise from the instruction of village children in writing and arithmetic; but we see a very manifest difficulty in extending such instruction to them, and a difficulty which cannot easily be surmounted. Under these circumstances we may at least console ourselves that so able a divine thinks that education not necessary, which we apprehend to be so little practicable. The discourse, at all events, deserves a serious consideration.

ART. 34. *Apologia Ecclesiæ Anglicanæ. Auctore Johanne Juello, olim Episcopo Sarisburiensi. Nuper recensuit, et notas, cum Juelli vita Anglice scripta addidit, A. C. Campbell, A. M. 12mo. Boothroyd, Pontefract; Rivingtons, London. 1812.*

ART. 35. ΑΠΟΛΟΓΙΑ της των Αγγλων Εκκλησιας, Sive *Apologia Ecclesiæ Anglicanæ. Auctore Joanne Juello, olim episcopo Sarisburiensi. Græce quidem reddita à Joanne Smith, A. B. Oxonii 1639. Nuper recensuit, et notas addidit, A. C. Campbell, A. M. 12mo. ibid. edita. 1812.*

Bishop Jewell's Apology had become more scarce than so valuable a production ought to be, when it was reprinted by the present Bishop of London, in 1792, in a work entitled "Enchiridion Theologicum." This work itself is now become scarce, and we rejoice to see the Apology appear in a new form. Smith's Greek version was become still more difficult to be procured, and was obtained by the present editor only by favour of the learned and excellent Dr. Zouch of Durham. "It has great merit," says Mr. C. "not only in point of language, but also from frequently making the sense of the original clearer."

The notes subjoined by Mr. C. are not extensive but useful; and he has prefixed a short English life of Jewell, and a Greek one of Smith. The dedication to the venerable and pious bishop of Durham is in Latin, and is not only well written, but judiciously appropriate in its praises. Why should not the English version also be reprinted? a copy of which was formerly ordered to be kept in every parish church throughout England and Wales.—We strongly recommend these volumes, but should have been glad to see the letter of Peter Martyr prefixed, as in the Oxford edition abovementioned. Arguments are prefixed to the sections.

ART. 36. *A Sermon preached at the Parish Church of St. Andrew by the Wardrobe, and St. Anne Blackfriars, on Tuesday in Whitsun Week, May 19, 1812, before the Society for Missions to Africa and the East. Instituted by Members of the Established Church, being their Twelfth Anniversary. By the Rev. William Goode, M. A. Rector of the said Parishes, &c. &c. Also the Report of the Committee to the Annual Meeting held the same Day, and a List*

*List of Subscribers, and Benefactors. Printed by Order of the General Meeting. 8vo. 3s. pp. 544. Hatchard. 1812.*

This is a very pious and excellent discourse, marked by great good sense, sound judgment, and feelings of the purest benevolence. When we learn that thousands and tens of thousands of devoted infants annually find a watery grave in the Ganges, from the superstitious impression that its streams are divine; that there are from five to six hundred millions of souls in Asia, who either know not God, or are followers of the false prophet Mahomet, how can it be possible to withhold our commendation of the zeal, and our wishes for the success of these endeavours to propagate the saving truths of Christianity.

May we be permitted to intimate our wishes that in these pious exertions, Ceylon and Java may not be overlooked. Britain is indeed now sovereign of the whole of the Malayan Archipelago, and it is a soothing idea that Versions of the sacred Scriptures are now printed in the Tamul, Cingalese, and Malay languages.

The Report subjoined to this discourse, which we have perused with great satisfaction, exhibits a pleasing picture of the seminaries established for the education of the children of the natives on the Banks of the Senegal and the Gambia.

## MISCELLANIES.

ART. 37. *The Speech of his Royal Highness the Duke of Sussex, in the House of Lords, on the Catholic Question, on Tuesday, April 21, 1812. With Proofs and Illustrations. 4to. 68 pp. 3s. 6d. Asperne. 1812.*

We are inclined to demonstrate all possible respect to this production, as well from the exalted rank of the illustrious author, as from the extensive information and ingenious arguments which are here exhibited. But we must honestly, and in compliance with our duty, affirm, that we have met with no information, illustration, or argument, which at all inclines us to any alteration of the opinions which we have uniformly and consistently avowed. We think that any further concessions to the Roman Catholics will endanger the security of the established Church, will materially change the form of our Constitution as fixed by the best and wisest of our forefathers at the Revolution, and will inevitably promote not harmony but discord between the Catholics and the Protestants. We wait, however, patiently for the final determination of this solemn and important question. We know that a great number of those who are most favourably disposed to the question which is here powerfully advocated by his Royal Highness the Duke of Sussex, still urge the necessity of some security on the part of the established church, that no concession shall interfere with

with its rights, interrupt its tranquillity, or menace its permanency. What security will be offered on one side and accepted on the other, it is not easy to anticipate. We look in vain to history for any thing analogous to present circumstances, nor can we find any change in the spirit of the professors of the Roman Catholic Religion, to justify any vain hopes, that concessions of any kind short of uncontroled superiority, will satisfy their views.

ART. 38. *A Selection from the New Version of the Psalms of David; including the Hundredth Psalm, and Part of the Hundred and Fourth, from the Old Version; for the Use of Parish Churches. By the Rev. William James Porter, A.M. Minor Canon of Peterborough. 12mo. pp. 117. Longman and Co. 1812.*

“ The author of this selection has, with a view to the more pious performance of this part of Divine worship, made an arrangement of those parts of the Psalms, which will in general be found to correspond with some part of the service appointed for the day.” *Preface.* We recommend this plan to the attention of parish-ministers; wishing that (generally) the whole service of the day may have one uniform design and tendency, in the desk and in the pulpit. But we fear that the *note*, which follows the *Preface*, may often occasion difficulty:—“ As the verses in this selection do not always follow regularly, it will be necessary that the clerk should mention particularly the *verses* of each portion to be sung.” In a large church, this notice will not be distinctly heard, nor generally remembered.

ART. 39. *The Druid; a Series of miscellaneous Essays. 8vo. 6s. Glasgow. Chapman. 1812.*

This volume exhibits a pleasing miscellany in prose and verse, on various subjects. Some very entertaining and instructive tales are interspersed, of which, that called Evaline is entitled to particular commendation. The same may be said of the historical and biographical account, given in the thirteenth essay, of Palmyra, and its illustrious Princess Zenobia. The essays are twenty-one in number, and some of them, at least, have before appeared in periodical publications; they, however, very well deserve to be exhibited in this collected form.

ART. 40. *Specimen of a New Jest Book, containing interesting and original Bon Mots, Jeux d'Esprits, &c. &c. of the most celebrated Characters, viz. Milton, Newton, Cicero, Marmontel, Dr. Johnson, Von Kotzebue, Khir Khan, Emperor of China. Also Annotations upon Shakespeare, with various other Matters, never before published. By Marcus Spermaceti, the Elder. 12mo. 1s. 6d. Chapple. 1812.*

The idea which suggested this publication seems to point towards wit and humour, but the author does not appear exactly to have

have found the path. Its object is obviously to ridicule the dull and stale jests which are daily printed in the papers and other periodical works, which, on being sifted, are found to be no jests at all, however recommended by the authority of some popular name. The reader may judge for himself.

“ SHERIDAN.

“ Upon Mr. Sheridan being informed that Chatterton died in a garret, he immediately repeated extempore the following beautiful lines, which do honour to his head as well as his heart.

“ Oh youthful genius be for ever blessed,  
“ Poor Chatterton thou hast died distress’d.”

*Ex uno disce omnes.*—There are also specimens of “ More Miseries,” addressed to the attention of the facetious author of the “ Miseries of Human Life.” They are of this kind;

“ Sitting in a warm room on a frosty day.”  
“ Getting a prize in the lottery.”  
“ Getting to the end of a long journey, and finding every thing to your wishes.”

The author will probably find his jokes rather expensive, as the probability is that he will never sell twenty copies.

ART. 41. *Elements of Universal Geography, Ancient and Modern, containing a Description of the Boundary, Extent, Divisions, chief Cities, Sea Ports, &c. &c. &c. of the several Countries in the known World. To which are added, Historical, Classical, and Mythological Notes. By A. Piquot. 8vo. 3s. 6d. Lackington. 1812.*

We have a constant succession of these elementary books presenting themselves before us, and it is by no means easy to designate any one with a decided preference. Each and all are characterised with excellence and defects of one kind or other. This which is the production of a foreigner, seems very well calculated for its intended purpose. The elements of geographical knowledge are unavoidably dry, and must be impressed on the memory, but the learner is in this manual easily led from one step to another, till he may, if he pleases, become intimately acquainted with the whole of our globe. The notes also are deserving of approbation, and the part of which is employed on the subject of ancient geography is particularly useful. The ancient names of places are every where accompanied by the modern nomenclature, and suitable explanations regularly subjoined.

ART. 42. *Crisby's Merchant and Tradesman's Pocket Dictionary. Adapted to Merchants, Manufacturers, and Traders, in all the various Branches of commercial Intercourse. Containing, 1. The received Maxims and established Regulations of Trade. 2. The Weights,*

*Weights, Measures, and Qualities of Articles of Produce, Manufacture, and Merchandise.* 3. *The Theory and Practice of the Customs and Excise.* 4. *The Laws of Navigation, Shipping, and Ship-owners.* 5. *The Duties of Brokers, Factors, and Agents.* 6. *The Legal and Commercial Formulæ employed in Trade.* 7. *The new Legislative Provisions of the Stamp Act.* 8. *The commercial Relations of the Colonies, and the Trade in Colonial Produce.* 9. *The Principles of commercial Geography and Statistics.* 10. *The received Doctrines respecting Bills of Exchange, and Paper Currency.* 11. *The Institutions of our great trading Companies.* 12. *The Laws of Bankruptcy, Insolvency, Assignments, Arbitration, &c. With a correct Map of England and Wales; and a commercial List, containing the Market Towns, with their Market Days, Fairs, Distances, Bankers, London Agents, and Rates of Postage. By a London Merchant, assisted by many experienced Tradesmen. Second Edition. 12mo. 606 pp. 9s. Crosby and Co. 1811.*

Notwithstanding the great number of topics enumerated in this title-page, the whole is digested into one alphabet, and forms a very useful manual for all commercial persons. It is rather surprising that, in a country so deeply engaged in commerce of all kinds, we should not have a multitude of such books. As a specimen of the work, we extract the following short article.

“DISCOUNT, a term employed by traders, merchants, and bankers; but more particularly the two latter, when they purchase commodities on the usual time of credit, and on condition that the seller allow the buyer a certain discount, at the rate of so much per cent. per annum, for the time during which such credit is generally given; provided the buyer pay ready money for such commodities, instead of taking the usual time of credit.

“Traders, and merchants also who frequently take promissory notes for money due, and payable to them or to their order, at a certain date, and who sometimes have occasion for the money before the time elapses, procure these notes to be discounted by bankers before the time of payment, so that the latter deduct the interest which will become due by the time such notes are payable. This constitutes a considerable proportion of the profits of banking. See *Interest*.”

ART. 43. *Proceedings of the Association for Promoting the Discovery of the Interior Parts of Africa.* 2 vols. 8vo. 11. 1s. Nicol. 1810.

We are truly glad to see these important tracts and very curious documents collected and published in a convenient form. They were before not to be obtained without difficulty, and some were in a quarto and some in an octavo size. The volumes comprehend the plan of the association from the time of its establishment to their engagement with Mr. Ledyard. They

then exhibit in succession the journals of Messrs. Ledyard, Lucas, Major Houghton, Park, Hornemann, and Nichols. It is melancholy to say that of those various and high-spirited adventures, none survive to be the narrators of their own Travels. No hopes remain of the return either of Park or Hornemann. It is related on the authority of Pearce, who was left by Mr. Salt in Abyssinia, that intelligence had been received of a white-man who was endeavouring to make his way to Gondar from some part of the interior of Africa. This may most probably turn out to be one of those who were employed on a mission of discovery by Lord Caledon when Governor of the Cape, and who proceeded to the interior from Mosambique. We are anxiously waiting in expectation of the last communications received from Mr. Park; and we believe and hope that the association notwithstanding their repeated disappointments will still prosecute their original designs, more especially as the result of their Patriotic efforts has been considerably to extend the geographical knowledge of a part of the globe, hitherto but very imperfectly known.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

An Attempt towards a new Historical and Political Explanation of the Book of Revelations. By the Rev. James Brown, D.D. of Barnwell, Northamptonshire. 8vo. 8s.

An Examination of Dr. Marsh's Answer to all the Arguments in favour of the British and Foreign Bible Society. By the Rev. William Otter, M.A. F.L.S. in a Second Letter to a Friend at Cambridge. 2s.

Sermons on the Present and Future State of Man. By the Rev. B. Carpenter, 2 vols. 12mo. 10s. 6d.

England Safe and Triumphant, or Researches into the Apocalyptic Little Book and Prophecies, connected and synchronical. By the Rev. Frederick Thruston, M.A. 2 vols. 8vo. 1l. 1s.

Reasons for supporting the Society for Promoting Christian Knowledge in Preference to the new Bible Society, partly given in a Charge to the Clergy of his Archdeaconry at his Visitation in 1812. By the Rev. Charles Daubeny, LL.B. Archdeacon of Sarum, 8vo. 2s.

A Sermon preached in the Chapel of the Asylum for Female Orphans, Lambeth, on Sunday the 30th of August, and on Sunday the 13th of September, 1812, and published at the particular Request of the Committee, and for the Benefit of the Charity. By the Rev. Robert Stevens, A.M. Alternate Morning Preacher at the Asylum, Alternate Evening Preacher at the Magdalen, and Lecturer of St. Margaret's, Westminster, 8vo. 2s.

Essay on the Misrepresentations, Ignorance, and Plagiarism, of certain Jewish Writers. By the Rev. Robert Walpole, M.A. 8vo. 2s. 6d.

### HISTORY.

Letters from the Continent; describing the Manners and Customs of Germany, Poland, Russia, and Switzerland, in the Years 1790, 1791, and 1792, to a Friend residing in England, 8vo. 16s.

The Architecture, Antiquities, and Landscape Scenery of Hindoostan, by T. and W. Daniell, Part II, imp. 4to. 3l. 3s.

### BIOGRAPHY.

The Life of the Most Noble Arthur Marquis of Wellington, Duke of Ciudad Rodrigo, &c. By F. J. Clarke, 12s. 6d.

### MEDICAL.

Tyrocinium Medicum; or, a Dissertation on the Duties of Youth apprenticed



ticed to the Medical Profession. By William Chamberlaine, Member of the Royal College of Surgeons, London, &c. 7s.

EDUCATION.

An Abridgment of Dr. Oliver's Grammar of the English Language, for the Use of Schools. By the Author, 3s.

The Reciter; consisting of Pieces Moral, Religious, and Sacred, in Verse and Prose, selected and classed on a new Plan, as Exercises in Elocution, with Reference to the different Ages of Students. By the Rev. Edward Ward, A.M. 12mo. 7s.

A Sketch of the Greek Accidence, arranged in a Manner convenient for Transcription, by Means of which Learners may be assisted in committing it to Memory. By John Hodgkin, 5s.

Rose and Emily, or Sketches of Youth. By Mrs. Roberts, 5s. 6d.

POLITICS.

A Dispassionate Inquiry into the Reasons alledged by Mr. Madison, for declaring an Offensive and Ruinous War against Great Britain. Together with some Suggestions as to a peaceable and constitutional Mode of averting that dreadful Calamity, 2s. 6d.

The Speech of the Right Hon. Lord Somers in the House of Lords on the Catholic Question, delivered on Friday, Jan. 30, 1812; with some supplemental Observations relative to the same Subject, 2s.

The Speeches of the Right Hon. Henry Grattan, with preparatory Observations; the whole comprising a brief Review of the most important Political Events in the History of Ireland, Vol. I. 8vo. 12s.

POETRY.

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A Fifth Volume of Mr. Burke's Works, containing various Miscellaneous Pieces which have never been published: among these are a Fourth Letter on Regicide Peace; a Letter to the Empress of Russia; several Letters on the Affairs of Ireland; a Letter to the Hon. C. J. Fox, written in the Year 1797; several Papers relative to the American War; Letters and Thoughts on the Executions of the Rioters in 1780; Letter to the Right Hon. Henry Dundas, with a Negro Code. Tracts and Letters relative to the Laws against Popery in Ireland; Letters and Speeches in Parliament relating to the Test Laws, Parliamentary Reform, Libels, Marriage, and Nullum Tempus Acts; Hints for an Essay on the Drama; an Abridgment of English History, from the Roman Invasion, to the End of the Reign of King John, 4to. 2l. 1½s. 6d.

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*Traacts on Mathematical and Philosophical Subjects; comprising among numerous important Articles, the Theory of Bridges, with several Plans of recent Improvement. Also the Result of numerous Experiments on the Force of Gunpowder, with Applications to the modern Practice of Artillery. By Charles Hutton, LL.D. F.R.S. &c. late Professor of Mathematics in the Royal Military Academy at Woolwich, 3 vols. 8vo. 2l. 8s.*

### ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We are desired to mention, that the Author of an "Address to Christians of every Denomination," which was noticed in our Review for June last, p. 587, positively declares that he is not a *Quaker*. This seems to us extraordinary, but we nevertheless comply with his request.

### LITERARY INTELLIGENCE.

A volume of *Sermons on important Subjects*, by the Bishop of *Meath*, is in the press.

A volume of *Sermons on Subjects chiefly practical*, by the late Dr *Munkhouse*, is also printing.

A short Treatise on the *Errors of Universalism, or the Doctrine of the Non-Eternity of future Punishments*, will be speedily published.

Miss *Mitford*, the author of *Christina, Miscellaneous Poems, &c.* has undertaken a *Series of Narrative Poems on the Female Character in the various Narrations of Life*. The first volume, containing "Blanch," and "the Sisters of the Cottage," is now in the press.

Mr. *G. Townsend*, of Trinity College, Cambridge, has at length finished his long-promised poem of *Armageddon*, in twelve books. It is expected to be published about May next.

A new edition, by the Rev. *J. Bull*, of Down, in Kent, of the *Clergyman's Companion on visiting the Sick*, with an Appendix of Psalms, and other Scriptures, adapted to Cases of Afflictions, &c. is nearly ready for publication.

A new and improved edition of *Rollin's Antient History*, in eight large octavo volumes, is nearly ready for publication.

A new edition of the Rev. *Theophilus St. John's Sermons*, will be published in a few days.

Mr. *Clapham* is printing a new edition of the first and second volumes of his *Selected Sermons*.

Dr. *Thornton* has in the press a new edition of *Medical Extracts, or the Philosophy of Medicine*. It will appear in January.

Mr. *Mant*, Author of the *Bampton Lectures*, for 1812, has in the press, two volumes of *Parochial and Domestic Sermons*, designed to illustrate and enforce, in a connected view, the most important articles of Christian Faith and Practice.

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THE  
BRITISH CRITIC,

For NOVEMBER, 1812.

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—Οὐδὲν ἢ μάθησις, ἢ μὴ τοῦ παρῆ.

MERANDER.

Without sound sense, learning's an empty name.

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ART. I. *The Fine Arts of the English School, illustrated in a Series of Engravings, from Paintings, Sculpture, and Architecture, of eminent English Artists: with biographical, critical, and descriptive Essays, by various Authors. Edited; and partly written, by John Britton, F. S. A. With 25 fine Plates. Elephant, 4to. 6l. 10s. or Atlas, ditto, 11l. Longman and Co. 1812.*

THAT valuable, as well as beautiful work, the "Architectural Antiquities of Great Britain," of which, when two volumes were completed, we gave an account in our thirty-fourth volume\*, has established the reputation of Mr. Britton on the firmest basis; and the public looks forward, with earnest expectation, to the conclusion of that work at the end of the fourth volume. The present patriotic undertaking again distinguishes him as the friend and supporter of the Arts, and well entitles him to the encomium of Mr. Shee, which he has judiciously placed in his title-page.

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\* Page 596.

F f

"Gods!

BRIT. CRIT. VOL. XL. NOV. 1812.

“ Gods! what a glory would invest his name,  
 What palms perennial spring around his fame!  
 Whose generous spirit should our Age reprove,  
 And to the LIVING ARTS extend his Love!”

This praise, though not exclusively his own, he here shares, in his proportion, with some of the most distinguished persons of the age, the founders and supporters of the British Institution.

The specimens contained in this first volume are extremely fine. We will not say that the engravings are so equally fine, in point of execution, as those which adorn the Architectural Antiquities; but some are transcendently good; and those which seem at all inferior, might do honour to any less finished work. We have here five fine portraits, eight engravings from capital pictures, and six from sculptures of the best order, besides architectural and ornamental plates. Of the latter sort, or rather the two latter united, is the frontispiece, containing a truly elegant design, by Mr. Gandy, for a National Institution, appropriated to the fine arts, the sciences, and literature of the kingdom. This is finely engraved by Le Keux. In the back-ground we seem to look to the Acropolis of Athens.

The portraits are all engraved by Bond, in a very masterly style. They are those of Lord Ashburton, from Sir Joshua Reynolds; of Romney, from a picture by Shee; of the famous Marquis of Granby, also from Sir Joshua; of Sir Joshua Reynolds himself, from his own picture, presented to the Royal Academy, and now hanging in the Council Chamber; and lastly of Wilson, the celebrated painter of landscape, from a painting, copied by John Taylor, under the inspection of Wilson himself, from the original, which was drawn by Mengs. These portraits are all illustrated by memoirs of the celebrated persons who are there represented. The account of Lord Ashburton is drawn up by that able writer, and sound lawyer, Mr. Adolphus. The Memoir of the Marquis of Granby is written by John Mason Good, Esq; that of Romney, by Phillips, R. A.; Sir Joshua Reynolds, by Northcote; and of Wilson, by Britton.

All the rest of the prints have descriptive, illustrative, and critical accounts subjoined to them; a large part of which, as well as the preface, proceeds from the pen of Mr. Britton. The other specimens of painting are from Reynolds, West, Gainsborough, Romney, Turner, Howard, Northcote, and Wollall; the sculptures from Flaxman, Nollekens, and Banks; but the greater part from the first. The book must certainly

certainly be considered primarily as a work of art, with respect to the originals which it presents, and the style in which the engravings are executed; but of these things the legitimate judges are artists and experienced connoisseurs. With their department we shall not further interfere than to observe, that the subjects are in general well chosen, and the plates, though not equal, are all reasonably good: To that truly classical and engaging composition, Sir Joshua Reynolds's picture of Garrick between Tragedy and Comedy, distinguished justice has been done by Mr. Cardon; and his print is such as would be an ornament to any work. It is our office, more properly, to speak of the literary department of the publication, the biographical memoirs, and other illustrations of the prints; and to these we can justly bear our testimony of praise. We shall give a specimen or two from different parts. After giving a fair and impartial history of the life of Lord Ashburton, occupying 15 pages, Mr. Adolphus thus concludes his Memoir on the subject.

“ Having given this ample detail of Lord Ashburton's public life, the means of authentic narration are nearly exhausted. The private life of an unmarried lawyer, and such was Mr. Dunning, till nearly the close of his days, affords few materials for observation. Business confines him to his chambers, the Courts at Westminster, and his circuits; and his meals are supplied at coffee-houses, or in the hall of his society. In such a course of life, nothing is remarkable, except the conversation, which, in Mr. Dunning, abounded with wit in all its forms; sometimes playful, and often severe. Of the exercise of this quality, both on his opponents at the Bar, and on the Chief-Justice, [Mansfield] with whom political opposition kept him on rather bad terms, many anecdotes remain, but they are either too common, or too little authenticated, to merit commemoration in this place.

“ Lord Ashburton owed no portion of his success to the advantages of appearance, or to felicity of manner, or of address; but when once his talents began to operate, all other circumstances were forgotten. The meanness of his figure, the ungracefulness of his action, and monotony of his voice, were all lost in the rapidity of his conceptions, the fluency of his words, the flashes of his wit, and the subtlety of his arguments. He is thus delineated by a recent writer, who had means to know, and abilities to estimate the individual he undertook to describe\*. ‘ He was a man, whose talents were so peculiar, and had such a singular kind of brilliance, that they are not yet forgot at the Bar. They were

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\* Qu. who?

more remarkable for acuteness and wit, than for elegance and chasteness. The combination of his words was so singular, and the tones of his discordant voice so served in him to rivet the attention, that, as they always conveyed powers of thinking eminently sharp and forcible; he was constantly listened to with eagerness and admiration. His temper was generous, his spirits lively, and his passions violent. The popular side which he took in politics increased his fame; and he died, generally lamented, just as he had obtained the fond object of his wishes." P. 15.

We shall here introduce Mr. Northcote's masterly account of the professional character of Sir Joshua Reynolds; containing a critical view of his merit, and an invaluable testimony to his distinguished talents.

"When we contemplate Sir Joshua as a painter, we are to recollect that, after the death of Kneller, the Arts in England fell to the lowest state of barbarism, and each professor either followed that painter's steps, or else wandered in utter darkness, till Reynolds, like the sun, dispelled the mists, and threw an unprecedented splendour on the department of portraiture. To the grandeur, the truth, and simplicity of Titian, and to the daring strength of Rembrandt, he has united the chasteness and delicacy of Vandyke. Delighted with the picturesque beauties of Rubens, he was the first that attempted a bright and gay back-ground; and defying the dull and ignorant rules of his master, at a very early period of life, emancipated his art from the shackles with which it had been encumbered in the school of Hudson. Indeed, there is every reason to believe that he very rarely, if ever, copied a single picture of any master, though he certainly did imitate the excellent parts of many. His versatility in this respect was equalled only by the susceptibility of his feelings, the quickness of his comprehension, and the ardour which prompted his efforts. His principal aim, however, was *colour* and *effect*, and these he always varied as the subject required. Whatever deficiencies there may be in the designs of this great master, no painter, of any period, better understood the principles of colouring; nor can it be doubted that he carried that branch of his art to a very high degree of perfection. As for his portraits, those of a dignified character have a certain air of grandeur, and those of women and children possess a grace, beauty, and simplicity, which have seldom been equalled, and never surpassed. In his attempts to give character where it did not exist, he has sometimes lost likeness, but the deficiencies of the portrait were often compensated by the beauty of the picture.

"The attitudes of his figures are generally full of grace, ease, and variety. He could throw them into the boldest variations, and he often ventures at postures which would frighten inferior painters, or, if attempted, would inevitably destroy their credit. In

In light and shade, in colouring and expression, he stands without a rival. His lights display the knowledge he possessed, and with shade he conceals his defects; whether we consider the power, the brilliancy, or the form of his lights, the transparency of his shadows, with the just quantities of each, and the harmony, richness, and full effect of the whole, it is evident that he has not only far transcended every modern master, but that his excellencies, in these captivating parts of painting, vie with the works of the great models he has emulated." P. 47.

We shall only subjoin to our specimens from this work Mr. Britton's short account of our great sculptor, Banks, in the description annexed to the print of his "falling Giant."

"Thomas Banks was not early initiated in the principles or practice of his art: he was apprenticed to a carver in wood for seven years; and during this servitude he voluntarily studied modelling as an amusement, and as a process more congenial to his disposition and feelings than cutting wood. Some of his models were exhibited at the Society of Arts, and obtained premiums. Stimulated by this success, he next submitted his works to the Royal Academy, and fortunately obtained the gold medal of that Institution in 1770. Two years afterwards he was sent to Rome, and his expences defrayed there for three years; but he remained abroad seven years. His progress in art was rapid, and his science and taste were so manifest, on his return, that he was elected an associate, and afterwards a member of the Royal Academy. On this occasion he presented to that body the statue of the *Falling Giant*. The merit and originality of this figure exalted the sculptor above his competitors, as it evinced powerful genius, and high professional talent. The design was poetical and daring; but the execution proved him competent to the task he had voluntarily engaged in. In form, expression, anatomical accuracy, and adaptation, this statue approaches perfection: it is one of those works of art that, in a small compass, and with simplicity of parts, may be called sublime. The mind of the spectator is imperceptibly hurried away from the object to the subject, from the marble personification of a human figure to the poetical tales of the ancients, from a small statue to the imaginary display of super-human power and gigantic mightiness. One of the heroes of a class of giants, or Titans, who had waged war against the Gods, is shown in the act of falling; as having just received a mortal stroke from Jove: but in the moment of death, and with the last struggles of a convulsed frame, he pulls the rocks upon himself." P. 22. *Sculpture*.

After printing this testimony to the merit of a deceased artist, we should not altogether pass over the living; and justice requires us to say, that in challenge, simplicity, and



grandeur of design, nothing can exceed the group executed by Mr Nollekens for the monument of Mrs. Howard. The specimens also from Mr. Flaxman are, though generally less simple in their conception, of distinguished merit. The single figure of Resignation is in indeed of perfect simplicity; but, in the plate at least, it wants something in point of grace. We must not conclude our account of this splendid and interesting collection of plates, without mentioning one which is not a plate, namely, the masterly woodcut by Mr. Branston, which forms the first, or false title, and was impressed on the outer cover of the numbers. It is, in fact, a very fine specimen of art, and both for design and execution merits the highest praise. This work will surely meet with the patronage it so well deserves.

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ART. II. *Roncesvalles: a Poem, in twelve Books. By R. Wharton, Esq. M.P. F.R.S.* 4to. pp. 336. 1l. 10s. Hatchard: 1812.

**A**N epic poem demands a regular and serious examination, and that before us is well entitled to our attention. From this beginning the reader is not to expect that our review will be replete with commendations of this poem in every particular. We feel that we have a mixed duty to perform; that we have to censure as well as to praise; but we shall do neither in loose or general terms, nor without exact investigation.

We begin with the subject, of which we shall lay a brief abstract before our readers.

The first book is intitled, "the Embassy of Dudon;" this hero, the son of Oggier, King of Denmark, by Emelina, daughter of Charlemagne, and deputed by him, is travelling

" O'er a broad plain whose utmost borders lave  
The Euxine west, and east the Caspian wave ;"

when six knights, armed, but with their faces bare, issue from a dark wood. Two of them are Orlando and Rinaldo, the very persons to whom he is sent. He informs them that Agramant, King of Biserta, already waves his flag on the territory of Charlemagne, aided by Sobrino, Rodomonte, and Ferrau, with

" —Every

“ —Every Moorish sage and Moorish knight  
Prudent in Council, or renown'd in fight,”

and in the name of his sovereign and kinsman, and their's, he demands their immediate presence in France.

Rinaldo, and the other four knights; Prasildo, Iroldo, Grifon, and Aquilante the White, readily declare their acquiescence; but to the grief and surprise of them all, Orlando, on whom they had most relied, refuses to accompany them. He alledges that his duty to Charles is more than paid by former services; he is now the champion of Albracca's throne, and the lover of Angelica; he has performed great exploits for her sake, and not until she shall have granted the promised reward of love will he return to France. Against this resolution Rinaldo pleads in vain; in vain represents his duty as a subject, a Paladin, a husband, and a christian. Dudon attempts to enforce similar arguments, but Orlando, enraged and resolute, leaves them astonished and incensed at his inflexibility. They resolve, however, to fly to aid their sovereign, and, arriving at the port of Trebizond, embark on board a vessel which Dudon had prepared. After a prosperous voyage, they arrive at Belgrade, where Ottachieri, King of Hungary, an ally of Charles, had raised a force to assist his cause. Among the chiefs at Belgrade, was Otho, and with him Spinella, Prince of Asturia, who was a feudatory to Marfiglio, King of Arragon, and had been present at the Council where the demand of Agramante for the aid of Marfiglio in the war against Charles had been debated. As Spinella was a christian, he heard with indignation the resolution of Marfiglio to join with Agramante, and forswearing his allegiance to his infidel lord, crossed the Pyrennees, bringing to the aid of the christian cause a thousand men, and, which was deemed more important, a knowledge of Agramante's views and designs, of the motives that urged, and the wants which embarrassed him. The newly-arrived chiefs are received with due courtesy, and having been entertained at a banquet, are the next day summoned to a Council, where Spinella is requested to disclose the important matter which he alone can know.

The second book contains Spinella's account of the Council of Agramante. He begins by relating that Agramante, the Emperor over the thirty-two kingdoms of Africa, is revered and implicitly obeyed by all, and for his strength and prowess feared by all his feudatories, except Rodomonte, the Sarzan, son of Ulien, in whom pride, ungovernable fury, and uncontrollable hatred of all knights, and particularly

of Paladins, are the chief characteristics. Agramante having convened his vassals to concur in a war which he intended to wage against Charles, and the object of which is the total extirpation of christianity, addresses the sovereigns in a speech setting forth the injuries his family have sustained from the prowess of christians, and the other causes which animate him against them. The enthusiasm and general eagerness for war which this address excited, were somewhat checked by Branzo, King of Bugia, who, reasoning from experience, and citing examples in support of his arguments, strongly remonstrated against a conflict with the Emperor, while aided by the formidable Paladins, whose force was so well known to Africa. These opinions were enforced by Sobrino; but Rodomonte answered them with fury, as the effects of fear and dotage, and Agramante, not very civilly, informed them, that he wanted their support in the war, and not their advice. The zeal of the party was, however, once more restrained by Magalone, King of the Garamantes, who also united the characters of priest, forcerer, and magician. He, secure of attention from his known skill, prophesied that their attempt against Europe must be vain, unless they were joined by a knight, as yet unknown, of whom he gave the following account,

At the taking of Risa, or Reggio, by Agolante, Gallicella, who was daughter of the conqueror, and had married against his will, was torn from the corpse of her husband, who had been killed by treachery, and carried to Biserta, where she was delivered of twins; one of each sex. As soon as they were born, Atlantes, the first of magicians, conveyed them away. The fate of the girl was unknown; but Atlantes foreseeing by his art that Biserta should soon be overthrown, and fearing that if the young Ruggiero were educated in the christian faith it might be by his hand, secured him in Teneriffe. Here he was educated in the Mahometan faith, and trained to arms, *being fed with nothing but the pith of lions*. On the acquisition of him depended victory; for he alone could meet the Paladins.

This advice was, in every respect, offensive and distasteful to the self-confident and impetuous Rodomonte, who at first declared that he, with his single force, would go and wage the war, and bring Orlando bound into Africa; but Agramante declaring that he would allow two months for the search after Ruggiero, and the other kings assenting, the son of Ulien reluctantly acquiesced, and Marbulaſto was deputed to Teneriffe.

In this interval the assembled chiefs were entertained with  
jousts

jousts and revels, but Magalone, conveying himself home by magic, again consulted the stars and the evil-spirits, and having gained the required knowledge, returned to Biserta. The two months elapsed, and Marbulasto having also returned unsuccessful, a new council was held.

At this meeting Rodomonte stormed more violently than ever, and accused Magalone of having been bribed by the christians to delay the expedition, and Agramante inclined to the same opinion; but the magician vindicated himself by disclosing his further discoveries. The residence of Atlantes, he said, was concealed by magic, and would never be discovered but by the aid of an enchanted ring, which had been given by Gelafron, King of Cathaia, to his daughter Angelica. This ring was fixed on her finger by additional spells, and could never be separated while her person remained undefiled. As a testimony of his veracity, the old sage prophesied, in the beginning of his speech, that he should die when he had made the disclosure, and he fell dead accordingly. Agramante, struck with the prodigy, resolved to postpone the war until the ring could be obtained, and the mysterious hero found; but Rodomonte, recovering from an unusual, but momentary impression, quitted the council and the shore in wrath, determined singly to prosecute the war. Agramante then proclaimed that whoever produced the ring should be rewarded with the crown and kingdom of Tangier; an obscure individual, named Brunello, undertook the task, and thus affairs stood at the time when Agramante sent to solicit the aid of Marsiglio.

The third book relates, that the Christian warriors at Belgrade, to whom this narrative is imparted, resolve, without loss of time, to assemble their forces, and convene their allies; the general hopes are, however, greatly damped by the defection of Orlando. Meanwhile Rodomonte, anticipating conquest and glory to himself, assembles his army, and embarks at Algiers, deaf to the prayer of his pilot, who, apprehensive of an approaching storm, vainly solicits a short delay. The obstinacy of Rodomonte, who alike disbelieves in Heaven, Hell, and all supernatural agency, introduces a description of the malignant sorceress Urganda, the friend of the Pagans, inferior in power only to Atlantes, who impatiently waits for the discovery of Ruggiero, with the means of which she is well acquainted.

"The acquisition of Angelica's Ring" forms the subject of the fourth book. Orlando, irritated at the delays of Angelica, who whenever she wanted his aid promised to reward his love, but always found some excuse for breaking her promise,

promise, began to revolve in his mind the alternative of possessing her by force. His illicit passion, and his mode of life, had corrupted his virtues; his mind was under the dominion of every evil influence, and open to the spells of Urganda, when Brunello arriving at Albracca, by flattery and subtilty insinuated himself into his favour and gained his confidence. By the agency of this base traitor, a sleeping potion was administered to Angelica, and Orlando committed a rape on her person, while Brunello, who was permitted to be present, stole from her finger the enchanted ring, and having also stolen Orlando's arms and horse, made his escape.

The subject of the fifth book is the "Discovery of Ruggiero." On the return of Brunello with the Ring, Agramante set sail for Teneriffe. Urganda, by her power, having called Atlantes away to a consultation of magicians, the troops of Agramante landed, and the virtue of the ring having dispelled the mist which concealed it, saw the tower which was the abode of Ruggiero. It was, however, completely inaccessible, but Ruggiero, lured toward the show by martial display, was supplied with arms and a horse by Brunello. He soon vanquished every one in a tournament, and being extolled by Agramante, embarked with him to fight against Charlemagne. Then follows a scene of contest between Urganda and Atlantes. Their mutual rage produces an eruption of Etna, and a storm, which falls with fatal violence on the fleet of Rodomonte, and, after a calm of a month's duration, sinks some of his vessels, and so scatters the rest, that nearly another elapses before they unite, in a miserable state, in the Bay of Genoa. Atlantes having returned home in despair, is visited by Melissa, a fairy, the protectress of the family of Rinaldo, the house of Mont Albano. She wishes him to associate with her in fulfilling the destinies of Ruggiero, but he declines, and leaves him to Fate. The fairy then, assuming the form of Atlantes, appears to Ruggiero in a dream, warns him of his future glory, chiefly to be acquired in supporting the christian cause, and to be effected by his falling in love with a lady whom he is to see at Roncevalles.

In the sixth book, "Rodomonte lands in Italy," bearing down with irresistible force the army of Arcimbaldo, King of Lombardy, who loses his life in opposing him, and the total destruction of whose troops is only prevented by the timely arrival of Rinaldo, Dudon, and Otho. These Paladins perform great exploits, but Dudon being stretched senseless on the field in an encounter with Malabuserzo, is taken prisoner, and carried on ship-board. Rodomonte and  
Rinaldo

Rinaldo agreed to meet in single combat the next morning, and the general fight continues till night parts the combatants.

“The Spell of Urganda” is the title of the seventh book. Rodomonte arose long before day to meet Rinaldo on the appointed spot in the Alps, but mistaking his way, he was entangled in a wood, from which emerging, he found himself in France, and then perceiving that he could no longer hope to keep his appointment, he determined to join Marsiglio in Spain. In his way he was met by a knight, armed in splendid mail, except his head, which was bare, and by him defied to the combat, unless he would do him homage. This knight declared himself to be Ferraù, whose skin was invulnerable. He related the cause of his being without a helmet, and declared his determination to seize that of Rodomonte. They engaged; but their doubtful conflict was terminated by the arrival of a messenger from Marsiglio, who announced that that monarch was hastening to attack Mont Albano in the absence of Rinaldo, and expected the assistance of Ferraù. Rodomonte immediately tendered his assistance, and they departed together. But Urganda, who knew by her art that Rodomonte was to meet his fate at Mont Albano, although she knew not how or by whom, raised in the way a temple of magical contrivance, into which Rodomonte entered, and was benumbed by a spell from which he would not be delivered in less than twelve months.

In the meantime Rinaldo had reached the spot fixed on for the conflict, and after long waiting in vain, returned to the Camp. Ferraù had now joined Marsiglio, and old Amon was closely besieged in Mont Albano. The news having reached the ear of Rinaldo, he immediately repaired to the spot, and his known arms greeted the sight of his father, when reduced to the utmost extremity. Marsiglio, seeing the advancing succour, implored Ferraù immediately to advance against it; but he, understanding that Rinaldo led the host, declined to assail him, whom Rodomonte had reserved for himself. Marsiglio therefore proceeded with the greater part of the army to meet Rinaldo, while Ferraù having burnt the gate of Mont Albano, pressed with a small party to take possession of the place. Rinaldo speedily vanquished the opposing foe, who fled in consternation, and Ferraù, although invulnerable, being unable to stand against a massy stone loosed on him by Amon, was carried senseless from the field, and would have been taken prisoner, but for the heroic self-devotion of Grandonio, who lost his life in fight with the Paladin, for the single purpose of gaining a respite for Ferraù.

The

The enemy being completely routed, the Christians held a council. Rinaldo being informed by a captive that Rodomonte was near, and issuing forth to encounter him, falls into the spells of Urganda. The Christians hoping to see the conflict, also sallied forth, Urganda raised a magic spectre of two knights, representing Rinaldo and Rodomonte, which they pursued for several days, from place to place, until they "pitched their disordered tents in Roncevalles plain." Such is the business of the eighth book, which from its principal incident, is named, "the deliverance of Mont-Albano."

The ninth book again brings Orlando to notice. Struck with remorse and shame, the moment he had perpetrated his crime, he retired to his own chamber, and falling, after many painful thoughts, into an uneasy slumber, was warned by a supernatural monition, of the evils which would arise to the Christian cause from his defection, of the death of all the knights of Charlemagne, and of himself. Springing immediately from his couch, he armed and issued forth before day, and travelled toward the scene where his valour might be of use, in a state of the severest mental affliction and remorse. Brunello's much more speedy arrival at Biserta is accounted for by the magical agency of Urganda; at this period the arrival of Agramante with his host in Spain is described. The news of Marsiglio's defeat, and Charlemagne's vain pursuit reaching the Moors, they determine, by the advice of Sobrino, to lose no time, but attack the Christians at Roncevalles, where they have so imprudently stationed themselves. Charles, apprehensive of such an attack, was preparing to withdraw his troops from a place where they were hemmed in by rocks, and where their retreat might be cut off; but before he could put his resolves in execution, the army of the infidels appeared in view. At this period, the fairy Melissa had an interview with Bradamante, the sister of Rinaldo, in which she foretold to her the love of Ruggiero, his conversion, their union, and the glorious progeny that shall spring from it.

In the tenth book begins the Roncevalles fight, and it is chiefly occupied in describing that which forms its title, "the exploits of Ruggiero;" for the Pagans were generally triumphant, and principally by means of the promised warrior. Urganda beheld with delight the conflict in which the greatest of the Christian heroes present were overthrown.

The next book continues to describe the same carnage, which rages uncontrolled, until Charles himself, with the knights



knights who form his body-guard enter the field, making a vain attempt to stay the fury of the Pagans. Amon, not meaning to fly, is borne from the field by a crowd of fugitives, to a place of safety. Just at this time, Ruggiero pursuing some warriors who sought to escape him, arrives at a place where Bradamante lies asleep, invisible to the Christians, but seen by him. She wakes; he addresses her in terms of admiration; they remember their supernatural revelations; he agrees to become a Christian; she to be his wife; Melissa wafts them to fairy realms, and in an enchanted glass, shows them the future honours of their line.

“ There might he mark, as mov'd his natal star,  
Three mighty realms successive honours share:  
Ferrara first, by Brunswick's fame surpass'd.”

But Urganda, who saw Ruggiero thus taken from the field, repaired to Ferrau, who had not yet appeared, being stationed in the rear with the reserve, and brought him to complete the destruction of the Christian army. Charles had previously slain Marfiglio, but now his own hour was come, for Ferrau, having killed Prasildo, advances against him. Urganda, by a spell, conceals his danger from his own army, and he falls beneath the force of the invulnerable Pagan.

Thus hopeless is the Christian cause at the eleventh book. The twelfth relates “ the return of Orlando.” This hero, hastening to the spot, in hopes of effacing his crime by exemplary service to his sovereign and religion, saw from a brow overlooking the field, the miserable state of the Christian army. The Pagans appalled at this sight, and still more, at the well-known sound of his horn, fight feebly, and a general terror pervades even the bravest:

“ Then first did Agramante's pensive soul  
A melancholy thought to Libya roll;  
Then honour, power, and safety left behind  
Rose, but too late, in his desponding mind.”

Orlando rushing through the opposing legions, hastens to assail this prince who maintains a combat, without hope of success, but merely that he may fall in a manner not unworthy his rank and fame. When, after a vigorous conflict, he lies prostrate, the Christian offers him life, if he will embrace the true faith: the pagan refuses the boon, and exults that the death of Charlemagne has preceded his own, thus first conveying to him the knowledge of that afflictive event.

After

After the death of this chief, the rout becomes general, and Ferraù, base in fear as he had been savage in success, is among the swiftest to fly. Urganda, after vainly attempting to persuade him to stay, breathes flame, which destroys his horse. He continues to fly on foot; Orlando pursues; having passed one stream, another opposes his progress, which when Ferraù is preparing to leap, the spectre of Argalia appears and unnerves him with terror. Orlando overtakes him, and striking him down with a portion of rock, throws upon him fragment after fragment, until crushed and smothered, he dies.

The field is now desolate and silent, and Orlando, seeing the general accomplishment of what had been revealed to him in the night of his disgrace at Albracca, muses on and rather repines at his own escape, preferring death to life with tarnished fame, and justly dreading to meet his wife, the injured Alda. But his death is now to be wrought, and by a hand most base. Urganda, disappointed in every hope, at last finds Brunello, and as the ring which was purloined from Angelica, will dissolve every enchantment, she directs him to wedge it on an arrow, and shoot at Orlando, whose charmed invulnerability must then protect him no more. In obedience to this command, he twice assays the exploit, but, unnerved by fear, fails so intirely, that the enraged enchantress seizing him with pestilential grasp, destroys him on the spot. She then takes the arrow, and shoots.

“ Then twang’d the bow—too sure that arrow flew :  
 But her spells ended as the string she drew.  
 Her wand, her circle lost at once its power :  
 The Demons mock’d her, and obey’d no more.  
 Ev’n life itself, of yore by nature’s course  
 Forfeit and still preserv’d by magick’s force,  
 Now vanishing, her carcase left behind  
 Was as a corse long since to death resign’d,  
 Fleshless and finewless : and ev’n the bone  
 Gnaw’d by the cank’ring tooth of seasons gone.  
 Then too, when she (forgetting Heav’n’s behest)  
 Against a christian chief her arms address’d,  
 All spells by her enchantment wrought, where’er  
 Her voice had reach’d, within the human sphere,  
 O’er the Earth’s ample surface, in the deep,  
 In tombs where she forbid the dead to sleep,  
 In the extended circuit of the air,  
 In hell itself for she was potent there,  
 Each fabrick she had rais’d for many an age,  
 Works of her malice or ungovern’d rage,

Quick

Quick as fantastick visions disappear'd:  
And such an elemental crash was heard  
Echoing from heav'n to hell, from hell to heav'n,  
As if the frame of Earth in twain were riv'n."

Her effort, however, is successful. Orlando falls, mortally wounded, and new-born Hope inspiring holy rapture, he closes his life in prayers.

Such is the Poem, the subject of which we thought it our duty to submit to the full understanding of our readers by so copious a detail.

Against its contrivance, judging it by the established rules, we have nothing to object. It has a good and obvious moral; a regular beginning, middle and end; and all the incidents fairly arise out of the beginning, and conduce toward the end.

It is the opinion of some, that an Epic Poem should by some strong leading circumstance, peculiarly interest the country to which its author belongs. If Mr. Wharton is at all swayed by this opinion, he has made but a feeble attempt to give British interest to his work, by communicating to the reader an indistinct notion that the House of Brunswick derives its descent from the Union between Ruggiero and Bradamante. Such an incidental derivation, after the lapse of so many centuries, can give us no interest in persons who never saw, nor did their progeny ever see, nor were they ever connected with, or known to the British people, until in very recent times, the House of Brunswick ascended the throne. But it was the British connection with that House, and not its heroic descent, which first gave it title; and the virtues which have endeared the sovereigns and princes of that house to the people of these realms are too selfishly contemplated as British, to allow any intrusion of foreign sympathy. Mr. Wharton's pretensions to infuse a national interest into his story, are chiefly detailed in the first paragraph of his preface, and in the following note on a passage in the eighth book.

"I believe the descent of the House of Brunswick from that of Este is well ascertained. Ariosto confidently derives the latter from Ruggiero and Bradamant, and upon his authority I have supposed the case to be so."

But the structure of the fable appears to us to be, in another respect, exceedingly injudicious. The poet has claimed some credit for an "attempt to reduce the luxuriance of the Italian Fable within some rule and limit;" but in fact, he has

has so contrived his narrative, that the Italian and the English fable cannot exist together. The adventures described in this poem, cannot have been achieved, nor can the catastrophe have been brought about in the way here described, unless we reject altogether, the narratives of the supposed Archbishop Turpin, of Boyardo, of Berni, and of Ariosto.

Before we offer a few further observations on this subject, we shall briefly notice what is called the machinery or supernatural agents in this Poem. Speaking of the epic mediated by Dryden, Dr. Johnson, preferring the guardian angels of kingdoms to all other supernatural interventions, speaks of those generally used in Romance in these terms.

The surprises and terrors of enchantments, which have succeeded to the intrigues and oppositions of pagan deities, afford very striking scenes, and open a vast extent to the imagination; but, as Boileau observes (and Boileau will be seldom found mistaken,) with this incurable defect, that, in a contest between Heaven and Hell, we know at the beginning which is to prevail.

Mr. Wharton's poem does not exhibit this conflict. His machinery is sparingly, though effectually used. The terrible and malignant Urganda acts no more than without fatigue to the reader she ought, and Atlantes, struggling, though without rebellious pride or presumptuous obduracy, against the decrees of Heaven is defeated, not by immediate interposition, but by the due agency of subordinate causes; and the mild fairy Melissa does little more than disclose the resolves of Fate, and contribute, by gentle means, to their accomplishment. Thus, the surprises and terrors of enchantment are produced, without the drawback of an anticipated result, or the langour resulting from a struggle evidently ineffectual, and the reader, at last, feels the force of Urganda's despairing complaint,

“ But wherefore should I hope? does ever scheme  
Plann'd for Man's curse, but with his blessing teem?  
No—curse on the baby spells I frame!  
Useless is wisdom—Magick but a name.—”

We come now to notice the characters; and on this subject, we are most forcibly struck with the injudicious departure of the author from the course pursued by his predecessors. There is in fable, as in history, a sort of chartered opinion derived from the general admission of certain facts and characteristics, which when invaded all pleasure is destroyed. Between two contradictory representations we are obliged to seek for something like truth, and the very application

application of the mind to such a search, puts it out of that state in which supreme pleasure can be derived from fiction. In history we should be incensed against the writer who should represent Alfred as a fool, or the Black Prince as a coward; nor should we be less disgusted with a fiction which should make Venus chaste, Diana wanton, and Hercules a mere robber and the associate of Cacus.

Not different from these, are the sensations with which we view the degradation of the Christian hero Orlando, into the meanest and most filthy ruffian that ever disgraced the annals of crime, or overloaded the pages of fiction. Were this hero less particularly noticed, for the endowments of his heart, by all who have mentioned him in their writings, the very title of knight, or more particularly of Paladin, should have rescued him from the base scene of conspiracy and rape in which he is made to appear; and we should not have been disgusted by the narrative of so offensive an act, degraded to the lowest degree of grossness, being committed in the presence of Brunello, who holds Angelica's hand, and steals the ring; the moment the charm is dissolved. Ariosto deems the mere fact of so high-gifted a hero falling in love with a pagan woman, a sufficient cause for the affliction he afterwards undergoes in the loss of his senses; but far from degrading him by so beastly a rape, he seems to think that even Rodomonte would have been unworthy of a Christian sword, if he had not been prevented from committing such a crime with the beautiful Isabella. This transformation of Orlando's character must displease two classes of persons; those who have read the Italian poets, and those who have not. The first must feel as we do on the subject; the latter will probably take no interest in a man, whom they have heard of by name as a madman, and whom they find from his acts to be a low and contemptible villain. His repentance, his agony, and his death do not reconcile him to the reader.

But while we strongly censure the act in which Orlando is made to engage, we shall not be so unjust as to deny that his character is drawn with skill, and that pride, lust, and idleness have very strong and cogent operations in occasioning his fall. The moral is good, but the person through whom it is to be conveyed is ill selected. The following lines show much skill and judgment in the pourtraiture of character.

G g

" Nurs'd

" Nurs'd as Orlando was in every art  
 Which grace or strength can to the limbs impart;  
 In all the various ways of war imbued,  
 And skill'd to rule whate'er his arm subdued;  
 Tho' eloquent with ready tongue to frame  
 All nations' phrase where'er he wandering came;  
 Tho' every depth of science us'd to scan  
 With nice perception; yet he knew not man.  
 Sworn with what he alone of men possess'd,  
 And arrogant, he scarcely mark'd the rest.  
 So far beneath himself he deem'd the race,  
 That none surpassing seem'd in fame or place;  
 Nor might the noblest knight more favour find  
 From his proud heart, than one of humble kind.  
 Scornful, but looking still with jealousy  
 On all whose prowess forc'd them on his eye,  
 What wonder that he lov'd the false repose  
 Which Flattery o'er the fester'd fancy throws?"

From Orlando, we naturally turn to Ruggiero, who is evidently the favourite, although not the hero, of Ariosto, and certainly the hero and favourite of Mr. Wharton. He is the most uninteresting hero that ever loaded the pages of a fiction. He is introduced as a full grown babe, never trusted from his tutor's sight; his actions have nothing original in them; he is never out of the leading strings of predestination; he joins an army and is received as a promised boon from magic; he sails, and we hear nothing of his voyage; he fights and conquers for half a day while the most formidable of his foes are absent; he is conducted to a mistress who accepts his love because she has been told of him by a fairy; he becomes a Christian, because he is told it is his fate; and he is led off by the Fairy to be christened and married, and to be brought forward again when wanted. A hero so insignificant was never seen; nor can any instruction be derived from his conduct. His valour is not tried by any serious resistance; nor his wisdom by contradiction; his fortitude is not proved by adversity, his magnanimity by success, nor his love by jealousy, separation, uncertainty or delay. He is a mere air-bubble on a bowl of cream.

Rodomonte is drawn with more care; grave, self-sufficient, cruel, rough and impious; in all these he is equalled by Ferrau, until this Pagan in his last moments shows himself in a situation unknown to Rodomonte, and exhibits the useful lesson that in a day of severe and real trial, the brutal and

cruel

cruel are very likely to show themselves cowards. The terror and overthrow of Ferrau are very beautifully told, but we shall not extract them, reserving the room for a description of the prevalence of envy and jealousy in the mind of Rodomonte, on the expected arrival of Ruggiero in Biserta, which we deem not less beautiful, and exceedingly skilful.

“ At length th’ appointed hour arriv’d, and all  
The princes met in Agramante’s hall. . .  
A chill, like horror, ran through Ulien’s son :  
The kings he counted ent’ring one by one ;  
And as the chief, from whom their hope should claim  
The dreaded rival of his former fame,  
As Marbulaſto paſs’d, the Sarzan’s eye  
Was dim, and ſcarce if any youth was by  
He knew at firſt: till by a better fight  
Inform’d, and miſſing the predicted knight,  
The ſlaſh of indignation o’er him broke,  
And insolent in triumph thus he ſpoke.—

Before we quit Rodomonte, we ſhall point out to the reader a ſpecimen of coarſeneſs, which ſeems moſt unneceſſarily and unworthily fixed on him. When Ferrau requeſts a ſuſpenſion of the combat between them that he may hear the news brought by Marſiglio’s meſſenger, Rodomonte ſays

“ In truth, Sir Knight! return’d the Sarzan King,  
Of courteſy my ſoul is not the ſpring.  
To ſlay thee is my will; but, ſo it be  
Ere evening cloſe, an hour weighs not with me.”

We paſs over the numerous characters which are more ſlightly, though ſometimes more judiciously drawn, as Charles and Amon, Marſiglio and Sobrino; the wiſe who ſpeak only to be diſregarded, and the brave who periſh only to be named, that we may more particularly direct the attention of the reader to the character of Urganda, which is drawn at large, and ably and conſiſtently ſuſtained throughout. We have extracted the verſes which deſcribe her diſſolution; to them we refer the reader as a ſpecimen, aſſuring him he will find her the ſubject of many in no wiſe inferior. The poet ſeems to have communicated ſome of his genius to a modeſt anonymous artiſt, who has embellished the volume with a maſterly delineation of the enchantreſs ſitting on the flames of *Ætna*.

We ſhall now proceed to notice the compoſition of the  
G g 2 Poem.



Poem. The verse, as our readers will have perceived, is the heroic of ten syllables with rhyme. The poet has not bound himself to the measured regularity of Pope, but has rather aimed at the fluent freedom of Dryden, using triplets frequently, and Alexandrines occasionally; nor do we censure him for this license. Formed as English metre is, from the example of the two great poets just named and their disciples, we hardly expect to be obliged to reprehend a well-educated poet for numerous faults in versification. Mr. Wharton is entitled to all the praise of correctness, and we should not point out the following deviations, but to rescue ourselves from the imputation of praising or blaming without exact discrimination.

The following is a false rhyme,

“ Absorb’d he stood: his eyes were blank and dim,  
And vacant, as unfelt the solar beam;”

and many similar instances might be produced.

In the next couplets, a false accent is given to the substantive *récord*. A *recórd* is the techical name of a law-proceeding,

“ And, musing on *records* of glory, thought  
Of the renown’d exploits in Colchos wrought.”

Again,

“ Who through th’ obscure *records* of heroes dead  
Their fame shall rescue from Oblivion’s shade?”

Some lines are hard, and have the words too much inverted; as

“ Him silence nought like threats could tempt to break.”

Some would be considered as too flat and puerile, like those which Pope censures in Ambrose Philips; and such as the following, it would be difficult for the author to defend against the charge of affectation.

“ Not less tremendous than Pitchinka’s form,  
Tow’ring above the volume of the storm,  
Or Chimboraco (when o’er Lima’s wall  
Convuls’d they nodded and denounc’d its fall),  
Orlando from the Pyrenean brow  
Frown’d o’er the scene of death that rag’d below.”

Surely less labour and sounds less unusual to the ear would have conveyed to the mind the simple proposition that  
a hero

a hero frowning upon a rock, looked as tremendous as a rock upon a rock.

We shall only further observe on this part of the subject, that the author sometimes descends to puerilities of thought which are unworthy of his general powers; as where he says that in the bringing up of Ruggiero,

“ The pith of Lions was his only food.”

Still more puerile is the use made of the number twelve in the seventh Book. At *twelve* o'clock at night Urganda forms her charm.

“ \* \* \* \* \* Be *twelve*, she said,  
My spell's firm base! and be my spell obey'd!  
She rais'd her ebony wand: the steadfast earth  
Heav'd underfoot, and groan'd in throes of birth.  
*Twelve* times the shock was felt, the sound was heard;  
Then slowly riding up a mass appear'd  
Of stone unhewn, like a plain chapel made,  
But that its name from north to south was laid.  
*Twelve* sides it had, *twelve* windows; every side  
*Twelve* cubits was in height, and *twelve* was wide.  
Each window was *three* cubits wide, and *four*  
In height; of double amplitude the door;  
\* \* \* \* \* apparent to the view were laid,  
*Twelve* flag-stones, of the blackest marble made.”

A magic figure is there, and when Rodomonte and this figure have shared the *twelve* paces between them, the knight is caught and held in enchantment for *twelve* months.

Similies, as they are generally denominated, abound in this poem, and many of them are full of fire and extremely correct. We object to the too general use of the term simile, when, in fact, nothing is produced but an exemplification, on the ground so well explained by Dr. Johnson in his life of Addison. This poem affords many illustrations of both figures: we select two, from the same book, (the eighth) and from the same scene; that where Rinaldo waits in vain for Rodomonte.

“ Thus when some youth, whose servid suit inspires  
Her whom his soul adores with equal fires,  
Has wrung consent from her unwilling lips  
To hear his vows when every guardian sleeps,  
Anxious he waits her: if approaching sounds  
Creep on his ear, his throbbing heart rebounds:  
If still should be the night, he thinks he hears;  
His hard fetch'd breath deceives his flatter'd ears,

And oft he starts as if the fair were nigh ;  
Till, as the morning springs, his expectations die."

Now it is easy to perceive that this is no simile ; it is a mere exemplification. A lover waits for his mistress, just as a hero waits for his opponent ; both listen with great anxiety ; and both are deceived, and ultimately disappointed. But when one apprehension arising in the mind obliterates every other thought, it is well illustrated by a simile.

" Quick as this thought was kindled in his breast  
It rul'd alone, absorbing all the rest,  
As night with sable stole advancing shrouds  
The various hues that tinge the western clouds."

The following illustration of the effect of a general burst of applause, after a judicious harangue, we deem extremely happy.

" He ended : as when, ceas'd the solemn prayer,  
The pealing organ bursts upon the ear,  
Their mingled notes unnumber'd voices raise,  
And loudly swell the symphony of praise ;  
So did th' assembled kings with loud acclaim  
Applaud Sobrino's word, and hail their warrior's fame."

It was intended to extract from this Poem several passages which we deem exquisitely beautiful, and highly creditable to the poet, but the length to which this article already extends, prevents us. From among them we should particularly point out to the reader, the appearance and death of Magalone, in the second Book ; the description of Albracca, in the fourth ; the death of Charlemagne, in the eleventh ; and the effect of Orlando's appearance, and his combat with Agramante in the twelfth. There are also many others which we do not enumerate.

Thus have we, with our best care, performed the duty of reviewing, that which rarely falls under our observation, a regular heroic poem. They who have no delight in criticism unless it is cruel and severe, may think we have been too mild in the exposure of faults, and lament that our review supplies no taunting remark, which may be epigrammatically used to wound the author's feelings. To them we offer no apology or vindication. The friends of Mr. Wharton, on the contrary, may think that we have too scrupulously looked through the volume in search of blemishes, and have made the faults we found too conspicuous. We should be sorry for such a misconception,  
4  
for

for we feel heartily disposed to praise, whenever we can do so consistently with justice; and we have, in disclosing our opinions on this poem, carefully abstained from the use of ironical or sarcastic expressions, and burlesque allusions and illustrations.

On the whole, we cannot but regret that Mr. Wharton has written this poem. We consider it a waste of talent, genius and fire, which might have been far more advantageously employed, on a national, heroic poem of the first character. We cannot consider an epic as an essay. No man has produced two which were excellent; and few have produced a better than their first. The union of fancy, memory, and judgment is eminently necessary to perfection, and when either of these faculties has been used at the expense of the others, their subsequent co-operation is difficult, if not impossible; fervently to be wished, but fearfully to be hoped.

**ART. III.** *The Truth and Consistency of Divine Revelation: with some Remarks on the contrary Extremes of Infidelity and Enthusiasm, in Eight Discourses delivered before the University of Oxford, in the Year 1811, at the Lecture founded by the late Rev. John Bampton, Canon of Salisbury. By John Bidlake, D. D. of Christ Church, Oxford. Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence. 8vo. 250 pp. 8s. Oxford, printed; London, Longman and Co. 1811.*

**I**T is a very melancholy circumstance, which we have to relate at the commencement of our review of these Discourses, namely, that the learned author, in the short space of time that has elapsed since the delivery of them, has become totally blind, to the great concern of all connected with him. He was seized, as we understand, with severe illness, in the very pulpit, while preaching one of his lectures; and in the preface he informs us, not only that he has been ever since so incapacitated, as to be unable to correct his own pages, but that even for the delivery of some of his discourses, he was indebted to the kind assistance of friends. We are particularly induced to notice these circumstances, because we believe it to be intended to promote, as far as possible, a second edition of the lectures,

for the express benefit of the unfortunate author \*; and if we consider how many worse books meet with such patronage in the course of every year, we feel almost entitled to enforce this charitable demand on the public, by every means in our power. The most obvious step undoubtedly is, to satisfy the world, that it will not, at all events, be any waste of money, to buy the book; for if this be really the case, who can, in common charity, withhold so just an encouragement, so becoming an act of benevolence? The subject, as it stands in the title-page, must bespeak the importance of the contents. It is our business, however, more particularly to make known, that it is well handled, and that the learned lecturer has ably executed the undertaking he had proposed to himself.

From the title of the lecture it will easily be seen, that though in the former part a close connection subsists between the several discourses, yet they are not so necessarily dependent on each other, but that they may be perused with advantage as detached sermons; a circumstance readily to be collected from the table of contents, with which, as has been usual in other cases, we shall present the reader, before we proceed to the work itself.

Lecture I. Introductory, On Infidelity in general. II. On a particular Providence in the natural World; and the perpetual Agency of a first Cause. III. On the Mosaic Dispensation. IV. On the Christian Dispensation. V. On some of the Evidences of Christianity. VI. On the Errors of Fanaticism. VII. Observations on some of the Articles of our Church, which are misrepresented by mistaken Zeal. VIII. The same subject continued, with additional remarks on some prevailing errors.

After the Table of Contents, Dr. Bidlake, in imitation of his predecessor, Mr. Falconer, has inserted a list of the Lectures, with the subjects of their several Lectures, from the commencement of the institution; a measure which, if not adopted every year, will, we hope, be occasionally repeated, for reasons which we have often before stated at large.

\* We have lately seen a volume of Bampton Lectures, (which we shall soon have occasion to notice,) reach a second edition in a very short time; we speak of Mr. Mant's; but we have repeatedly had occasion to lament the disadvantages under which these learned and important works are published, and how many have failed even to reach a second edition, that strictly deserve to be in every clergyman's library.

In

In the first discourse Dr. B. very properly notices the great antiquity of all the objections advanced by Infidels.

“ Let not modern unbelievers,” says he, “ flatter themselves with the idea that their sentiments are novel : all they advance, if it have any variety, is merely a modification of the leading principles of the schools of antiquity.”

There is nothing more true than this. Not only the objections are old, but they have been repeatedly answered. The character of them also, is in no manner changed ; it is still, as the Dr. remarks, exceedingly noticeable,

“ That the opponents of a divine revelation have never been enabled to offer demonstration of any facts or arguments which militate against it. Their objections are all of a negative character, and serve rather to evince their own malice or pertinacity, than to weaken the evidences of religion.”

The conclusion of this discourse, in which the learned author cautions the younger part of his audience against “ the fallacious and seductive persuasions of infidelity,” is animated and interesting, but too long for insertion ; some parts only can we select. After noticing the glaring absurdities of Atheism,

“ The Deist,” says Dr. B., “ chills the soul with a frigid apathy ; he will tell you that God is good ; but has not condescended to bestow his attention on his creatures. Thus he will teach you to hunger for the bread of life, but forbid you to expect to taste of it.”—“ He takes away the foundation of hope ; he leaves us nothing to cheer the sadness, or to soothe the pains of existence. We are overwhelmed with misfortune ; we are excruciated by pain, we linger under the tortures of disease, we pine under the languor of ill health. Where is our consolation ; only the help of man ; of a being who in such cases, often cannot relieve us. We find ourselves sinking into the grave ; the grave which he has made for us a land of doubt and of darkness. We are forbid to trust in the only power that can help us. The bitterness of death is rendered still more bitter. We are to see our dearest connections and friends dropping around us. Those whom we tenderly love, are torn asunder by the distracting fear of eternal separation. Under such circumstances, we are persuaded to reject that Divine Comforter who offers, and can give that peace of mind, *which the world cannot give*. We are to reject the promises of revealed religion, which alone afford rational hope and firm conviction. Virtue, struggling to improve in the school of affliction, is to sink into forgetfulness, and all moral excellence to perish.”—“ When we are solicited by some urgent temptation, we are not to ask grace and assistance of God,  
but

bat to recal to mind the beauty of virtue; as if present gratification could be resisted by abstract conceptions. Does not this betray an ignorance of human nature? Is not this to forget that men often admire what they cannot love, and that action and speculation are very distinct."

We should willingly have transcribed the whole of this address, agreeing most entirely with the worthy lecturer, "that the picture is not overcharged."

The second discourse is upon that engaging topic, the wisdom of God, as evinced in the works of the creation; a topic that has been handled by some of our first and greatest writers with admirable effect. Yet are there, in this lecture, many able illustrations of particular points, bearing the air and character of novelty. The reader of sentiment must peruse with no small emotions of sympathy and concern, the following remark on the particular goodness and care of Providence, in providing for some of the most important functions of the body, considering that soon after the writing of it, the author himself fell into the very calamity, the evils of which he had taken pains to mitigate, by the pious reflections we subjoin.

"Again. In the total privation of *sight*, the faculties of hearing and of touch, and the mental power of memory, are considerably increased. It is impossible, when we remark the ingenuity and the increased sensibility of the blind, their hearing, the compound nicety of their feeling, which enables them often to love and to excel in the practice of the arts of music and others, not to be struck with the goodness of the Almighty in these capacities of improvement and substitution, by which the miseries of privation are lessened, and compensations are admirably contrived. In such instances, the hand, by increased sensibility, like the antennæ of insects, performs the office of the sight, and the memory becomes a substitute for letters."

Most heartily do we hope, and indeed, most confidently do we feel persuaded, that the learned lecturer himself participates, at this moment, in all these most providential alleviations, of so sad a deprivation, so melancholy a loss!

The third and fourth lectures have the same text, John i. 17. "*For the law was given by Moses, but grace and truth came by Jesus Christ.*"—Unable to give such specimens of these lectures as we should have been disposed to select, had the nature of our work admitted of it, we cannot refrain from making the following extract, as admirably illustrative, first, of the true bearing and connection of the Mosaic and Christian dispensations; secondly, of the transcendent benefits of the latter.



In the opening of the third lecture, the author thus explains the text above given.

“ By these words it is not meant that the law only came by Moses, and that grace and truth were not imparted by him ; but that they were more clearly revealed through Christ. The ceremonial law of Moses, by the coming of the latter was abrogated, and the moral law rendered more obligatory ; consequently, truth was more fully established, grace or pardon only ultimately confirmed and sealed by the atonement through the second covenant ; and therefore, though truth and the promises of grace were given by Moses, they were finally confirmed by Christ.”

In the fourth discourse the great scheme of Christianity is thus ably described.

“ It displays an interest antecedent to creation, and exerted, without intermission, from age to age. To this grand design a series of extraordinary events uniformly contributes. Nothing, however minute, is in reality of small importance ; nothing is irregular or discordant. With this view the system of the world was framed. Heaven is interested. God the Father sacrifices his only and beloved Son : God the Son becomes the voluntary sacrifice ; and the Spirit of God sanctifies the whole. Time is employed in the completion of the scheme, and eternity is to supply exhaustless mercies. To this all the transactions of the world evidently contribute, and to this end they uniformly concur. Prophecy predicts, and events realize the prediction. The powers of this world are unconsciously or even reluctantly instrumental. Whether empires rise, or kingdoms fall ; whether the just suffer, or the wicked triumph ; whether saints are martyred, or infidels persecute ; still the kingdom of Christ is advancing. The gates of hell cannot prevail against it, and even death itself is swallowed up in victory.”

In the fifth discourse the evidences of miracle and prophecy are well discussed, and the very extraordinary state of the Jews properly insisted upon. In the Appendix we have also an excellent addition to this discourse, to show that nothing less than miracles could have ensured the establishment and continued the success of Christianity.

The sixth lecture gives a very just account of the true and distinct characters of fanaticism and enthusiasm. The dangers to be apprehended from each, and the consequences to which they naturally lead. These topics are but too suitable to the times in which we live, and we hope that the pains taken by the learned lecturer, to excite an attention to them, will not be thrown away. The language is in many parts animated, and the evils to be apprehended from  
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the modern system of preaching against the efficacy of good works, admirably described. We wish it were in our power to notice the particular passages to which we allude, more at length.

In the two last lectures, the learned author enters upon, what we may call the second division of his subject. In our review of the labours of his successor, Mr. Mant, we shall have so much to say upon this particular topic, that with regard to Dr. Bidlake, who has treated of it rather as a detached part of his work, we shall briefly observe, that what he has advanced upon the subject, is extremely pertinent and good. He vindicates, with great judgment, the article on predestination, from the misrepresentations of the Calvinistic party. He notices, very particularly, the omission of the sad doctrine of reprobation, and though this omission may seem to give a handle to those who assume the title of moderate Calvinists, yet with such a view as the Doctor has taken of the predestination to life set forth in the Article, we are brought to the only just conclusion, that either the irrelative decrees are altogether untenable, or that moderate Calvinism is a phantom, an irrelative election to life, necessarily including an irrelative reprobation of the non-elect.—The following reflection against the confidence of the fanatic is just and good. In the subsequent clause of the article, we meet with an assertion, which must confound the pretensions of enthusiasts; that “the infection of nature doth remain, yea, in those which are regenerated.—Fanaticism entertains very different ideas of regeneration. Spiritual pride elates itself above all inferior beings. It cannot fall from grace.”

Though we could introduce many good extracts from these two discourses, were it our business to communicate all the information which the book affords; but which indeed, for obvious reasons, it would be wrong to attempt, yet we are anxious to introduce one passage more, as of particular importance at this moment.

“It is the nature of all enthusiasm to employ a language of its own, which consists of words without precise ideas, which are current, but are the denominations not of a real, but of a fictitious value. The peculiar and appropriate language of the Scriptures, applicable only to past times and past occasions, is employed for immediate occurrences; and unhappily the phrases and allusions of the Apostolic writers are misapplied, and degradingly familiarized by this species of affectation. Men of narrow minds are caught by singularity, and not seldom even wickedness may be covered with the delusive gloss of words. Thus errors are dignified by the name of trials, and every extraordinary elation of mind, is called experience.

experience. This deceit is dangerous; for if the commission of error be only a trial, it may follow, that the most sinful may be the most approved servant: and if sudden elations or depressions of spirits be proof of acceptance and approbation with God, all religion must consist in feeling, and not in fact. How contrary is this to the Scriptures, which declare to us the most unequivocal marks of justification. "*He that doeth righteousness is righteous.*" "

In justice to the worthy Lecturer, we think ourselves bound to subjoin to the above extract, the following defence of his own strictures.

"Let me not be misunderstood as reflecting on those who dissent from the established Church. No doubt multitudes act on the best motives. Few can be accounted judges of theological questions; the great mass of mankind may therefore be excused from acting on common motives without deep research. Many are educated in principles opposite to those we profess, and every allowance must be made for the influence of education, and the difficulty of making distinctions; but at the same we must discourage presumption on subjects which ought always to be examined with the deepest humility, and with calm deliberation. It is the great doctrine of the Gospel, that we should always live in a state of fear; that is, not of distrust of the power, the truth, or the love of God, but a distrust of ourselves, lest we become unworthy, and therefore lose his favour: but there can be no distrust where there is positive assurance, and where there is positive assurance, there cannot be humility. Now there is no character more strongly or frequently insisted on than religious humility. God is said to despise and abhor the proud. In the language of fanaticism there is a parade of self-debasement of the creature, and similar expressions, little intelligible to the logician; but where is the mild spirit, where is the humble deportment, the meek and downcast eye, the contrition of repentance, the trembling of awe, the expression of holy fear? on the contrary, do we not see undaunted confidence, open scorn, proud and high looks, and every thing but modesty and forbearance. Do we not hear bold and arrogant, familiar and indecorous, addresses to Heaven; every external sign of conduct which a creature should not express, and which the idea of the majesty of Heaven should restrain. There is a vanity in religious professions. The individual aims at distinction. The Jews were for excluding all but themselves from the promises. The Calvinists adopt the same selfish ambition; and could the secret thoughts of individuals be scrutinized and detected, it would often appear, that religious ambition centres in self-love. Thus Providence is circumscribed by the fanatic, who looks only at a part, and cannot grasp the universal and magnificent plan."

There is but too much truth in these remarks; with every allowance

allowance that can be made, modern Calvinism is inconsistent with the pure and meek spirit of true Christianity. Dr. Bidlake feels and describes the opposition and censures of those who impute to the Clergy of the establishment, a departure from true evangelical doctrine, with a warmth and resentment which become him. He is not intemperate. The charges he repels are not always couched in terms of becoming liberality, yet does he not imitate this bad feature in his opponents, but calmly considers the question, and very fairly refers it to the judgment and decision of every unprejudiced and dispassionate reader. We have acknowledged at the beginning of this Review that we were sensible of some sort of bias, inclining us to speak well of a work, whose author has fallen into great distress, in the total loss of sight; but we should do him very great injustice, if we were to suffer this acknowledgment to make any impression injurious to his reputation as a writer. The discourses undoubtedly do him great credit, and though not confined to one particular subject, as is generally the case, may be considered as a valuable addition to the theological library.

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ART. IV. *A concise History of the Moors in Spain, from their Invasion of that Kingdom to their final Expulsion from it.* By Thomas Bourke, Esq. 4to. 278 pp. 1l. 1s. Rivingtons. 1811.

THE Moors continued in unmolested possession of Spain for the space of eight hundred years, a period much exceeding that in which it was held by the former conquerors of that country, the Carthaginians and Romans. Of the real history of Spain, while it remained under the subjugation of the Moors, it is exceedingly difficult to obtain accurate and authentic knowledge. The writers on the subject are either Arabs or Spaniards, from both of whom the inclination to favour their respective countrymen, may not unreasonably be expected. The Spanish writers abound with all the severity of reproach and invective against the Moors; and the Moorish historians, will be found, on all occasions, to exaggerate the virtues, the conquests, the glory of the Mahometans; to conceal their defects, and palliate their crimes. Mr. Bourke, in this compilation from confused and discordant materials; has presented the reader with a history, which, as it is throughout uniform and consistent, carries with it the greatest probability of being most consonant with the real truth.

The work consists of four books, of which the First treats of the

the Conquests of the Arabs in Spain, till the period of the establishment of the Omniadæan Caliphs at Cordova; comprizing from the end of the Sixth to the middle of the Eighth Century.

The Second Book gives the history of the Eastern Caliphs to the end of the Empire of the Caliphs of the West, and comprizes the Middle of the Eighth as far as the Eleventh Century.

The Third Book, which is the most interesting of the whole, and comprizes a large portion of time, describes the history of Spain from the commencement of the Eleventh to the Middle of the Fourteenth Century.

The Fourth and last Book, which also is very curious, exhibits the Origin of the Kingdom of Granada, and is continued to the final Expulsion of the Moors from Spain.

We have thus before us a well-written, authentic, and important historical document, which exhibits in one point of view what has hitherto been only found in detailed and scattered pieces.

The beginning of the Second Chapter, which introduces the reader to the illustrious Omar, presents a very favourable specimen of the style and spirit of the narrative.

“ The death of the Impostor neither retarded the progress of his doctrines, nor checked the rapidity of the Arabian conquests: the machinery continuing to work, though the power from which it had received its impulse no longer existed. Abou Bekir, his father in law, was called to the succession, in preference both to Omar and Ali. Under this Caliph the Arabian armies, conducted by the renowned Kaled, penetrated into Syria, and having routed the troops of Heraclius, became masters of Damascus.

“ Omar, who succeeded Abou Bekir, extended the conquests of his predecessor still further. He compelled Heraclius to fly from Antioch, possessed himself of Jerusalem, reduced all Palestine and Syria, and in short caused all Asia to tremble at the prowess of his invincible squadrons. The modest Omar bore this tide of good fortune with exemplary moderation and humility, attributing no share in it to his own valour, or abilities, but wholly to the bounty of preternatural interposition. And to this, at least, he may be said to have furnished a kind of claim by his own conduct and example. By these he taught his army to preserve their austere and frugal manners, and their strict and provident discipline, and thus to shew themselves paramount to all the allurements of one of the richest and most fascinating countries in the world. The effects of discipline were particularly visible at Jerusalem. During the sack of this city, the soldiers, who are not always very governable at such seasons, were under such strict subordination, that many who had secured considerable booty which they were hastening

hastening to appropriate to themselves, were seen, at a single sign from their officers, to trace back their steps contentedly, and deliver their spoils to be deposited in the public treasury. Nor was this principle of subordination confined exclusively to the privates in the army. It pervaded all orders of the service, and was as conspicuous in the highest class of officers as among the subalterns and in the ranks. Even the highest generals, men inheriting the pride of kings, were so scrupulously attentive to the calls of duty, that, when the service required it, they were seen cheerfully to wave the privileges of their high stations, and volunteer the duties of the ordinary soldiers.

“ This conduct of the army is not to be wondered at, when we advert to the character of their leader, who was himself the most perfect model of simplicity and moderation. Omar, though one of the richest, and certainly the most powerful monarch of Asia, was rigidly averse to all approaches to parade or ostentation. When he made his public entrance into Jerusalem, he rode upon a camel with his sack of rice on one side and his leathern bottle of water on the other. In this simple style he passed through the vanquished people, who prostrated themselves on all sides as he passed, to supplicate his blessing and to refer their differences to his arbitration. Instead of congratulating his army upon the blood that had been shed, upon the value of their plunder, or any of the other equally delusive and insuspicious glories of conquest, he harangued them simply upon the virtues of moderation and true magnanimity, and while this harangue was warm upon their minds, he gave a lively exemplification of his precepts by pardoning the Christians and protecting their churches.

“ This good Caliph shortened his stay in Jerusalem because he knew it to be the wish of his people that he should return to Medina. He quitted the city with the same simplicity with which he entered it.

“ From Asia the arms of the faithful were next directed to Egypt, where the conquest of Alexandria was achieved by the celebrated Amrou, one of the greatest generals of his day. It was at this period the famous library of the Ptolemies was destroyed, the loss of which has occasioned such lasting regret to all the lovers of literature. It is rather singular that the destruction of this valuable treasure was committed to one who knew so well to appreciate its value, Amrou being himself not only a poet and philosopher, but a professed patron of learning and the arts. We are told he would have spared this library, to the solicitations of his friend John the Grammarian, whom he loved and respected, but that his orders were positive, and from these there could be no appeal. It is not unlikely also that the wishes of the army coincided in this instance with these orders, the Arabs being always too partial to their own writings to set any great value upon the works of other nations.

“ But while Amrou was thus forced to make war on science, he

he distinguished himself by a work which would not have discredited Rome in the meridian of her glory. It was under his direction that the celebrated canal was formed which joined the Red Sea to the Mediterranean; and we are told, that this work, so useful to Egypt, so beneficial to the commerce of Europe and Asia, was completed in the course of a very few months.

“ While Amrou thus distinguished himself in Egypt, other Arabian captains had crossed the Euphrates for the reduction of Persia. In the midst of their various successes Omar died, and was succeeded in the Caliphate by Othman, in whose reign the conquests of the Arabs in Africa were completed, with the exception of some slight resistance they still experienced from the Bereberes. This nation of simple shepherds, who, even in our day, contrive to preserve a kind of independency, defended themselves both long and bravely against the invaders of their country. At length, however, they were subdued by the Musulman general Akba, who advanced, flushed with his success, to the westernmost coast of Africa, where his career was only checked by the insurmountable barrier of the Atlantic. But even this impediment could scarcely bridle the impetuosity of the gallant Arab. Actuated by the joint impulses of chivalry and religious enthusiasm, he is said to have spurred his horse some distance into the sea, exclaiming, ‘ God of Mahomet, do you behold this impediment? But for this, and this only, I had sought out other nations to bow to thy worship and illumine with thy truths.’ Alexander, under a similar disappointment, solaced himself with weeping.” P. 11.

The marriage of Ferdinand, of Sicily, presumptive heir to the throne of Arragon, with Isabella, of Castile, portended from the first great and important changes in the affairs of the Moors, and ultimately led to their expulsion. After the conquest of Grenada by the above-mentioned sovereigns, the Moors were for a time suffered to remain; but perpetually harassed by vexations and persecutions, till in the reign of Philip the Third, they were entirely and effectually expelled. A measure not only involving a deep and eternal reproach on the national honour, but singularly unwise and impolitic. France sagaciously and humanely received into its bosom a hundred thousand of these unfortunate wanderers, and the remainder returned to Africa.

This author, with much force and truth, traces that miserable degradation of the Spanish character, which rendered it an easy prey to the tyrant’s hand; who for a time, and only for a time, we hope, has robbed the country of its native sovereign, to the establishment and power of the Inquisition. This power, however modified, did certainly till a very late period, operate to the restraint of genius, learning, industry, and commerce. Yet strange to tell, uninstructed by facts, enslaved

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by bigotry, and insensible to the noblest energies to the human mind, a great and numerous party still exists in Spain, who are striving with persevering efforts to re-establish this horrible tribunal.

We are altogether much satisfied with this performance, and wished to have inserted other extracts, and particularly the description of the character of Abdelnamin, the magnificent sovereign of Cordova, and the account of Alhambra, but we have only room for the following brief notice of two distinguished persons in the history of literature.

“ Abenzoar, or Avenzoar, was descended from a noble family at Seville, in which city he practised with the greatest reputation as a physician. His father and grandfather had also followed this profession; and the large fortune he inherited from them, placed him above the necessity of practising for profit. He therefore took no fees either from the poor or from industrious mechanics, though he never declined them from princes or great men. He lived to a great age, enjoying good health to the last, and, as he began to practise between his twentieth and thirtieth year, he must certainly have had as much experience as any of his contemporaries. He published two treatises, on diet, and on pharmacy. This latter work was so much esteemed, that, in 1280, it was translated into Hebrew, and has been since translated from that language into Latin by Paravicinus, whose translation ran through many editions.

“ Averroes, son of the Judge of Cordova, was educated in Africa. He first translated Aristotle into the Arabian language, and thence into Latin, and his translation was for a long time the only one in use. His other works on the Globes, and the *Res Medica*, are still held in estimation among the learned. He was ranked, not without reason, among the first of the Arabian philosophers, a race of men rarely very numerous where bigots or prophets predominate. Persons of this cast, like certain noxious trees, rarely permitting any salutary plants to prosper within the reach of their exhalations.

“ The indifference which Averroes affected for all religions, his own not excepted, drew upon him the vengeance not only of the priesthood, but of all denominations of fanatics, to whose malevolence he is said to have fallen a martyr. Articles of accusation were tendered against him to the Emperor Henry of Morocco. In consequence of this prosecution, he was condemned to do public penance at the gates of the Mosque, where he was exposed to the disgusting humiliation of receiving in his face the spittle of all those who came, or pretended to come, to pray for his conversion. To this sentence he resigned himself with the utmost composure, exclaiming all the while, with an energy superior to the mean and little insults of human malice, ‘ Oh let me live and die

die with the temper of a philosopher.' He was taken off at Morocco, anno 1206." P. 162.

In a second edition of the work, it may be found expedient to introduce a slight Map of Spain.

ART V. *Twelve Lectures on the Subject of the Prophecies relating to the Christian Church, &c.*

(Concluded from p. 248.)

THE second and third of these Lectures are both preached from *Acts* i. 7; and the subjects discussed in them are: "the several purposes of prophecy, the variety of interpretations of fulfilled prophecies, and the expectation intended to be excited by those which are yet unfulfilled."

Dr. Pearson enters on these discussions by proving, as indeed others had proved before him, that it is not among the purposes of prophecy to enable interpreters to foretel future events; and that *political* events are never the subject of Scripture prophecies, any further than as they promote or hinder the coming of *Christ's kingdom*, or the diffusion of his religion in the world.

"The general purpose or design of prophecy, like that of the whole revelation of God's will to mankind, is to give efficacy to that gracious scheme of redemption; by which it pleased God, through the mediation of Christ, to receive men again into his favour, and to restore them to that capacity of happiness, which they had forfeited and lost by the *fall*. Now it seems necessary, in order to our judging rightly concerning any measure, which is intended as subservient to the cause of Christianity, and instrumental to its success, that we previously obtain right conceptions of the nature and design of Christianity itself; and it is, I think, chiefly owing to the want of attending sufficiently to the true nature and design of Christianity, that so many erroneous notions have been entertained respecting prophecy, and respecting all those measures of Providence, by which the cause of Christianity is meant to be promoted." P. 79.

These are very just observations, which, if they were duly attended to, would banish many erroneous notions, on other subjects than prophecy, from the church of Christ. This author draws from them various inferences of great importance in the question before him; but for these we must refer to the Lecture itself, and proceed to state the *particular pur-*

poses, which, in his opinion, prophecy was intended to serve. These are chiefly four, of which the first and most important of all is

“ I. To prove the *truth*, or *divine origin*, of Christianity. This purpose can be answered by those prophecies only, which are already fulfilled; and which, to those who duly attend to the proof, may be clearly shewn to be fulfilled.” P. 102.

“ II. Another particular purpose of prophecy is, to keep alive, in the minds of men, a spirit of *watchfulness*. This purpose is answered by those prophecies, which are not yet fulfilled; and it is evident, that, taking things in a general view, it is best answered by prophecies, of which the *time* of fulfilment is not exactly known.” P. 111.

“ III. A third particular purpose of prophecy, at least of many prophecies of the *New Testament*, is to caution Christians against the evils of *deception* and *violence*.” P. 113.

He means the arts of deception practised by impostors, and the violence of persecution by the enemies of the gospel.

“ IV. The last particular purpose of prophecy, which he thinks it necessary to mention, is that of affording *comfort* to believers of every age.” P. 117.

The author shows, in a very perspicuous manner, how admirably prophecy is calculated to serve all these purposes; after which he proceeds to account for the various interpretations that have been given of some prophecies, which are allowed by every interpreter to have been already fulfilled. This he attributes to the nature of the evidence afforded by prophecy, which being not *demonstrative*, but only *probable*, leaves room for the operation of different prejudices. Of these the first which he mentions is a prejudice against Christianity and revelation in general; and the second, against certain *doctrines* of Christianity. It is not, as he justly observes, to be expected, that those, who come with a preconceived opinion against the truth of a religion, will patiently attend to its proofs, or make a fair representation of them; or that a zealot for any particular party of Christians, will so interpret prophecies as to make them condemn the distinguishing doctrines of his sect. He illustrates these two observations by a detail of the unfair methods by which Porphyry endeavoured, in the third century, to set aside altogether the evidence, afforded by prophecy, of the divine mission of our Saviour; and by showing how differently the same prophecies are interpreted by the great body of *Protestants* in general, by the adherents of the *Romish church*, and by the modern sect which

which arrogates to its members the denomination of *rational Christians*, or *Unitarians*. But another cause of the variety in question, is the want of *skill* in those who have undertaken to interpret prophecies; and we earnestly recommend, to our interpreters of prophecy in general, an attentive perusal of what Dr. Pearson says of the natural endowments, and various acquirements, requisite to fit any man for so arduous an undertaking. He shows, however, that this variety in the interpretation of the most important prophecies, has so greatly decreased during the last century, as to afford good ground to hope, that it will at last vanish entirely, and all men of sound judgment and sufficient learning, will interpret the fulfilled prophecies in the same way.

“It is evident, from what has been said on the *purposes* of prophecy, that the expectation, which is intended to be excited by prophecies, must be different, according to the different purposes which they are intended to answer. Prophecies, which are merely intended, by their fulfilment, to be proofs of the *truth* of Christianity, are not likely to excite so lively an expectation, as those prophecies, which are intended to answer also the purpose of keeping men in a state of *watchfulness*, of guarding them against *deceit* or *violence*, or of affording them *comfort* in their afflictions.”  
P. 159.

Prophecies of the former kind sufficiently answer their purpose, if, before their fulfilment, they excite men to pay just so much attention to them, as may enable them to recollect, after their fulfilment, and to be then assured, that such prophecies had previously existed. This is illustrated in a striking manner by this author, who then proceeds to prove, and proves most completely, that, generally speaking, all the purposes of unfulfilled prophecies may be not only answered, but better answered, without an exact knowledge either of the *time* or of the *manner* of their fulfilment.

In the table of contents prefixed to the volume, the fourth, fifth, and sixth Lectures are all said to be on the same subject, viz. *the progress of Christianity as predicted in the Scriptures*. This, however, is not perfectly correct; or at least does not lead the reader to form a just expectation of what he will find in these discourses. In the fourth, from St. Mark iv. 31, 32, the learned lecturer does indeed show that nothing furnishes a more complete proof of the divine origin of our religion, than its rapid progress, when contemplated in conjunction with the circumstance of that event, to human sagacity so little probable, having been predicted as well in the Old Testament as in the New. In the fifth Lecture, from St. Matt.

xv. 13, he inquires into the causes of the *check*, which the progress of Christianity experienced in subsequent ages; and in the sixth Lecture, from 1 Cor. iii. 10, 11, he points out the methods which appear to him best calculated to promote effectually its progress at all times. The following extract is a fair specimen of these three sermons, or at least of the first of them.

“ That a religion, which held out no worldly inducements, which even made war against men's strongest propensities, and which subjected its professors to the almost certain endurance of hardships and disgrace, should, and in the hands of men, who had few or no advantages of learning, or rank, or fortune, make its way against the most strenuous efforts of the wise, the mighty, and the noble, gradually subdue all opposition; and, in the course of three centuries, become the paramount religion of the civilized world, is indeed an event so extraordinary, as to excite the most unbounded surprize; and the persuasion, which the contemplation of it naturally tends to produce in an impartial mind, is, that *‘it was owing to the convincing evidence of that religion, and the overruling providence of its great Author \*.’*” P. 196.

The lecturer then shows how much additional strength this persuasion acquires when we consider, that the event which actually took place, and was in itself so extraordinary, had been clearly foretold ages before; after which, he examines the five causes assigned by Gibbon for the rapid progress of Christianity, and clearly proves that whatever effect these causes might have in promoting that progress, supposing Christianity to be true, they could have had no such effect, if it had been false.

The *check* which our holy religion received in its progress, soon after it was first published to the world, this author attributes to the cessation of miracles wrought by its earliest preachers; to the corruption of its doctrines and precepts by the introduction of a false philosophy into the church; to the immoral lives of Christians after their religion, as the *legal* religion of the empire, led its votaries to affluence and honour; to the concessions made by the Clergy to the Heathens, with the view of increasing the number of converts to Christianity; and to the dismemberment of the Roman Empire, by the repeated irruptions of the barbarous nations of the North. The reader, who is desirous to know *how*, and *to what degree*, the progress of the Gospel was checked by these causes, will read with attention the whole of the fifth Lecture, of which

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\* See Gibbon.

our limits will not admit of a more ample account. The sixth Lecture we recommend more particularly to the members of our various missionary societies, who will find in it sufficient proofs that the Gospel is not likely to be propagated among the Heathen by mere zeal, unless that zeal be directed by *knowledge*, or rather by that *judgment*, which is the usual fruit of knowledge.

“ Without this, the sincerest desire to promote the progress of the Gospel may be frustrated, and much labour fruitlessly employed. What is worse, an effect the very contrary to that which is intended may be produced. The friends of Christianity may do the work of its enemies, and bring themselves into great hazard at least of incurring the dreadful sentence denounced by the Apostle \* against those (for he does not expressly distinguish between *design* and *accident*) who shall DESTROY the temple of God.” P. 289.

“ In endeavouring to propagate the Gospel among those in distant countries, who have had but little intercourse with the civilized part of the world, there is need of great care, not only to teach them nothing beyond what is indisputably true, but nothing beyond those plain and simple truths, which they are capable of understanding. When our Saviour sent out his twelve Apostles to preach the Gospel, he directed them to join the wisdom of the serpent to the innocence of the dove; and those are the qualities, which we ought now to expect in those, who undertake the task of spreading the light of the Gospel into regions where it has not yet shined. In the case however of the missionaries of modern days, whether Papal or Protestant, there is reason to apprehend, that, though they may be possessed of one of those qualities, they are not sufficiently endowed with the other. Without imputing any wrong intentions to them, or questioning their having right ones, we may well doubt, whether, in their solicitude to prepossess their converts in favour of their own peculiar opinions, they do not teach doctrines, which are either no part of the Gospel, or such a part, as rude and uncultivated minds are incapable of understanding, and concerning which they are unable to form a competent judgment. Even with respect to doctrines, which are of an indisputable nature, great care ought to be taken to teach them gradually, and after due preparation. That *Jesus Christ came into the world to save sinners*, may to us seem a truth, which is as easy to be understood, as it is important to be believed; yet, if we consider a little the state of one, who has been brought up in savage life, we shall find, that he stands in need of much previous instruction, before he can understand this apparently plain proposition, or see the reasonableness of believing it.” P. 295.

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\* 1 Cor. iii. 17.

The truth of these observations the author establishes by the most convincing proofs, and illustrates that truth by a variety of facts, for which, however, we must refer to the Lecture itself, one of the most valuable discourses on the subject of *Missions* that we have ever perused.

The seventh and eighth lectures, which are both preached from 2 Thess. ii. 3, are on the state of the Christian Church, as supposed to be predicted in the Apostolic Epistles, a supposition which Dr. Pearson thinks ill founded. It is indeed his object to show, that neither his text, nor any other passage of what are called the epistolary parts of the New Testament, is either a prophecy of Papal Rome, or ought, strictly speaking, to be considered as a prophecy at all. In this attempt he regrets that he is under the painful necessity of opposing the opinions of some, if not all, of his learned and venerable predecessors; but he properly claims the right of judging for himself, because in matters of religion human authorities ought to pass for nothing.

“ With respect to this passage of Scripture (his text), it is, in the first place, a presumption against its being a prophecy, that it is contained in an *epistle*; an epistle which was addressed to a particular church, or society of Christians, and which was intended for their more immediate comfort and instruction. For, though I do not deny, that the Epistles of the Apostles may be useful to Christians of all ages and all nations, yet this is only by *deduction*, and when due allowance has been made for change of circumstances. The primary object of them was the comfort and instruction of those, to whom they were immediately addressed; and it cannot be doubted, but that, in order to the attainment of this object, they were at least as intelligible to them, and intended to be so, as they can be to Christians of any subsequent age. We may indeed reasonably conclude, as well from the evident design which the Apostles must have had in view in writing their Epistles, as from the fact of the diversity of interpretations, which are now given of many parts of them, that they were much better understood by the persons, to whom they were immediately addressed, than they are by us. But, if any parts of these Epistles were prophetic, it would follow, from the nature of prophecy, that those parts were less intelligible to the persons, to whom the Epistles were immediately addressed, than they are to us; for prophecies, from their nature, are less intelligible at the period of their delivery, than they are afterwards. Generally speaking, they grow more and more intelligible, in proportion as the time of their accomplishment approaches.” P. 315.

This is surely sound reasoning; and the author infers from it, that the only prophecies in the New Testament, excepting those



those of Agabus, which were predictions of events then near at hand, are the prophecies of our Saviour, which were delivered to his disciples by himself, whilst he was on earth, and those contained in the *Apocalypse*, which were afterwards shown in visions by his angel to St. John, and are expressly called "*the revelation of Jesus Christ*." The learned lecturer is aware, that to this opinion may be urged various objections; which he considers, and, we think, obviates. He then proves, that the coming of Christ, referred to in the text, is his coming to take vengeance on the unbelieving Jews; and

"That the man of sin, spoken of by St. Paul, was neither the Pope nor Mahomet, but a *personification* of those false Christs, and false Prophets, who had been predicted by our Saviour, and who were to deceive, not only those who had refused to believe in Jesus, but many professed Christians also, and thus to contribute, as they did in fact, to the ruin of the Jewish nation." P. 355.

"The spirit of opposition to Christ and his religion, which was thus excited, and which was the true spirit of Antichrist, existed and operated at a very early period of the ministry of the Apostles; for over them, as St. Paul expressly affirms, *the mystery of iniquity worked*." P. 356.

But, as this author has elsewhere observed, there was not, in the days of the Apostles, the smallest vestige of either Popery or Mahometanism, in which the generality of Protestant interpreters find St. Paul's *man of sin*, and St. John's *Antichrist*.

Having shown that certain passages of the apostolical Epistles, which have been generally interpreted by Protestants as predictive of the corruptions authorized by the Church of Rome, relate to very different corruptions, the author, in his ninth Lecture, on Daniel vii. 25, proceeds to show, that the corruptions of the church were indeed revealed to that beloved prophet, in one of his visions. He was led, he says, to the consideration of this part of the subject, by his desire to fulfil the intentions of the pious founder of the Lectures, and by the peculiar circumstances of the present times.

"Though some, he admits, may, at present, be too apprehensive of the return of Popery among us, if indeed we can be too apprehensive of the growth of any religious error, others, from ignorance of the real nature of that religion, or an indifference to religion in general, are certainly less apprehensive respecting it than they ought to be; forgetful of the direful effects, of which Popery has been productive, and ignorant or unmindful, that, if there be any truth in prophecy, in proportion as the belief and profession  
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of Popery shall prevail, the blessings, which true Christianity is calculated to produce among men, must decrease and disappear." P. 412.

He proceeds accordingly to prove, that the corruptions of Christian faith and practice, introduced and authorized by the church of Rome, together with the temporal powers claimed by the Popes, are predicted in the book of Daniel, particularly in the vision of the *four great beasts*, and more especially in the proceedings attributed to the *little horn*.

The proofs, which he urges in behalf of this opinion, are, to say the least of them, extremely plausible; but they are too much condensed in the Lecture to admit of an abridgment, and any extract from them would lose much of its force, when separated from what precedes and follows it. We must therefore refer our readers to the Lecture itself.

Of the tenth and eleventh Lectures, we are, for the same reason, under the necessity of speaking in the same general terms. They are both preached from Rev. xiii. 11; and, by a very ingenious mode of interpretation, different in some particulars from that of any of his predecessors, Dr. Pearson seems to prove, that in the Apocalypse is exhibited the various fortunes of the Christian church, from her first foundation, to the end of the world. In order to this, he first lays before his readers a general view of apocalyptic visions, distinguishing between those, which are comprehended under the *seven seals*, and those which are generally supposed to be contained in the *little open book*; and then, by way of specimen, gives a more particular explanation of one of the latter visions, that of the *beast with two horns like a lamb*, which, in his opinion, denotes the *Romish Church*. The arguments by which he endeavours to establish this opinion, are at least as conclusive as any arguments of the kind which we have elsewhere met with; but they would lose much of their effect in any abridgment.

We must not, however, dismiss from our notice this Lecture without observing, that, in it, Dr. Pearson, in his zeal against the lying wonders of the Church of Rome, affirms, with what appears to us very unbecoming confidence, that no real miracle has been wrought since the destruction of Jerusalem by Titus. Certainly no real miracle, which always implies a suspension of the *general* laws of nature, has been wrought, at *any time*, but for some purpose of the greatest importance, nor even for such a purpose when it could be accomplished by natural means; but what Christian will take it upon him to say, that the power of working miracles, in support

support of their doctrine, may not have been as necessary to some of the preachers of the Gospel in barbarous nations, after the destruction of Jerusalem, as it was to the Apostles preaching the Gospel in Judea before that event? The Jews could be reasoned with from the prophecies of their own Scriptures, of which they admitted the general inspiration; but by what other means than the working of miracles could a few poor persecuted preachers draw the attention of the Heathen, in the more distant provinces of the Roman empire, to the doctrines of the Gospel, so contrary to the religions in which they had been educated, and so hostile to the gratification of their passions and appetites? Every Christian writer of antiquity speaks of miracles as occasionally wrought in the age immediately succeeding that of the Apostles; and it is surely not a sufficient reason for calling in question what they *all* say, that the Church of Rome, or rather some of the writers of that church, may have laid claim to a permanent power of working miracles for purposes not only frivolous, but even base! So much, however, is this author afraid of giving countenance to the impostures of the Church of Rome, that he thus expresses himself of an event in which the Church of Rome has no particular interest, and which the learned founder of the very Lectures which he was preaching had proved, to the conviction of even some French philosophers, to have been truly miraculous.

“ I do not except (from events which may be accounted for by the ordinary powers of nature) the case of the fiery eruptions, which are said to have taken place on the impious attempt, commanded or encouraged by Julian, to rebuild the temple of Jerusalem; because, admitting the fact of those eruptions, as it is related by Ammianus Marcellinus, which indeed there seems no reason to deny or doubt, it may be accounted for on the principles of *philosophy*, and shewn to be a usual operation of nature. Whoever considers the peculiar circumstances, under which the demolition of the temple took place, will easily conceive, that in the various cavities of the ruins, great quantities of phosphoric matter might have been formed, which, on the admission of air only, would immediately take fire and explode.” (P. 501, note.)

For a proof of this *fact* he refers his readers to the articles *Burning* and *Fulgurating Phosphorus, Gas, and Inflammable Air*, in almost any modern Dictionary of Arts and Sciences; but were the fact proved by greater authorities than these, it will not account for the phænomena recorded by Ammianus Marcellinus. As a philosopher, indeed, Dr. Pearson does not stand so high in our estimation as he does in the character of

of a Divine. We have already exhibited an instance of his *metaphysical rashness*, to speak of it in the gentlest terms, when speculating on the free-agency of man and the prescience of God; and we think this an instance of equal rashness in hazarding an opinion in *Chemistry*—a science which he probably never studied with care.

The only *phosphoric* matter, known to us, with the qualities supposed by this author, which can even be conceived to have been in great quantities in the various cavities of the ruins of the temple, is that which, in modern chemistry, is called *phosphorated Hydrogen Gas*. Such phosphoric matter, when it comes into contact with common air, does indeed burn with great rapidity; and if it be *mixed* with that air, it detonates violently, or explodes, as Dr. Pearson expresses it; but whoever is acquainted with the methods by which *phosphorated Hydrogen Gas* is procured by the chemists, will certainly perceive nothing in the circumstances under which the temple was demolished, that can lead him to conceive that there were great quantities of that gas formed in the cavities of the ruins. There may indeed have been considerable quantities of *phosphoric wood* in those cavities; but phosphoric wood is a very harmless substance, which, on coming into contact with common air, would neither have exploded, nor scorched the workmen, which Ammianus assures us that the fire-balls bursting from those ruins repeatedly did. The only species of inflammable air that can *reasonably* be supposed to have been in considerable quantities in the cavities of the ruined temple, is that which is now known by the denomination of *Hydrogen Gas*, and which has long been the dread of miners under the name of *fire-damp*; but this gas does not explode of itself by being brought into contact with common air, or even by being mixed with oxygen—the only part of common air, which supports combustion. If indeed a lighted taper be brought into contact with such mixtures, they explode with violence; but if Julian's workmen had carried with them a lighted taper or lamp into caverns filled with a mixture of *Hydrogen Gas* and common air, they would not have been repeatedly *terrified* and *scorched*, as we are told they were, but *killed* at once, as miners too often are in similar circumstances. It is to be remembered too, that if *Hydrogen Gas*, or *Sulphurated Hydrogen Gas* in contact with common air, be once ignited, the burning continues without intermission until the *Gas* be wholly consumed; but the case was far otherwise at the ruins of the temple.

“ When Alypius (says the historian) had set himself to the vi-  
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gorous execution of his charge, in which he had all the assistance that the Governor of the province could afford him, horrible balls of fire, breaking out *near* the foundations, with frequent and reiterated attacks, rendered the place, *from time to time*, inaccessible to the scorched and blasted workmen; and the victorious element continuing, in this manner, *obstinately and resolutely bent*, as it were, to drive them to a distance, Alypius gave up the enterprize\*.”

Did ever Hydrogen Gas, when mixed with oxygen or with common air, and set on fire, intermit and repeat its explosions in this manner? If there be any meaning, in the words of the historian, it was only against the *workmen* that the balls of fire made their *reiterated attacks*, and that even to *them* the place was rendered inaccessible only as often as they were *working or beginning* to work. Did any thing like this ever happen in coal-mines, where the *fire damp* has been troublesome and dangerous? Was it dangerous only to the *miners*, and to them only, *while working*? Ammianus likewise says, *not* that it was from the *cavities of the old foundations*, or from a place even *contiguous* to them, but that it was *near—prope, not juxta, fundamenta*, that the balls of fire broke out and drove the workmen to a distance. We could easily say much more to prove that there is no other alternative than either to deny the reality of this fact entirely, or to admit it to have been, in the most proper sense of the word, miraculous.

The twelfth and last lecture is perhaps the most valuable in the whole volume. The text is St. Luke xxi. 24, from which the author takes occasion to controvert the opinion, which seems at present to be very generally received, that the Jews are, in this, and many other passages of Scripture, promised a return into what is called *their own land*.

“Let not this,” he says, “be considered as a matter of mere curiosity. If it were such, I should not think myself justified in calling your attention to it. In general, the erroneous interpretation of prophecies, whether fulfilled or unfulfilled, especially if it be much insisted on, is very likely to be productive of mischievous consequences. It is at best sure to produce disappointment in

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\* This is Bishop Warburton's translation; but that the reader may satisfy himself of its fidelity, we here subjoin the original.—  
 ‘Cum itaque rei idem fortiter instaret Alypius, juvarerque provincie Preter, metuendi globi flammarum prope fundamenta crebris assultibus erumpentes, fecere locum exustis aliquoties operatibus inaccessum: hocque modo elemento destinatus repellente, cessavit inceptum.’ *Ann. Marcell. Lib. 23, Cap. 1.*

the minds of those, who attend to it. This, in any case, might justly be apprehended as an evil; and, in the case before us, it has an evident tendency to produce unfavourable effects on the minds, and even on the conduct, of both Jews and Christians; of *Jews*, by encouraging them to rest satisfied in their present state, neglecting all attention to the evidences of Christianity, which are already afforded them, and waiting for interpositions from heaven, which were never intended; of *Christians*, by checking their zeal in the employment of those ordinary and more humble means of conversion, by which the Jews, in common with all other unbelievers, are to be brought home, and by which some of them might be brought home, not to *their own land*, but to the *Christian fold*. Some writers, who suppose this interpretation, go so far as to give advice to the Jews to the effect I have mentioned, affirming, or plainly intimating, that the *new covenant*, which was promised to the house of Israel in the writings of their ancient prophets, has not yet been vouchsafed to them; that it will not be vouchsafed to them till the time of Christ's *second coming*, *when he shall turn away ungodliness from Jacob, by taking away their sins*; i. e. by remitting the punishment of them, and redeeming them from that captivity, which they have so long suffered on account of them; and that, in consequence of this, they are not required nor expected to become Christians, till that period \*." (P. 531, &c.)

One would need to be very sure of the justness of the interpretation of prophecies which leads to such conclusions as this, before he obtrudes that interpretation on the public. Dr. Pearson therefore could not be better employed than in analyzing the principal texts of scripture, which have been so interpreted as to lead the descendants of Israel to expect that they are to be miraculously brought from all the corners of the world to the land of Judea, and their civil polity restored under the reign of their Messiah. This analysis is conducted by the fairest reasoning and soundest criticism; and the result is, that the author feels himself authorized to assert pretty confidently—a confidence which the present writer has long shared with him.

“ That there is no ground from prophecy for supposing, that the Jews will ever be restored to the possession of what is called their own land, and that from the very nature and design of Christianity, there is a strong presumption to the contrary. All suppositions of this kind seem to have originated in the mistaken idea, that the Jews were, and still continue to be, the *favourite* people of God; that they were selected from among other nations for any other

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\* Dr. Pearson refers his readers to M. Eyre's “ Observations on the prophecies relating to the restoration of the Jews.”

purpose than to be the repositories of that knowledge of the true God, which, after the *Fall*, men could obtain only by communication with heaven, and to prepare the way for the Messiah." (P. 577.)

The volume concludes with some excellent remarks on Mr. Hume's objection to the credibility of miracles, which were first published in the *Orthodox Churchman's Magazine* for January, 1807, and are here republished in the form of an appendix to the eleventh lecture. They are too short to be abridged, and too long to be inserted in this article entire; but we can honestly say, that we have no where (except perhaps in the article *MIRACLE* \* in the *Encyclopædia Britannica*) seen the sophistry of that subtle sceptic so completely unravelled in so narrow a compass. On the whole, though we have found reason, on one or two occasions, to differ in opinion from Dr. Pearson, we have no hesitation to say that these lectures, taken altogether are worthy of their author; and we know not how we could bestow on them higher praise than what is implied in this saying.

ART. VI. *A Descriptive and Historical Account of various Palaces, and public Buildings, English and Foreign. With biographical Notices of their Founders or Builders, and other eminent Persons. By James Norris Brewer. 4to. 323 pp. 11. 11s. 6d. Wyatt, Pickett Street. 1810.*

IF the critical reader should feel distaste from a want of method in this volume, he should be informed that its plan does not appear to have been left to the choice of the writer. "The plates," he tells us, in his preface, "were executed for a work which it was judged expedient by the proprietors to lay aside, in so early a stage, that the engravings may be said with a very small license of expression, to have been consigned to oblivion." The plates, we may say with propriety, certainly deserved a better fate, and the effort of Mr. Brewer to give them permanence, by adding literary matter to them, deserves to be encouraged. Whether it will proceed beyond the present volume appears, however, to be doubtful. "In the proposals submitted to the public," the author further says,—

\* That article was written by a friend of our's whom we have repeatedly requested, but hitherto in vain, to publish it in a separate Essay. Perhaps this public mention of it may obtain what has been denied to our private requests. *Editor.*

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"It was observed that six numbers would form a volume, and would complete the work, unless the encouragement received should be sufficient to induce a continuation, comprehending every public building or place worthy of observation, and consonant to the plan of the work."

This plan would certainly be extensive, and whether it is likely to proceed or not we are not competent to say. Certain it is that many buildings highly worthy of selection remain unnoticed, and the author professes himself anxious to proceed; but the result must inevitably depend upon the patronage of the public.

The buildings described and represented in the present volume are the following, and they occur in this order:

"1. Somerset House, the present building, page 1. 2. Linlithgow Palace, Scotland, p. 30. 3. India House, London, p. 50. 4. The Escorial, p. 78. 5. Windsor Castle, p. 106. 6. Seraglio, at Constantinople, p. 136. 7. Kotsee Bhaug, Hindoostan, p. 165. 8. Hampton Court, p. 193. 9. Monte Cavallo, p. 219. 10. Warwick Castle, p. 243. 11. Fontana Trevi, p. 263. 12. Conway Castle, p. 278. 13. Holyrood House, Edinburgh, p. 287. 14. Edinburgh Castle, p. 309. 15. Pantheon at Paris." P. 318.

Of a collection so extremely heterogeneous the professed object is variety, (see p. 303,) but it is not difficult to see that there could be little choice exerted in the matter, since such places alone could be described, as were already delineated on copper-plate. The descriptive accounts are, however, a great proof of industry in the compiler. They are not brief sketches, such as are usually attached to, or of prints, but long and elaborate dissertations, and histories. We should say indeed that they are in some instances too much extended, and lose a part of their attraction by requiring too close an attention. Apropos to Somerset House, we have no small portion of the history of London, besides biographical sketches and architectural discussions. Some of these circumstances must be allowed to be interesting.

"Few objects can be more dissimilar than the neighbourhood of Somerset House in the days of the Protector, [Somerset], and the same neighbourhood in our own time. In no respect does custom seem more entirely to have varied in the course of a very few centuries, than in the situation chosen by English nobility for their town mansions. Thomas Lord Cromwell built a palace in Throgmorton Street. John of Gaunt, Duke of Lancaster, lived in the Savoy. In 1410, a magnificent building in

in *Cold Herbergh* (Cold Harbour) Lane, Thames Street, was granted to the Prince of Wales, afterwards Henry V. The Marquis of Dorchester, and the Earl of Westmoreland, lived in Aldersgate Street; and Edward, the Black Prince, could find no more eligible place of abode than Fish-street Hill.

"This strange distribution of noble seats is to be explained only by one circumstance;—till the accession of Elizabeth, the Tower of London afforded an occasional residence to our Monarchs, and was uniformly the theatre of their first deliberations on coming to the crown. The power of attraction therefore, oscillated between East and West, and the majority of noble families chose the site of their castellated *inns* as nearly equi-distant, in regard to the tower and western court as possible; with this special observance,—that the vicinage of the Thames was ever a primary consideration; for, before the use of close carriages, water conveyance was the most luxurious appendage possible to the dignity of baronial splendour." P. 13.

The history of the may-pole in the Strand is worthy of notice.—

"Opposite to *Chester Inn*, stood an ancient cross. On this cross, in the year 1294, the judges sat to administer justice, without the city. The Strand, from Charing-cross to Chester-cross, was so ruinous in the reign of Henry VIIIth, that an act was made for its repair.

"Near the cross stood a may-pole, which remained till the year 1717; when it fell to decay, and the remainder was obtained by Sir Isaac Newton. By that great philosopher, it was conveyed to Wanstead Park in Essex, then the seat of Sir Richard Child, and afterwards that of Lord Castlemain. The pole was found to be one hundred feet in length; and was placed in the park, under the direction of the Rev. Mr. Pound, where it assisted in supporting a telescope (given to the Royal Society by Mons. Hugon) one hundred and twenty-five feet long, the largest telescope then in the world.

"At the end of Drury Lane, (in the immediate vicinity of the may-pole,) stood Drury House, a Gothic building, ornamented with spacious gardens." P. 14.

Attached to the plate of the India House we find an elaborate account of the East India Company; in which, as in other instances, the industry of the author is to be praised: though his judgment in overwhelming with serious matter a work that by its nature should be principally descriptive, may well be questioned. It is obvious that in no moderate number of volumes could a general history of public buildings, so conducted, be by any means comprised.

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From what originals the several views are taken, does not in general appear, but the engravings are respectably executed. The view of the Kotsea Bhaug is evidently copied from the elegant view of it by Mr. Daniel. The building stands near Delhi, on the banks of the Jumna.

"In the vicinity of this great city, the borders of the river Jumna, assume a variety of captivating beauties. On the banks of the Jumna, accordingly, are built many costly mansions, among which the *Kotsea Bhaug*, holds a distinguished place. The word Bhaug signifies a garden; Kotsea was the name of the lady for whose use the building and its dependencies were erected and arranged.

"The palace is built of stone, and covered in part with stucco of a very durable nature. The apartments, as is usual with Mohammedan buildings, receive light chiefly from the garden side. The octangular projections at the corners form an exception, but these appear to consist only of inferior apartments. The roof is smoothly terraced, and commands a fine view of the city of Delhi, and the river Jumna.

"The gardens are spacious, and are laid out in straight walks paved with free-stone. Beds of aromatic flowers are tastefully disposed, and numerous fountains ornament the different divisions, and impart a refreshing coolness to the air. In regard to the plantations, nature, prodigal of her bounty supplies the place of art. Mangos, the strings of their branches forming a natural arcade, constitute an outward barrier. The guava, the lime, the orange, and pomegranate flourish beneath an oriental sun, without the fostering tenderness of skill; and the pensile foliage of the tamarind expands also with gratuitous delicacy." P. 172.

It would give us great pleasure to see this work continued; but, in order to allow a hope of its being carried on to any satisfactory extent, the narrative part must be considerably reduced.

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ART. VII. *Discourses, &c. on the Scriptural Doctrine of Atonement, &c. &c.*

(Concluded from p. 28.)

WE resume with pleasure, though not without a mixture of other feelings, our remarks on these important Volumes. The amount of what we should be inclined to say upon them, and what indeed we were prepared to have expressed, would, we find, so much exceed our ordinary limits, that we shall be compelled henceforward to confine ourselves to some only of the most important additions that

that occur in the third impression. : It was our design to have noticed them regularly, as pointed out in the learned author's own advertisement; but as we have already departed in some degree from our common rules, in noticing at any length, a new Edition only, of a work previously reviewed, we feel obliged to be as brief as the nature of things will admit. The notes added to No. xlii. in corroboration and support of the Professor's very valuable criticisms on the sacrificial terms of the law, and their application to the death of Christ, are of the highest value; the dissertation to which they are annexed being undoubtedly one of the most curious and interesting in the whole book. As it is always a matter of importance to the biblical scholar to be apprized of the decisions of learned men on disputed passages of scripture, we think it proper to notice that Dr. Magee, in one of his additional notes to this disquisition, acknowledges, that having heretofore been disposed to adopt *Archbishop Newcome's* interpretation of the word *dixit*, Rom. iii. 25, 26, he has been since induced to alter his opinion, and to prefer the explanation of the whole passage proposed by Mr. Edward Nares in his *Remarks on the Improved Version of the New Testament*, p. 150—153.

However anxious of brevity, we cannot prevail upon ourselves to pass over the following excellent remarks on *Aristotle*. That great philosopher having suffered in his reputation, through the indiseretions of others, it is fit that he should, in these days of nicer discrimination and better judgment, be rescued from the obloquies to which he has been exposed. After noticing the laudable pains of Dr. Gillies, to set in a proper point of view the particular opinions of the *Stagirite*, as applied to the dispute between the *Realists* and *Nominalists*, the Professor observes:—

“ How perfectly this corresponds with the clearest views of modern metaphysics, is manifest at a glance : and it cannot but afford peculiar satisfaction, to all who feel a reverence for exalted genius, to find, that after the unworthy disparagement, which for a length of time has been so laboriously cast upon the great name of Aristotle, the honourable homage of a rational coincidence in his opinions, not merely on this, but on an almost endless variety of important subjects, has been the result of the most enlightened enquiries of later days. It has been singularly the fate of the Greek philosopher, to be at one time superstitiously venerated, and at another, contemptuously ridiculed; without sufficient pains taken, either by his adversaries, or his admirers, to understand his meaning. It has been too frequently his misfortune, to be judged from the opinions of his followers; rather than from his own.

Even the celebrated Locke is not to be acquitted of this unfair treatment of his illustrious predecessor in the paths of metaphysics: whilst perhaps it is not too much to say of his well known *Essay*, that there is scarcely to be found in it, one valuable and important truth concerning the operations of the understanding, which may not be traced in those writings, against which he has directed so much misapplied gallery; while at the same time, they exhibit many rich results of deep thinking, which have entirely escaped his perspicacity. Indeed, it may be generally pronounced of those, who have, within the two last centuries, been occupied in the investigation of the intellectual powers of man, that had they studied Aristotle more, and (what would have followed as a necessary consequence) reviled him less, they would have been more successful in their endeavours to extend the sphere of human knowledge." Vol. ii. p. 48.

The Professor's own opinions on certain metaphysical points treated of in this Number (No. 53.) are extremely curious and instructive, but we cannot enter into the subject so as to do any justice to his arguments; it is one of those besides which is only accidentally connected with the doctrines of atonement and sacrifice, though we should have been sorry to have been deprived of the instruction conveyed in this particular dissertation, through too rigid a regard to the exact stipulations of the title-page.

In No. lix. of this third Edition, "On the History and Book of Job," we have to notice many alterations and improvements both in regard to matter and arrangement. In the first Edition, Note xv. the learned Professor had very ably discussed the two controverted points; first, of the actual age and antiquity; and secondly, of the true nature of the history of Job, whether real or fabulous. It had established, in our estimation, most satisfactorily, not only the fact of its high antiquity, but its reality, and inspiration, together with the Prophetic character of its author, namely, Job himself. But in the interval that elapsed between the publication of the first and second editions, appeared, the translation of that curious part of Scripture, by Bishop Stock, in which very contrary opinions are advanced on all these points, and which, from the high station of the Right Reverend Translator, and the confident tone of his critical decisions, could not fail to excite the most lively attention on the part of Dr. Magee.—In fact, as the Dr. himself states, he could not overlook a work "carrying with it the authority of his Lordship's station, and by a single dictum, levelling the whole of his laborious structure in the dust." In the second Edition of his elaborate work therefore, Vol. i. p.

In p. 354, the learned Professor introduces an entirely new note on this particular subject, but in that Edition it is rather oddly placed; being not only separated from the original note on the book of Job, but inserted long before it. We mention this, that we may have the better opportunity of commending the improved arrangement in the third Edition, where the whole subject is brought into one disquisition, and the new matter containing the criticism on Bishop Stock's Translation, added in the way of an Appendix. This we think a considerable improvement. The topics discussed are of the first importance, and though on certain accounts, we are sorry to think the Professor should have found so much to allege against the Bishop's translation and hypotheses, yet that on the particular points more immediately handled in this discussion, we thought with the Professor long ago, may be seen by a reference to our xxixth Vol. pp. 368—375. We there indeed briefly stated our doubts and suspicions without entering far into the enquiry. The learned Professor has gone deeply into the subject, and we feel ourselves compelled to observe, and to press it upon the notice of our readers, that no Biblical critic or student, whose lucubrations or studies, may be by any accident hereafter directed to the book of Job, ought to omit to make himself master of the very able arguments and curious researches of Dr. Magee, not only in support of his own opinions, but in refutation of those, in all appearance, too hastily adopted by the Bishop of Killala. The Professor is a great admirer of the extraordinary attainments of the late Miss Smith, whose literary character and works, particularly her version of this very book of Scripture, have so much engaged the attention of the public.

In his additions to No. lxxv. the learned Professor notices the extraordinary circumstance of the republication of *Ward's Errata* in Ireland; upon which we shall have more to say on another occasion. The notice of it, however, in this place, is accompanied by some curious remarks and extracts, calculated to show in the strongest manner, the very low state of sacred literature in the Romish Church, and the general incompetency of her members, to interpret scripture faithfully and correctly: a most judicious reference is made to *Villers' Essay* on the Reformation of Luther, in confirmation of this fact, a work which undoubtedly contains much important information on this head, and which having been particularly distinguished by the National Institute of France, merits the greatest attention, considering the subject of which it treats, and the times in which we live. The very passage



cited by Dr. M. Struck us so forcibly when the book passed under our examination, that we have inserted it in our Review, Vol. xxvii. 394.—But we must hasten to other matters.

The additions which occur in the notes to the Appendix, on the Improved or Unitarian Version of the New Testament, both in the *second* and *third* Editions, most particularly require to be noticed;—they are extremely valuable. The Professor had formerly expressed a doubt whether the Unitarians would ever venture to frame a Bible, according to their own modifications of the sacred text, but before the publication of his second Edition, the work was done, and very particularly under the auspices of Mr. Belsham; the chief subject of the Doctor's Appendix. In the first Volume of his third Edition, the Professor makes some allusion to it in his Notes to No. xlii. where he takes occasion to mention in terms of high commendation the *Remarks on the new Version*, by our co-adjutor Mr. Edward Nares; but it is in his Notes to the Appendix, both of the second and third editions, that his own most important criticisms upon the work are to be found. We shall briefly notice them as they appear in the last impression, in which are many most material additions.—The learned author begins by noticing, what every observer surely must notice, the disgraceful expedient adopted by the editors, of so prominently inserting in their title-page, the name of Archbishop Newcome; which he thinks *could* only be done with a view: “to lull suspicion, and contribute to a more extended circulation,” in which we perfectly agree. The trick is but too palpable, when we come to examine the real use made of that learned Prelate's writings. The Professor with great force and equal justice ridicules the pretended plan of this version, in which, as he very fairly observes, according to the terms of their own introduction\*, “In a work whose very object is to ascertain the exact meaning of words, the exact meaning of words is not to be attended to.” The learned Author discusses, at some length, the particular doctrines of *the Incarnation*, attempted to be set aside by the Editors, by expunging the first chapters of St. Matthew's and St. Luke's Gospels; he dwells upon the glaring inconsistency of relying upon the *Ebionites* and *Marcion*, against the authority of all the versions and MSS. in this particular point, while they as peremptorily reject their authority and

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\* “Verbal Criticism has not been attended to in that degree that some might wish and expect.” P. vi.



evidence in other cases; in fact, as Dr. M. observes, "these witnesses are brought up and turned down at pleasure; they are both good and bad, according as may serve the present purpose." In this way, indeed, they deal with *all* their witnesses. In this way it is that Archbishop *Newcome* is treated, and occasionally even *Griesbach* himself; though their names stand so prominent in the title-page:—the rejection of the chapters in question is instance enough of this. The Professor notices, as Dr. *Laurence* has done also in his *Critical Reflections*, the absurd oversight of which the Editors are guilty, in objecting to the received text of *St. Matthew*, because it places the birth of Christ before the death of Herod; and yet admitting the Gospel of the Ebionites, which actually refers it to a period of no less than thirty years before that Event, since it began we are told with the words "And it came to pass in the days of Herod that *John came baptizing*, &c."—Other great inconsistencies the Dr. enlarges upon, and which, however, we have had occasion to speak before, as they were noticed by Mr. E. Nares, Dr. *Laurence* and Mr. *Rennell*, but which are undoubtedly handled with great force and effect in the work before us. We should be glad if we had room to insert only his summary of strange matters, which the Doctor calls "the new views presented at the opening of this *Improved Version* which is to set every thing to rights in the Christian Scriptures:" but we must pass to other things.—In truth, the great pains bestowed by the Professor on one topic connected with this particular subject, induce us to devote the remainder of our remarks entirely to this part of his valuable work. From p. 462 to p. 488, inclusive, (Edition 3d,) Dr. M. supplies us with much curious information, tending to ascertain and fix the exact amount of the testimony borne by *Celsus*, the *Sybilline Oracles*, and the *Apostolical Fathers* of the Church, to the Evangelical accounts of the Nativity of our blessed Lord; he has made researches into these matters, which may enable us to appreciate the real weight of all that has been advanced on these points in Dr. *Williams's Free Inquiry* into the authenticity of the two first chapters of *St. Matthew's Gospel*, who not only insists upon the supposed deficiency of positive evidence, but would set up a sort of negative testimony, in the case particularly of the *Apostolical Fathers*, who, he goes so far as to assert, "often cite and refer to other parts of *St. Matthew's Gospel*, and had frequent occasion in their debates with Jewish unbelievers, to refer also to the first and second chapters, had they known or acknowledged them to be genuine:"—so that their silence is brought forward as

a direct proof against this part of the received text of Scripture. Into the examination therefore of all these three points, the Dr. has entered at large, in this third impression; not is any part of his whole work more valuable as a piece of able and important criticism. In support of the argument for the authenticity of the two first chapters of Matthew, admitted by *Griesbach* in his *Symbolæ Criticæ*, and ably insisted upon by Professor *Marsh*, from a quotation of the first chapter, and a reference to the second, by *Celsus* as noticed by *Origen*, the learned author very properly observes, that we are by no means left only to a single quotation, and a single reference in proof that these chapters were known to *Celsus*, but that in fact the Jew's references to these chapters in *Origen's* work nearly amount to a perfect detail of all the circumstances contained in them; and besides adding the particular references to *Origen* himself, he sums up the amount of the testimony afforded in the words of *Luther*, which are highly satisfactory. The evidence of *Celsus* is admitted by Dr. Williams, but slighted and invalidated; as not being of an earlier date than "about the year 150 after Christ or later," and this he insists upon, as the first certain reference and allusion to them to be found among the ancient writers. The Professor disputes this point with great reason; and bestows considerable pains in establishing the fact of earlier testimonies to be found in *Justin Martyr*, the *Sibylline Oracles*, and *Ignatius*; the result of these researches being, that in all probability they were actually cited and referred to, within 40 years of the publication of the Gospel; a great deduction from the period fixed by Dr. W. for the earliest notice of them extant. The manner in which Dr. Williams has treated these particular testimonies, in his *Free Enquiry*, has led the Professor to examine matters with the most care, and enabled him to bring forward certain facts of singular weight in the discussion of this still litigated point of criticism, but which perhaps is now as nearly as possible brought to a decisive issue; for this is the sum of Dr. Magee's conclusions from a full view of the subject.

"How then," says he, "stands the evidence upon the whole? The *Syriac Version*, which is one of Apostolical antiquity, and the *old Italic*, both contain the two chapters. *Ignatius*, the only Apostolical Father who had occasion to make reference to them, does so. The *Sibylline Oracles* do the same. *Justin Martyr* does the same. *Celsus*, the bitter enemy of the Christian faith, does the same. *Hegesippus* a Hebrew Christian does the same. *Irenæus*, and all the Fathers who succeed him, it is admitted on all hands, do the same. And the chapters are at this day found in every manuscript

and every version of the Gospel of St. Matthew, which is extant throughout the world. Thus have we one continued and unbroken series of testimony from the days of the Apostles to the present times; and in opposition to this, we find only a vague report of the state of a Hebrew copy of St. Matthew's Gospel, said to be received amongst an obscure and unrecognized description of Hebrew Christians, who are admitted, even by the very writers who claim the support of their authenticity, to have mutilated the copy which they possessed, by removing the genealogy. I should not have dwelt so long upon a subject, which is at this day so fully ascertained, as the authenticity of the first two chapters of St. Matthew's Gospel, did it not furnish a fair opportunity of exhibiting the species of evidence, which Unitarian critics are capable of resisting; and the sort of arguments with which they do not scruple to resist it. Vol. ii. p. 470.

We should not have extracted this recapitulation of matters, but that we think the Professor borne out in every part of it, by the result of his own critical research; detailed at length in the work itself; where, as we before observed, every testimony insisted upon is closely scrutinized, upon the very footing of Dr. Williams's remarks and objections:—this long note concludes with a circumstantial view not only of the precise evidence given by the Apostolical Fathers, but of the evidence they might be expected to afford. Dr. W. states in his *First Enquiry*, that “their references to other parts of St. Matthew's Gospel are frequent, and that they had often occasion, in their debates with Jewish unbelievers, to refer also to these two chapters, had they accounted them genuine.” Dr. Magee has been at the pains to examine these ancient Fathers afresh, in order to appreciate properly the force of the above assertions; and after carefully weighing and ascertaining the whole amount of the references to Scripture, to *Barnabas*, *Clement*, *Hermas*, *Ignatius*, and *Polymer*, he is able to declare in the face of Dr. W.'s remarks, that “the references made by the apostolical Fathers to St. Matthew's Gospel are extremely few; and that (with an exception in the case of Ignatius,) these Fathers are, in no part of their writings, engaged in any dispute or discussion whatever on the subject of the birth of Christ.” The proof of these assertions is given at length also, by a careful enumeration of all the passages to which they may be fairly said to have referred;—a work of no small labour, but it is labour not thrown away: the Biblical Scholar will always have to acknowledge the information contained in these last pages of the Professor's third Edition.

Though there is much more that we could willingly notice, in

in this great work, yet we feel compelled to conclude our remarks for the present. Future Editions may be expected, and perhaps other works from the same pen: these discourses must continue to make their way in the world; they need not the aid of any recommendation; we notice them afresh for our own credit, that we may not appear either ignorant of their contents, or insensible of their importance, or unconcerned at the honourable reception they have met with. They were written amidst avocations and employments, which could have afforded little leisure, and which must have continually interrupted the progress of the work. Useful and important as the Professor's public occupations are, we cordially hope they will in their proper season, be rewarded with some station of high and honourable retirement, not from public life, but from the heavier duties of his present situation; and that he may long live to enrich the world, with the sterling productions of his incomparable pen.

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ART. VIII. *A System of Geography, Ancient and Modern, &c. &c.*

(Concluded from page 219.)

**H**AD Principal Playfair fulfilled what we have no doubt he intended, his Introduction, or History of Geography, extending to three hundred and forty-two quarto pages, should have contained a prodigious mass of valuable information. Depth of research, patient investigation, clearness of discernment, and accuracy of taste, would, in that compass, have presented to the reader every important fact, not only in the history of geography, but in the philosophy of former ages; and perspicuity of arrangement, elegance of diction, and precision of style, would have imparted an interest to the dissertation, which repeated perusal would only have increased. Our former article on this subject surpases any specific opinion, on our part, respecting the actual performance of this task, and we have laid sufficient evidence before our readers, on which to form their own judgment. On the geographical articles our remarks shall be less minute, in consequence of our extended observations on the Preface, which we consider as a fair specimen of the work.

Having thus at last escaped from the Introduction, "though long detained on that obscure sojourn," we shall transcribe his description of Europe.

" Europe

"Europe lies chiefly in the temperate zone, north of Africa, and north-west of Asia, between  $35^{\circ} 25'$  and  $71^{\circ} 23'$  north latitude, and between  $9^{\circ} 40'$  west, and  $61^{\circ} 5'$  east longitude from Greenwich; being 2400 English miles from north to south, and 2100 from the western extremity of Spain to Constantinople; but the distance between Ushant, near Brest, and that part of Russia where the Don approaches the Wolga, exceeds 2500 miles. The south boundary is the Mediterranean; on the west and north are the Atlantic and northern oceans; and the eastern frontier is formed by the river Don, and an imaginary line stretching northward to Nova Zembla."

Respecting the precise length and breadth of Europe, considerable diversity of opinion exists among modern geographers, and, on that account, we shall not object to the P.'s measurement. But we cannot commend the vague statement, "Europe lies chiefly in the temperate zone," since there are two such zones. Nothing should be left to conjecture, or undetermined, to perplex the juvenile reader. The carelessness is, in this instance, the more reprehensible, as the ambiguity could have been so easily avoided. In mentioning the boundaries of Europe on the south, west, and north, where error is scarcely possible, the P. is quite correct; but of the eastern limits, little more than the one half are given. The Archipelago, the Dardanelles, Sea of Marmora, Strait of Constantinople, Black Sea, Strait of Caffa, and Sea of Asoph, are wholly overlooked, although the extent, computing from the southern extremity of Greece to the mouth of the Don, is nearly 800 miles! Besides, the boundary here is strongly marked by the hand of nature, and not left to accident, or "imaginary lines."

We proceed in our ungrateful task, and on the next page a similar instance of absurdity demands reprehension. "The gulfs and bays are numerous; among which are the following, viz. the White Sea between Russia, Sweden, and Germany." The White Sea does certainly lie between Russia and Sweden, but Germany is not within several hundred miles of it. The last mentioned country having thus done unnecessary duty on the shores of the White Sea, is, with a due regard to distributive justice, relieved from standing sentinel on the Baltic; for in enumerating the countries bordering on that inland sea, no mention is made of Germany, notwithstanding it is bounded by the Baltic on the north for at least 800 miles.

We were a little surprised to find among bays and gulfs "the Murray Frith and the Frith of Forth," standing between the Baltic and the Bay of Biscay. For noticing the

mouths of these two Scotch rivers, we can give no reason, except that the writer happened to know them. If the names of one or two rivers of his native country were to be mentioned, the Clyde should have had precedence, from its size and commerce; and some of the Highland Lochs might have ranked with bays, and in which case the first place should have been given to Loch Tine, from the excellence of its herring.

The next article is Hispania, which begins thus:

"Ancient Spain, including Lusitania, or Portugal, lay between  $36^{\circ}$  and  $43^{\circ} 46' 37''$  north latitude, and between  $8^{\circ}$  and  $21^{\circ}$  east longitude from Ferro. It was bounded on the north by the Bay of Biscay, and the Pyrenean mountains; on the east and south by the Mediterranean Sea; and on the west by the Atlantic Ocean. The greatest breadth of this peninsula from north to south, is 550 miles, and its length 660, on the parallel of  $40^{\circ}$  north latitude."

As a contrast to this quotation, we describe the first paragraph of the author's description of the country in modern times.

"Spain is bounded on the north by the Bay of Biscay and the Pyrenean Mountains; on the east, by the Mediterranean; on the south by the Strait of Gibraltar; and on the west by Portugal, lying between  $36^{\circ}$  and  $43^{\circ} 45'$  north latitude, and between  $3^{\circ} 40'$  west, and  $3^{\circ} 20'$  east longitude from Greenwich, being 550 miles from north to south, viz. from Cape Penas to Gibraltar, and near either extremity, viz. under the parallels of  $37^{\circ}$  and  $43^{\circ}$  latitude, its extent from east to west being 380, but under the parallel of  $42^{\circ}$ , 500 miles."

We suppose no better reason could be given for reckoning the longitude of Hispania from Ferro, and of Spain from Greenwich, than that the author had so found them in some geographical treatise, and did not choose to be at the trouble of reducing them to the same meridian. This confusion to himself has censured in his Introduction: "If longitude were always reckoned from the same meridian, much confusion, and many mistakes in geography would be avoided." Now if different nations merit censure for not adopting the same meridian in determining longitude, the author who varies his meridian in speaking of the same country, merits severer animadversion. Greater errors, however, occur in these paragraphs. The length of Hispania is 550 miles longitude, and of Spain only 11°, which make a difference of upwards of 100 miles. The boundaries of Spain on the south, and also on the north, except at the Pyrenean Mountains, the hand of Nature has fixed and rendered incapable of change.



changes. Including Portugal, the same may be maintained of its eastern and western limits. How then shall we reconcile these different statements? We must place them solely to the credit of inaccuracy. Hispania extends to  $42^{\circ} 46' 35''$  north latitude, and Spain only to  $42^{\circ} 45'$ . In Hispania, the length of the country, on the parallel of  $42^{\circ}$  north latitude, 660 miles, and in Spain, on the same parallel, only 500 miles, which we also place to the credit of inaccuracy. These measurements have not been taken from the author's own maps, since there, on the parallel of  $42^{\circ}$  north latitude, taking the country from sea to sea, it scarcely amounts to three hundred miles! This we suppose arises from the scale being at the rate of 35 British miles to one degree of latitude, a mode of computation to us, and to our readers also, we have no doubt, quite novel. Both the modern and ancient maps of Spain have scales of that kind stuck into one of their corners, which we good naturedly place to the credit of inaccuracy. What is stated respecting the length of the country, at the latitude  $37^{\circ}$  and  $43^{\circ}$ , conveys ideas very wide of the truth. At the former the measurement exceeds 440 miles, and near the latter the country is at its greatest length, viz. about 660. We have said "near the latter," because on the Mediterranean Spain does not extend north above the latitude of  $42^{\circ} 30'$ .

Twelve of the principal rivers of Hispania are shortly noticed. To most readers it would have afforded pleasure to know the ideas of the ancients respecting them, however erroneous they may have been. As an instance, that of Ana, now Guadiana, might have been copied from Pliny, and the modern might have corrected the mistake of the ancient geographer. Although Spain has a number of mountains, the ancient names of two only occur in these pages. Of the bays and promontories, the author gives a more minute and detailed account, and consequently more satisfactory to the student of ancient geography.

The Principal has followed the division of Ptolemy in his description of Hispania and Lusitania; but in other respects, seems chiefly indebted to Pliny, for whatever occurs in his account of these two countries. Indeed, we cannot rank his labours on this point higher than as an unsuccessful attempt to reconcile the information contained in the pages of the latter. Besides Strabo and Mela, many of the other ancient writers would, on a careful and discriminating perusal, have supplied the deficiencies, corrected the errors, and elucidated the writings of that philosophical author. Of these, however, the P. has not availed himself, which must be subject of regret.



to every scholar, who has given a place in his library to Playfair's System of Geography. Amidst other blunders which we observed in the perusal of this article, that of Cadiz deserves particular notice, from the importance of the place in a commercial point of view, from the successful bravery lately displayed in its vicinity by British soldiers against the troops of France, and from the destruction of the combined fleets of France and Spain, at no great distance from this island, by the dauntless and immortal Nelson.

"Gades, or Gadir, also called Augusta Julia Gaditana, now Cadiz, is a cognominal island, at the mouth of the Bætis, 25 miles from the entrance of the strait. According to Polybius this island is twelve miles in length, and three in breadth; its least distance from the continent being 700 Roman feet, and its greatest distance 7500 paces."

Strabo calls this island *Gadesa*, which is said to be a corruption of the Phœnician word signifying "Strait." It does not lie at the mouth of Bætis, now Guadalquivir, which, on page 18, he makes the situation of Tartessus, but at the mouth of the Guadalquivir. The sentence seems copied from Ptolemy, with this difference, that the Roman geographer places it to the west of *Fretum Gaditanum* 25 miles, and the learned Principal 125. Neither approximates to the truth, which is about 60. The error of Polybius did not merit transcription, since antiquity does not give to error the charm of truth; and the P. ought to have known, that the actual measurement of the island does not correspond with the statement of that ancient author. Pomponius Mela has not mentioned the extent of Cadiz, but he has described it moderately, and unlike our author, considers it as situated in the Strait of Gibraltar, not at the distance of 125 miles from it. Strabo, too, notices this island particularly, and his numbers do not vary greatly from the truth. Here we must caution our young readers against a mistake of Pliny about Ten Islands, in the Bay of Cadiz, called *Cassiterides*, from the Greek word, signifying *Tin*. Ancient history does not support his assertion, and modern discoveries have proved that there are no islands in that Bay to justify his account.

As a specimen of the Principal's topographical description, take the following paragraph:

"*Asinda*, the *Asido* of Pliny, now *Medina Sidonia*, an inland town to the eastward of Gades. *Xirā*, by Pliny called *Asta Regia*, now *Xera de la Frontera*, near a branch of the Bætis, that has been choked up with mud, about 15 miles north of the port of Cadiz. The ruins of this considerable town may be still traced.

traced. *Nebissa*, surnamed *Veneria*, *Lebixa*, anciently situate between the arms of the *Baetis*, now about eight miles to the left of this river, one of the branches being dried up. Strabo observes, that the borders of the *Baetis*, from its mouth as high as *Corduba*, were adorned with houses and plantations, and that many pleasant islets were scattered in the channel of the river. *Hispalis*, Seville, a trading town on the *Baetis*, above the place where it was divided into two branches, which formed the island of *Tartessus*. This town was founded by the Phœnicians, surnamed *Julia* by the Romans, and long the residence of Gothic kings. *Urso*, *Offura*, south-east of Seville, in the neighbourhood of three small lakes. By Appian, this place is called *Offona*, and by Hærtius, *Urson*. *Astapa*, *Estepe la Vieja*, east of *Urso*, was famous on account of the brave defence made by its inhabitants against the Romans under Marius, A. U. C. 546. The precise situation of *Aregua*, near the *Salgusa*, now the *Salada*, and W. S. W. of *Antioara*, is not known. This place was besieged and taken by Cæsar. *Carmona*, a strong town near Seville, retains its ancient appellation. *Ilija*, surnamed *Alia*, on the right hand of the *Baetis*, near the situation of the modern *Alcala*, or *Alcolea*.

A little farther on we have *Tucci*, to the westward of *Italia*, &c.

*Xera*, though "the ruins of this considerable town may still be traced," is not inserted in the map of *Hispania*; and we looked in vain for *Carmona*, *Ilija*, and *Tucci*. Nor is *Alcala* to be found in the modern map. In the text we have *Alinda*, and in the map *Alindo*; and a few lines onward, in the former, occurs *Timo*, and in the latter *Tinto*. But of this enough. The very reverse of the plan which the author has pursued ought to have been adopted. The name of every town of Spain which occurs in ancient history, and whose geographical position is known, should have been inserted in the ancient map, and not mere outlines, containing little more than nameless rivers and mountains, presented to the public under that name. Of many of the towns, it would have been sufficient to put their names in the Index, and thus given room for entering more fully into the history of such as are worthy of separate discussion, which, in our opinion, would have given to the work both an additional utility and interest. The modern maps are tolerably well filled up, and are nearly engraved; the ancient, for the reason above given, are, in a great measure, useless.

We shall not enter more fully into the state of ancient Spain, or Portugal; nor is either necessary, since a tolerably correct idea may be formed both of the work and the maps from

from the quotations already made, and from the preceding remarks. We wish that truth would have allowed us to give a very different character of both.

Of the history of Spain during the middle ages, not extending to two pages, and of the modern history of Portugal, contained in the same modest compass, we shall not stop to take any notice, but proceed to that of modern Spain, which is treated under the following divisions:—Climate—Surface and Soil—Mines and Minerals—Population—Manufactures and Commerce—Religion—Literature—Government—Military Strength—and History. Much space could not be allowed to each of these articles. In general, they are discussed with a brevity, which some may consider as devoid both of interest, and the necessary information. Under “Military Strength,” we find it admitted, that in the late war (1808) Britain had greatly reduced the navy of Spain, and that her fleets are now confined within their respective harbours. We owe obligations to the author for a similar confession with regard to the naval power of France. After the battle of Trafalgar, a Briton might have allowed that the French and Spanish navies had been annihilated by the bravery of his countrymen, and that the combined fleets of all Europe could not now equal that of Great Britain alone.

“History” does not occupy more than four pages, and is consequently both unconnected and barren. We prefer the article, Spain, in his Chronology. Indeed most of the historical articles in the latter are better written than those in the Geography. To “History” succeeds a detailed account of the fourteen provinces of Spain, from which, as a very favourable specimen of the author’s manner, we quote the description of Murviedro, a town celebrated both in ancient and modern times.

“Murviedro, a town containing 4000 inhabitants, who are strangers to manufactures, and who depend for subsistence on the product of the soil. It is situate at the foot of a hill of black marble, with white veins, near the mouth of the river Palencia, four leagues north north-east of Valencia. The town destroyed by Hannibal stood on the summit of the hill, where the Romans had a fort, and where the Saracens afterwards erected a castle. Half way up the rock are the ruins of a theatre, about 82 yards in diameter. The summit of the hill is half a mile in length, and not one-tenth as wide, covered with ruins and Moorish bulwarks. Some Roman arches, mutilated statues, and vestiges of the floor of a temple, are all the antiquities to be found. The fortifications divide the hill into several courts, with double and triple walls, erected

erected on huge masses of rock-laid in regular courses by the Romans. From the top of the mountain there is an extensive prospect of a rich country, diversified with villages, convents, cultivated fields, mulberry plantations, &c. To the northward lies the valley of Alameda, bounded by lofty hills, and adorned with six neat towns rising out of the bosom of the forest."

We shall not stop to notice particularly such mistakes as— "Asturias is bounded on the north by the ocean," read, the Bay of Biscay; "Biscay extends along the coast 45 leagues," read 30; "was anciently called Cantabria," read, formed a very small part of Cantabria; "Munda, an inconsiderable place, near which Cæsar defeated Pompey," read, the sons of Pompey; and many other errors of the same kind. Previous to the battle of Munda, the ingratitude and perfidy of Pufemy had doomed Pompey to fall by the hands of assassins on the coast of Egypt. After their father's murder, Cneius and Sexius, the sons of that noble Roman, collected a considerable army in Spain, and in the engagement above-mentioned, displayed no small portion of their military talents. A well-timed act of personable epiphany, on the part of Cæsar, prevented his veteran troops from being completely vanquished by these gallant youths.

The character of the Spaniards we consider well drawn, and it would have appeared in our pages, had it been less extended.

On Gallia, or France, which occupies the rest of this volume, we shall not wait to make any observation. The very favourable character of the French cannot fail to gratify the vanity of our Gallic neighbours. The usurpation and despotism of the present Ruler of that country are mentioned in soft and gentle terms, and there is scarcely a single allusion to his rapacity and cruelty, which the indignant spirit of a free-born Briton should have held up to merited abhorrence.

The second volume opens with Holland, so called, the P. informs us, from its situation with regard to Germany. Under the division Surface, Soil, &c. we met with calculations respecting the canals, exceedingly erroneous, which we had marked and corrected. But after finishing the perusal of this volume, and turning to the third, we with pleasure observed their notice in the Errata. We transcribe the following paragraph, for the important information contained in the second sentence.

"The Dutch habits of living are somewhat gross. Salted and high-seasoned meat, spirituous liquors, butter, and cheese,

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are *articles of food*, as well as of *commerce*. The principal amusements in winter are the theatre and skating, in which both sexes display surprising dexterity. In summer, the opulent merchant and citizen enjoys his villa and garden, where flowers are cultivated with great care and at considerable expence."

Of the ancient geography and history of the country, no accurate idea can be formed from the few hints given by this author. Batavia occurs in two or three places, which recalls to the Latin Scholar the days of other times; but even to this name an objection may be taken from its wanting classical authority. We allow that it is to be met with in Roman authors, yet *Insulæ Batavorum* is the expression adopted by Cæsar, Pliny, and Tacitus.

We pass the description of the several provinces and the colonial possessions which once belonged to the Dutch in different parts of the world. Since Buonaparte has, of late, annexed the former to the kingdom of France, and British valour has added the latter to the dominions of our beloved and venerable Sovereign. Notwithstanding the perfidy of the Dutch at the commencement of the French war, we cannot help commiserating their unhappy situation, reduced to poverty, their independence destroyed, and their very name blotted out from among the nations, by the rapacity and injustice of the present ruler of France.

Britannia Magna comes next in order, and for many reasons demands a more particular notice than our limits can now permit. The opinions of the ancients respecting its dimensions are thus stated:

"The Phenicians and Greeks sometimes visited it, on account of the tin-trade, but were uncertain whether it was a continent or an island. Pytheas was the first navigator who obtained any information concerning the northern islands of Scotland. Julius Cæsar explored a small part of Britain; and during his residence there procured variety of doubtful intelligence relating to the provinces he traversed, and those which he dreaded to approach. In a letter to the Roman Senate, he observes that, 'he had discovered another world of so great extent as not to be confined by the ocean; but to comprehend it.' His dimensions, however, of the island, are not far distant from the truth. He makes the sea coast 500 miles in length, and the entire circumference 2000 miles; which, if allowance be made for the irregularities of the shores, will not greatly exceed the modern computation. The western coast he reckons 700 miles; and the true length from Lizard Point to Dungeness Head has been recently fixed at 590 statute, equal to about 650 Roman, miles. The circumference of the island, according to Isidorus Characenus and Pliny, is

5825 miles; Solinus and Bede, 3275; Otterburn, 3270; Pytheas of Massiles, 40,000 stadia, or 5,000 miles; Diodorus, 5312; Marcianus Heracleota, between 2576 and 3575; Richard of Cirencester, 3600. Agrippa, Ethicus, Gildas, Orosius, and Bede, make the length of the island 800 Roman miles, and its greatest breadth 300; but Dio-Cassius and Jornandes reduce the breadth to 280 miles."

"Sea coast 500 miles," read South coast. Pliny gives no opinion of his own respecting the circumference of Britain, he only states those of Pytheas and Isidorus. Cæsar's dimensions of the island are by no means accurate, nor are those of our author; but for the reason above given we must pass both without correction.

A description of the principal rivers under their ancient names succeeds, but their courses are marked out by the modern divisions of the country, the counties through which they run, and by the names of towns not built for centuries after the Romans left this island. The Tuetis, the Tweed, may be given as an instance.

"Tuetis, the Tweed, the common boundary of England and Scotland, rises near the border of Lanarkshire, approaches Northumberland below Kelso, and flows north-eastward to Berwick, below which it loses itself in the ocean."

It is true, that the Tweed takes its rise "near the border of Lanarkshire," but whether the east, west, south, or north border, the P. has left his reader to conjecture. We have no doubt he meant the southern extremity of the county of Lanark. About four miles below Kelso, this river reaches, not "approaches," Northumberland, where it becomes the line of separation between England and Scotland, at a distance from the sea of about 16 miles, which may be reckoned about one-fourth part of its course. The P. must know that even this short space was not always the common boundary of the two kingdoms. Was a single stone of Kelso, or of Berwick laid at the time the river had the name of Tuetis? or did the natives then denominate the tracts of land through which it flows, or divides, Lanarkshire, Roxburghshire, and Northumberland? He ought to have pointed out the courses of the rivers by the ancient divisions of the country, by the tribes or nations who lived on their banks, and by the names of such towns as they passed. This information would have arrested the attention, and added to the knowledge of the reader, by a comparison of the state and inhabitants of the country in ancient and



modern times. When accuracy of fact in these respects could not be attained, which would only have happened in a very few instances, it would have been better not to mention the Latin names, until he attempted a delineation of the present appearance of the island.

After bringing down the history of Britain to the final departure of the Romans, he informs us that "there are four temporary camps of Agricola, existing in North Britain between the border of England and the wall of Antoninus." 1st. "Near Channel kirk, traversed by the old road leading to Edinburgh." We are here again left to conjecture in what part of North Britain to the south of Antoninus' wall, Channel kirk is situated, and whether it is the name of a mountain, a town, or a river, and from what place this "old road" leads. Channel kirk is the name of a parish, nearly south-east from Edinburgh, and distant from it 18 or 20 miles, and the old road is *probably* that leading from Newcastle to the capital of Scotland. The position of the 4th camp is, if possible, still more darkly announced, "between Cleghorn and Stobylee, on the east side of the Roman way." For the sake of our young readers who have not been in that part of the country, we may state, (as we happen to know) that the former is the residence of a considerable land-owner of the name of Lockhart, about two miles north of Lanark, and the latter a house on his estate, in which one of his tenants lives at the distance of a mile from his own house. To these four succeeds a more minute and correct delineation of the other camps of Agricola, in Scotland, which cannot fail to gratify and improve the young student in Roman antiquities; and the same may be said of his description of "the Roman wall in Britain."

In the section "Products vegetable and animal," we were surprised to find that the author has not enumerated the different kinds of grain now cultivated in Britain, nor stated what are indigenous. Oats grow spontaneously in some parts of Scotland, but the ear is very thin, and of course, the crop not valuable. The fact however is unquestionable, for we have seen them on pasture grounds, which had been many years in natural grass, perhaps had never been plowed. Nor has he mentioned the number or names of such trees as are the native productions of the island. Larch, fir, and others would have supplied him with a list, but judgment would have been necessary in transcribing it, in consequence of the former having enlarged it in two or three instances beyond the truth.

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Our countrymen shall judge how far he has done justice to their natural character.

The natives of England are of a middling stature, well proportioned, strong and fit for violent exercises. They are distinguished by many amiable qualities; being unsuspicious, sincere, generous, brave, humane, and charitable. An Englishman, thoroughly educated, is the most accomplished gentleman in the world. It is, however, to be regretted that numbers in every rank bestow little attention and care on the cultivation of their mind. The time and fortune of many in the higher spheres of life are wasted in gaming, coursing, fox-hunting, routes, and the like unprofitable amusements; while not a few in lower stations are addicted to entertainments equally frivolous and fruitless. To strangers the behaviour of the English is shy, reserved, and blunt, bordering on insolence. But though they do not inherit that smoothness, complaisance, and affability so prominent in the character of a neighbouring nation, yet this deficiency is amply compensated by integrity and candour. More solid than sprightly, they repel, rather than invite, promiscuous society, but their friendship, when once gained, is steady and permanent. The mildness of their government, and the security and affluence in which they live, produce a warm love for their country, and cherish a spirit of independence; one good consequence of which is, that the great pay no servile homage to those in power, nor the commonalty to their superiors, who are not so haughty and imperious as in other countries. But their freedom and affluence are apt to beget conceit, and contempt of foreigners, and sometimes degenerate into ostentation, profuseness, and immorality. The acquisition of wealth is the chief study of the middling class, the ultimate end of all their application and labour; and when a competency is obtained, they retire from business to pass the remainder of life in ease and pleasure. Credulous and speculative, there is no project so chimerical that will not find abettors among the English; hence it is that they are sometimes deceived and duped. Ingenious, though not inventive, they are successful in improving the inventions of others; and in the mechanical arts they excel all nations. Their passions are boisterous rather than strong. They are naturally irascible, but easily appeased, and ready to forgive an injury when an apology is offered. The unfortunate never solicit their aid in vain; and to charitable purposes they cheerfully and liberally contribute. At the same time it must be acknowledged, that the influx of wealth, and its attendant luxury, has produced a material change in the national character. Some defects and weaknesses have been corrected, but many vices have been introduced, and productive of the most fatal effects.

“The fair sex are amiable in their manners, graceful and handsome in their persons, and animated in their conversation.

Chaste, temperate, and frugal, they are possessed of every virtue that can contribute to domestic and conjugal felicity. That baneful jealousy so predominant in Spain, that looseness and frivolity so common in France, that disgraceful indifference so fashionable in Italy, are scarcely known in England; for the women, from sentiment and principle, are affectionate and endearing, and with propriety perform all the relative duties of wives and mothers. In what respects cultivation of intellectual capacity, they are often superior to the men. Their notions are more delicate, their apprehensions are more correct, and their taste more refined. Hence it frequently happens that the conversation of the former is rational and instructive, while a considerable proportion of the latter cannot discourse to purpose on any subject, except their peculiar pursuits, or their favourite amusements."

The P. has given a detailed account of the manners of the English; but he has been silent respecting those of the Welch. He has given, however, a full, and, we think, tolerably accurate portrait of the Scotch, for which we regret the want of room.

In the tedious and necessarily dull description of the different counties in England, Wales, and Scotland, we did not observe a single paragraph which could either amuse or inform our readers, and to censure every inaccuracy might, besides incurring a similar charge of dullness, seem harsh and severe. We shall therefore proceed shortly to notice the contents of the third volume, the last which has yet been made public, and then take our leave of the P. for the present.

Ireland forms the first article of vol. iii. To the ancient history of this island, the author has allotted little space, and from the scantiness of the information which he has produced on the subject, even that little might have been spared. Of the peasantry, a most wretched and deplorable picture is drawn, and we must add, that in our opinion it is greatly caricatured. This national wretchedness does not, according to him, seem to arise from the natural disposition or vices of the people, but from their unhappy situation. Some of the particulars taken notice of, considering the author, appear rather ludicrous. Among the miseries of the Irish, one is "on the feet of their children shoes and stockings are rarely found, and numbers of men and women are not seldom without them," i. e. shoes and stockings. We scarcely supposed that a Scotchman would have considered, as a mark of wretchedness a practice common in his own country,

country, at least during the summer, and among the lower classes, continued throughout the whole year.

In looking through his dull and protracted account of England, Scotland, and Ireland, we remarked several passages which could only tend to engender or promote discontent among the labouring classes of the community. Conviction of the work's never being either read or spoken of amongst that description of people, suppressed the reprehension which such hints imperiously demand. In proof of this charge, take the following quotations, "the Irish are unwilling to work for those who oppress them,"—given as an apology for their being "habitually indolent!"—"they have no inducement from their superiors to employ their time in useful or laudable purposes,"—"the British Legislative controlled its (Ireland's) commerce for the most part on the principle of monopoly; though its wealth is in a great measure expended on the consumption of *British* fabrics and commodities," with many other assertions of a similar tendency. But in justice to the author, we willingly quote part of a paragraph, in which he has candidly stated the truth, and which merits the particular attention of those who are at present loudest for Catholic emancipation.

"Most part of the kingdom was transferred from catholic to protestant proprietors in the reign of Elizabeth, James I. and especially in the usurpation of Cromwell, who parcelled out many estates to the officers of his army, the ancestors of a number of the present possessors. The last forfeitures were incurred in the war that banished James II. But the lineal descendants of the old land-owners, many of whom are now degraded to the lowest situations in life, still preserve the memorials of their right to those estates which once belonged to their families. Hence the question of religion has always been connected with the right to, and possession of, the LANDED PROPERTY; and has been frequently agitated, occasioned many disputes and insurrections, and greatly inflamed religious zeal."

On reading that Goldsmith was an "esteemed natural historian," we could not suppress an involuntary smile from recollecting Cumberland's account, not of his knowledge, but ignorance, of natural history.

"That he was compelled to write his *Animated Nature* for daily bread; that he scarcely knew the difference betwixt a mule and an ass; and could not distinguish between a turkey and a goose, until he saw them on the table."

The accuracy of Cumberland cannot be questioned, since

he was long in the habits of intimacy with that elegant Poet; and who shall be daring enough to doubt the veracity of the author of "Calvary?" The fact, however, is notorious.

We shall pass over the articles Denmark, Norway, Sweden, and make a few remarks on that of Italy, which begins thus:

"Italia, Italy, is bounded on the north and north-west by the Alps; on the east by Mare Superum, i. e. the Adriatic gulph, or gulph of Venice; on the west by Mare Inferum, the Tuscan Sea; and on the south by the Ionian Sea, adjacent to Greece; lying in the form of a boot, in an oblique direction from north-west to south-east."

Mare Superum was more commonly denominated *Mare Adriaticum*, v. *Hadriaticum*, sometimes simply *Adria*, from a small town of that name at the top of the gulf. Mare Inferum too was more generally known by the name of *Mare Tyrrhenum*, v. *Tuscum*. To these seas the Romans gave the appellations of *Superum* and *Inferum* from a belief prevalent in ancient times, that the earth gradually declined from east to west. In the resemblance of Italy, it might have afforded some gratification to those who are not in possession of the works of the Roman geographer, to know his idea respecting the form of his country, which he expresses in a single sentence. "Est ergo folio maxime querno assimilata, multo proceritate amplior quam latitudine; in laeva se flectens cacumine, et Amazonicae figura desinens parmae, ubi a medio, excursu Cocinthus vocatur, per sinus lunatos duo cornua emittens, Leucopetram dextera, Lacinium sinistra." Plin. Lib. iii. 6.

"Its length from north to south is about 600 miles; its least breadth exclusive of the extremities, 100, and its greatest breadth upwards of 300 miles."

From the foot of the Alps to the southern extremity of Italy, the measurement exceeds 600 miles. To the north of the gulf of Genoa, the breadth of a small tract of the country may be reckoned nearly 500 miles; but in that part situated between the two seas, no place is above 70 miles from the coast. The superficial extent of this once celebrated country, and the comparative length of its principal rivers, should have stated.

"It was anciently called Italia, from Italus, a prince unknown in history, Hesperia, on account of its western situation  
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in respect of Greece; Sauria (Saturnia) from Saturnus; Latium, from the Latini; &c."

Against this derivation of Italia, several weighty authorities may be brought, and Latium, from the Latini, is in direct opposition to Virgil, who says of Saturnus:

"Latiumque vocari  
"Maluit, his quoniam latuisset tutus in oris."

"*Padus*, more anciently *Fridanus*, now the *Po*, the largest river in Italy; rises in Mount *Vesulus*, vifo, in *Alpes Cottiae*, from several springs, runs north-east to *Turin*, thence eastward for the space of 200 miles, in  $45^{\circ}$  north latitude, and by ten mouths discharges itself into the *Adriatic gulph*."

"Ten mouths," should be reduced to *seven*, of which only two were formed by nature, the other five by art. It continued in a single stream, says *Polybius*, until it reached the country of the *Trigobali*, and divided into two streams *Olane*, afterwards *Volane*, and *Pados*. Of these the latter formed one of the most convenient and safe harbours in the *Gulf of Venice*, and the latter was navigable 2,000 *stadia* up the country. The streams which fall into the *Po*, the *P.* has servilely copied from *Pliny*, and had he read the subsequent paragraph, he must have altered his erroneous description of the mouths of the river. On the authority of *Polybius*, he might have stated, that the natives called it *Βόδεγρον*, and on that of *Pliny*, that the *Ligurians* gave it the name of *Bodincum*, which signifies "without bottom."

Of little words the Principal makes but little account. We shall confine ourselves to two instances.

"The *Rhenus*, or *Reno*, falls into the south branch of the *Po*." As that river has many south branches, did he mean a south branch? or into the *Po* on the south side? or into the south channel of the *Po*? The last will be nearest the truth, if by channel be understood the cut between the *Po* and *Ravenna*. "Antony, Lepidus, and Augustus agreed to divide the empire between themselves," read *among*. Similar inaccuracies may be found in every page.

We deem it unnecessary to point out the division of Italy which this author has adopted, or the authors from whom he has copied, and, therefore, without troubling our readers with the exposure of more errors, shall shortly observe that in his topical description, little more than a bare catalogue of  
names

names is presented. The highest excellence of this kind of writing is an approximation to a map. We readily grant that local scenery has been attempted with greater frequency than success, and that few seem possessed of the requisite qualifications for that kind of writing. But the task of our author presents no alarming difficulties. To excite the attention, and to inform the judgment of the reader, by short descriptions of places, of the manners, trade, and habits, or peculiarities of the natives, of the productions of the soil, and of whatever is uncommon among the animal tribes, does not demand extraordinary talents. But it exceeds even the patience of a veteran reviewer, to toil through 1700 quarto pages of dry recital, without languor and disgust. No philosophical knowledge, nor political sagacity diversify the unvaried insipidity of proper names. Even when the author adds some historical event to the situation of a place, very often it proves incorrect. Let one instance suffice.

"To the northward of (Promontorium Pelorum) Pompey the Great was defeated by Augustus in a sea engagement."

This is the second time, according to this author, that Pompey was defeated after his death! First Julius Cæsar gained a victory over that noble Roman at Munda, a town in Spain; and now Augustus, the successor of Cæsar, compels him to fly. Before Pompey, in the former instance, should be inserted "Cneius and Sextus, the sons of," and in the latter "Sextus, a son of," which would render the assertions consonant with truth.

We have already stated that little attention has been paid to the calculations, in proof of which the following quotations may be deemed sufficient. "History of Geo. page 54, we find  $95^{\circ}$  long: 56. 9: miles each; i. e. 5310 English miles," instead of 5405. 55. A degree of longitude at 86 Lat. the degree referred to, is only equal to 55. 9842. Page 52, "Five miles of 4840 feet each, are equal to 4583 English miles nearly;" read 4. 588, i. e. upwards of four miles and a half. In next line for "4146 miles," read 4. 146 miles, or 4 miles and 257 yards nearly.

But of these and similar mistakes, we have no doubt, the author will think we have transcribed enough. We, however, must assure the readers, that our remarks have been suggested solely by a careful and unprejudiced perusal of the work, for the author is entirely unknown to us. Whoever were to see the number of pages filled with errors detected

in poring over his three large quartos, which we have wholly suppressed, would be compelled in justice to allow that we have treated him with every possible degree of lenity consistent with our duty to the public. We now take our leave of this voluminous author, not without an earnest wish that he may either discontinue the publication, or by repeated improvements impart a value to the remaining volumes, which may cause a reimpression of their elder brethren, with all requisite emendations and corrections.

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ART. IX. *Critical Conjectures and Observations on the New Testament, collected from various Authors, as well in regard to Words as Pointing; with the Reasons on which both are founded. By William Bouyer, F.S.A., Bishop Barrington, Mr. Markland, Professor Schultz, Professor Michaelis, Dr. Owen, Dr. Weide, Dr. Gessel, and Mr. Weston. A Series of Conjectures, from Michaelis; and a Specimen of Notes, on the Old Testament, by Mr. Weston, are added in an Appendix. The fourth Edition, enlarged and corrected. 4to. pp. 646. 2s. 12s. 6d. Nichols and Son. 1812.*

IT must be totally unnecessary to expatiate upon the utility or importance of this work, which is already so well known, and has been so generally approved, that it has passed through three editions. We seem only to have occasion to thank our veteran friend, the editor, for his unwearied exertions in the cause of learning; and to point out to the reader the parts of this edition which are new, and which have more particular claim to attention.

Whoever shall be at the pains to compare this with the edition which immediately preceded, will find that the additions, though perhaps consisting of no very extended articles, are very numerous, and indeed are interspersed almost in every page. Of these, perhaps the far greater part will be found to have been communicated by the late very learned Dr. Owen, and have been transcribed by the editor from the doctor's copy of a former edition of the present work. Some however will be found, and these by no means of unimportant value, suggested by the very learned and venerable Bishop of Durham. Those which occur with the name of Professor Schultz are all, for the first time, now exhibited to the public, and of these we shall introduce some specimens. The observations which bear the signature of Mr. Weston, have,



have been printed before by the author, in a separate publication, reviewed by us in our 7th Vol. p. 531, but not much circulated. Having thus explained the additions which have been made to this new edition, we proceed to give some examples. The following are chiefly by Professor Schultz:

Matt. iii. 1. 'Εν δὲ ταῖς ἡμέραις.

It appears from Epiphanius, Hær. 29, that the Ebionites' copy of St. Matthew had nothing of the two first chapters, but began at the third, with the baptism of John, [as Luke also did.] If credit might be given to these Hebrew copies, the greatest difficulty that is in any of the books of the New Testament would be removed\*. And it is plain that St. Mark (who in all other places follows the method of St. Matthew) begins with St. John's baptism. And so does St. John, after a short account of our Saviour's divine nature: Wall's critical Notes, p. 4. See a free Enquiry into the Authenticity of the first and second Chapters of St. Matthew's Gospel; Dr. Velthusen's Authenticity of the 1st and 2d Chapters of St. Matthew's Gospel vindicated, London, 1771, 8vo.; and Michaelis's Orientale Bibliothek, vol. i. pp. 58 and 107. Professor Schultz.

Chap. v. 19. Καὶ διδάξῃ ἅτα τὰς ἐντολάς, λέγει· κ. λ. τ.

Perhaps ἅτα should be omitted as in the Cambridge MS. and ἅτῃ be inserted before λέγει, to answer to εἰς μέγας, in the following clause. Bp. Barrington.

Ibid. Καὶ διδάξῃ, εἰς μέγας καὶ ὀλίγους: perhaps καὶ διδάξῃ ἅτας, answering to the former part of the sentence; whoever shall break one of the least of these commandments and teach men so. Markland on Lysias iv. pp. 441, 442. And so Step. γ. Vers. Goth.

Ibid. Against Bowyer's conjecture, καὶ διδάξῃ ἅτας, see Schlosser Vindicationes N. T. locorum, p. 4. Professor Schultz.

47. 'Εάν ἀσπασαθε τοὺς φίλους ὑμῶν. The Vulgate fratres vestros, whence Erasmus, Stephens, Beza read ἀδελφοί; against the testimony, as they own, of all the Greek MSS. [Mm; Bengelius, and Wettstein have found in Greek MSS. ἀδελφούς, in place of φίλους. This reading has been therefore admitted into the edition of the New Testament of Geneva, and Wettstein takes it to be the true reading, and shews that ἀδελφούς

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\* But it is a difficulty only to Unitarians; and that no credit is to be given to them, see Brit. Crit. Vol. xxiv. p. 4. &c. and Dr. Magee on Atonement, third Edit. vol. 2. p. 451, &c. Rev. makes

• makes a good sense, whatever meaning you may give to this word.] Professor Schultz.

Mark iii. 16.

If to this verse we prefix, in conformity with some MSS. the words *ἅπασιν Σίμων*, and place *καὶ ἐνέθη*—Πέτρος in a parenthesis, the narration will be more perfect, and better connected, than it is at present. Erasmus Schmidius was so sensible of this, that he printed the text accordingly. Dr. Owen.

• Ibid. *Καὶ ἐνέθη*. Beza puts first *ἅπασιν Σίμωνα*, because Matthew and Luke have it in this manner, and because otherwise the connection would be interrupted. Erasmus Schmidius approves of it. Glassius Philol. l. 1. tr. 11. memb. 3, p. 194; and some MSS. confirm this conjecture. Professor Schultz.

iv. 2. *Τὸ ἄρτον*. According to Mil. Proleg. sect. 1000, p. 109, these words are taken from the other Gospels, because they are wanting in some MSS. and Bengelius, in his New Testament, has left them entirely out. Prof. Schultz.

• ix. 16. *Ἀδελφοί*. Read *ἀδελφοί*, viz. the disciples, ver. 14. Erasmus, Stephens, Casaubon, the Syriac version, Luther, vi. Codices, the editions of Basil, Zurich, and Geneva, which is approved by Grotius, Erasmus Schmidius, Beza, Bengelius. But it might be also put in place of *ἐξουτός*. Prof. Schultz.

x. 6. *Κλησας*. Clericus, in Art. Crit. supposes this to be an interpolation; but he has been refuted by Jac. Hase. Biblioth. Cl. 11. Fascic. v. p. 698. Prof. Schultz.

• ii. 16. Barkey (Miscell. Groning, vol. ii. p. 85) puts a comma after *ἀνθρώπων*; that the sense might be, *et factum est ut angeli et homines ab eis discesserant in cœlum, pastores dixerunt alii ad alios*. Under the name of homines, he understands Enoch, Elias, Moses, who are said to have appeared with the angels. Prof. Schultz.

John ii. 12. *Καὶ οἱ μαθηταὶ αὐτοῦ*. These words being wanting in two Latin and two Greek MSS. and in the Armenian Version, Semler thinks them to be added by a later hand. Prof. Schultz.

iii. 10. We might change the signum interrogationis after *ὑμεῖς* into a stop; then the sense would be, however you are an Israelite of quality and learning, you do not understand the nature and manner of regeneration. Prof. Schultz.

x. 34. *Ἐξ ὧ ἐστὶν, θεοὶ ἐστέ*. Literally from the Septuagint, Psal. lxxxi. 6, whence it appears, that our Saviour here includes

includes the Psalms under the law; and so again, xv. 25. The Jews do the same, xii. 34. Dr. Owen, Z. 7. A

xviii. 40. *Αντισ*, a robber. Barabbas was not what we properly call a robber. He was one, and perhaps the head of a clan, who took up arms and opposed the payment of the Roman tribute; and who consequently made frequent insurrections on that account, and in those insurrections were often guilty of murder. They made indeed no scruple to rob and plunder all the Romans they met with, and all their inheerents, and hence were called *αντα*. Vide Josephum de vita, sita, passim. Of this sort were the two malefactors (*δύο αντα*, Matt. xxvii. 38, Mark xv. 27) that were crucified with our Saviour. And of this sort was our Saviour himself also reckoned to be, for he was accused of "forbidding to give tribute to Cæsar," Luke xxiii. 2. So that the three suffered seemingly, that is, in the eyes of the Jews, for the same crime, viz. *læsæ majestatis*. The two *αντα* were perhaps Barabbas's associates. See Mark xv. 7. Dr. Owen, Z. 7. B. 1. c. 1.

We have thus exhibited brief specimens from each of the Gospels; but our theological readers do not require to be told, that these critical observations extend to the end of the book of Revelations. We should regret not to see more of the critical animadversions of Professor Schultz, which do not appear to be continued beyond the four Gospels, did they not seem often to favour the Unitarian system. His note on Luke i. 4. is still more strongly to that effect than that above cited, on Matth. iii. 1., but has been fully answered, in substance, by Mr. E. Nares, and others. The communications from the Bishop of Durham, and the transcript from Dr. Owen's copy of some preceding edition of this work, will be examined with peculiar satisfaction.

An Appendix is added of conjectural remarks, from Sir John David Michaelis's Introduction to the Sacred Writings of the New Testament, communicated to the editor by the late Dr. Woide; and we have a specimen of notes on the Old Testament, by Mr. Weston, which were also in his separate work, here re-printed. The whole may be considered as a truly valuable work; it is also remarkably well printed; and, as far as has come within our observation, with very great care and attention to correctness, a matter of no small importance in works of this description.

ART. X. *Supplemental Article.* See page 392.

**T**HE latter part of the anecdote relating to the death of the great Lord Bacon, was by accident omitted last month, and observed too late to be remedied. The following is the whole passage, from Aubrey's Manuscripts.

“ The cause of his Lordship's death was tryeing an experiment, as he was taking the aire in the coach with Dr. Witherborne, a Scottish man, phisitian to the King. Towards *High-Gate* snow lay on the ground; and it came into my lord's thoughts why flesh might not be preserved in snow, as in salt. They were resolved they would try the experiment presently: they alighted out of the coach, and went into a poore woman's house at the bottome of *High-Gate Hill*, and bought a hen, and made the woman exenterate it, and then stuffed the bodie with snow; and my lord did help to doe it himself. The snow so chilled him, that he immediately fell so ill, that he could not return to his lodgings (I suppose then at Gray's-inn), but went to the Earle of Arundell's house at *High-Gate*, where they put him into a good bed, warmed with a panne; but it was a dampe bed, that had not been layn in for about a yeare before, which gave him such a colde, that in two or three dayes, as I remember he (Hobbes\*) told me, he died of suffocation.” P. 75.

This account has either not been known or not adopted by the Biographers of Lord Bacon. They agree that he went but to try experiments in Natural Philosophy; but the life in *Rees's Cyclopædia* says, that “ he exposed himself imprudently to noxious effluvia:” that in Mr. Chalmers's new edition of the *General Biographical Dictionary*, merely, that he was taken so ill as to be obliged to stop. Neither mention the snow nor the damp bed, but they agree that it was at the Earl of Arundell's house. The anecdote is therefore curious, and is most probably true.

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\* That is Thomas Hobbes, of Malmesbury, the Philosopher.  
*Rev.*

## ESSAY II.

TO THE EDITORS OF THE BRITISH CRITIC.

Stirling, October 17, 1812.

GENTLEMEN,

I HAVE read, with some attention, and with considerable interest, the Letter from Mr. R. C., which, in your last Number, you have published under the title of *An Essay on the Order in which the four Gospels were written*. Without inquiring into the propriety or impropriety of that title, I beg leave to make some remarks on the second part of the letter; for the first part, in which is discussed the question concerning the *order* in which the Gospels were written, appears to me, I must confess, of very little importance. It is surely of no consequence to the pious Christian whether St. Matthew wrote before St. Mark and St. Luke, or St. Luke before St. Matthew and St. Mark; provided there be sufficient evidence that they all wrote "by inspiration of God." I have indeed read, long ago, what has been written by Cave, and Whitby, and Lardner, and Michaelis, on the *order* in which the Gospels were published, but without being at much pains, perhaps, to balance the opposite arguments, I have uniformly acquiesced in the commonly received opinion, both because it is an opinion which is at least as plausible as any other, and because it is fraught with no danger to the foundations of our common faith.

"Whether any one Evangelist copied from another," is a question which appears to me of a very different nature. I certainly will not contend, against your respectable correspondent, that the opinion adopted by him and Dr. Townson, is *absurd*; but I think it will be granted, without *contention*, that if St. Mark copied from St. Matthew, and St. Luke from both, the evidence that they all wrote by *inspiration* will be somewhat less; I do not say *much*, but certainly *somewhat* less conclusive, than it is on the supposition that they wrote *without any sort of concert*. The parallel which your correspondent draws between the historical books of the Old Testament and the four Gospels, does not hold in a single instance. Except the books of Moses, which surely were not copied from any prior writings, the historical books

of the Old Testament appear to be nothing more than abridgements of the national records of the Israelites after they were established in the land of Canaan. As such they were all written at the seat of government; and it required not inspiration in their authors, to give to them all the authority which they were intended to have. The foundation of the Jewish religion rests not on anything which they contain in the form of *history*. The four Gospels, on the other hand, were written at places far distant from each other, and at a time when copies could not, as now, be multiplied by means of the press, and then circulated through the Roman empire. They were written, however, for the use of the whole world, which, under those circumstances, made more than one Gospel necessary; and as they relate the doctrines and facts on which the truth of Christianity rests, if those relations be not perfectly correct, the religion which was intended for the whole world, will be shaken from its very foundation. One powerful argument for the accurate fidelity of those narratives, is the perfect harmony that subsists among them, though they were written by four different men, at different times, and without any previous concert to prevent the appearance of contradiction. Nothing, it has been well and often argued, could, in such circumstances, have produced such harmony, but the superintending influence of the Spirit of God, bringing to the remembrance of the *writers*, or of *those who dictated* to the writers, "all things, whatsoever their Divine Master had said unto them;" but if the Evangelists *copied from each other*, this argument for the *inspiration* at least, if not the fidelity, of the Gospels, is completely destroyed; for an equal harmony would undoubtedly be found in the narratives of any number of uninspired men relating the same things, and copying each from the narrative of him who wrote before him.

As I have never seen Dr. Townson's works, I know not what reply he has made to this objection, which must, I think, have occurred to him; but the mode in which your learned and most respectable correspondent attempts to obviate it, appears to me, I must frankly own, very extraordinary. He seems to think that this *copying* of the Evangelists from the writings of each other, adds even *strength* to the testimony of the *whole*; whilst it seems to me, and I should think, to nine-tenths of mankind, to reduce the testimony of the whole to that of *one man*.

To This method of copying," he says, "from each other, would help to preserve the integrity of these inestimable records,

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when a Gospel could not only be collated in several copies, but could also be compared with another Gospel, which, in a great variety of passages, and in many remarkable words, was *aliud et idem*.

“Another object, and that, perhaps, during the primitive age, still more important, was, secured by this method. In imparting to mankind and establishing in the world the glorious and everlasting Gospel, it appears to have been the intention of Heaven, that every inspired writer should be a *separate and distinct* voucher of the truth of the dispensation. Had they expressly quoted what had been already written on the subject, it would have seemed to imply a want of authority in the writer, who fortified his narrative by such quotation; as if without this collateral aid, he was not, fully and beyond all exception or suspicion, a competent witness. But in regard to that infinitely momentous point, the foundation of the whole building, the life of the blessed Redeemer, it seemed good to the Spirit of Wisdom, that this should be attested by the mouth of *four* inspired witnesses, in *four successive* memorials, *separate* and yet *connected*, fitted to each other like exchequer tallies.”

How the integrity of the Gospels should be better preserved by the one having been partly copied from the other, than by their having all been written as original records by their respective authors, is not, I think, easy to be conceived. On the supposition of *copying*, they are in fact but *one record*, in all those places in which they perfectly agree with each other; but what are they in the numerous passages in which they exhibit no such agreement? Does it not follow, on this supposition, that he who wrote last deemed the narratives of those who preceded him, *perfectly accurate*, in the passages which he copied, but *not perfectly accurate* in those which he did not copy? And if this be the case, does it not likewise follow, that our confidence in the whole must be greatly diminished? It certainly does, in all those passages which exhibit *any striking discrepancy*; for where St. Mark differs from St. Matthew, or St. Luke from both, we have no means of deciding which of them is entitled to the most implicit credit, if indeed any of them, on this supposition, be entitled to such credit. Even for the integrity of the *copied* passages, I see no peculiar security which this mode of writing affords; for in all those passages, the four Gospels are but *one* inestimable record; and all the advantages furnished for collation, arise from having a greater number of copies of a record, which, in those passages, is *not aliud et idem*, but *unum et idem*.



That it was the intention of Heaven that every inspired writer should be a *separate and distinct voucher* of the truth of the dispensation, has been my decided opinion ever since I was capable of thinking on the subject; but if your correspondent's hypothesis be well-founded, I must relinquish that opinion; for, according to that hypothesis, the Evangelists, in all those passages in which they perfectly agree, are *not* separate and distinct vouchers, but *servile copiers* from each other; and the only *real* voucher which we have, is the Evangelist, whoever he be, that wrote first. Nay, they are worse than servile copiers; for they have quoted or copied *without acknowledgment*, and are therefore nothing better than mere plagiarists; but persons guilty of wilful meanness, are not generally deemed entitled to implicit credit.

To remove this imputation from the Evangelists, your correspondent assigns, as a reason for their quoting from each other *without acknowledgment*, that such *avowed* quotation "would have seemed to imply a want of authority in the writer, who fortified his narrative by such quotation." This apology for the plagiarism of the Evangelists, is exactly similar to the conduct of those Fatalists who attempt to reconcile their own principles to the common sense of mankind, by saying, that "though man in truth is a *necessary* agent, having all his actions determined by fixed and immutable laws; yet this being *concealed* from him, he acts with the conviction of being a *free agent*." That is, the Author of nature has concealed from mankind that they are *necessary* agents, in order that they may believe themselves *free*, and accountable for their moral conduct; but those sagacious Fatalists have thwarted his design by *discovering the secret* and revealing it to the whole world! In like manner, the Evangelists forbore to acknowledge their quotations from each other, that they might all appear original writers, and thereby give the greater weight to their united testimony; but your correspondent and his friend have defeated their design by detecting their plagiarisms!

But it is needless to reason in this way, if it be true, as your correspondent seems (p. 291.) to be convinced, that no other account can be given of the exact agreement of the different Gospels in a variety of passages, than that each Evangelist, when writing his Gospel, *had in his hand* the work of his predecessor, "as surely as they all had the Old

\* See Dr. Beattie's Essay on Truth, Part II. Chap. 2; Sect. 3.

Testament when they quote that sacred volume." That they always had the Old Testament before them, when they quoted that sacred volume, seems not to me by any means evident; there being in the New Testament many quotations which have every appearance of having been made from memory. But, not to incumber myself at present with the discussion of this question, I beg leave to observe, that every agreement or coincidence that is to be found among the several Gospels, may be at least as completely accounted for by Dr. Marsh's hypothesis as by Dr. Townson's; and if I *must* adopt either of these hypotheses, I am strongly inclined to prefer the former to the latter, because it does not represent any of the Evangelists as *deliberately censuring* the others for inaccuracy. It is true, that Dr. Marsh produces no evidence that his uninspired document, in any of its various forms, ever existed; but neither has your correspondent produced any evidence (I know not what Dr. Townson has done) for the truth of his hypothesis, except its *supposed necessity*, to account for phenomena which all parties seem to think require some solution. With respect to evidence, therefore, the two hypotheses seem to be on the very *same footing*; but the consequences that flow from them are extremely different. According to Dr. Marsh, the three first Evangelists copied from different editions of the same document, what appeared to each fittest for his own purpose; and if those Evangelists were all inspired, there is no room to call in question the fidelity of any of their narratives; for whatever may have been the merit or demerit of the work from which they copied, the Spirit, under whose influence they wrote, must have preserved them from copying falsehood; while the discrepancies which are found among them, imply no censure whatever of each other's inaccuracy; being indeed nothing more than what, on this supposition, was unavoidable.

But may not all the coincidences, both in thought and in words, which appear so striking in the three first Gospels, be sufficiently accounted for, without having recourse to either of these hypotheses? I am so much convinced that they may, as to have resolved, some years ago, to attempt to account for them myself; but much public duty of a nature calculated to occasion great anxiety in any mind not lost to all *sense* of duty, together with anxieties resulting from a more private source, have since that period, completely diverted my attention from the subject, to which it seems now more than doubtful whether I shall ever be able to return. The following hints, however,

which

which I shall throw together without much regard to method, may show upon what principles I think such an attempt should be made; and if they induce your correspondent to review his own hypothesis, and attempt a solution of the difficulties himself, I shall gladly resign to him a task, which, I am fully aware, he is much abler than I am, to perform completely.

It is admitted on all hands that the most remarkable coincidences of both language and thought that occur in the three first Gospels, are found in those passages in which the several writers record our Saviour's doctrines and miracles; and it will likewise be admitted that of a variety of things seen or heard by any man at the same time, those which make the deepest impression, are long and distinctly remembered, after all traces of the others are effaced from the memory. The miracles of our Lord must have made, on the minds of those who witnessed them, impressions too deep to be ever effaced; and his followers at least were called upon by every motive which can influence the mind of man—by interest, ambition, duty and reverence, to treasure up in their memories his doctrines in his very words. Indeed if your correspondent will take the trouble to attend to the operations of his own mind, he will soon be convinced that all men think, and remember and reason, as well as speak, in some language; and that it is impossible to separate, even in thought, those notions and ideas, to which Locke has given the name of *mixed modes*, from the words by which they are commonly expressed. Had there not been therefore a remarkable harmony—even in language—among the Evangelists when recording the discourses of their Master, their minds must have been differently constituted from the minds of all other men; for it is not denied, that, in the order of their narratives, and in the unimportant circumstances attending the facts which they record, there is no such wonderful harmony.

To illustrate my meaning I shall beg leave to transcribe from another literary Journal \* what I related of myself in a similar discussion seven years ago; and I doubt not but numbers of your readers—perhaps all of them—could give similar details of the *discrimination* (if I may so call it) of their own memories.

At this moment I have as vivid an idea as I had forty years ago, of the flash and report of the first great gun which I saw fired contiguous to me; and as distinct a remembrance, as I had

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\* Anti-Jacobin Magazine, vol. xxi. p. 118.

at the distance of but one year, of the effect produced among the crowd collected near the gun. It was at a review, to which I had gone with some companions nearly of my own age, the very names of all whom but one I have now forgotten; as I doubt not but such of them as are alive may have forgotten mine. Nay, I do not recollect with certainty, whether the regiment reviewed was in the *Highland uniform*, though that uniform is very different from every other in the British army; I cannot say in which of the summer months, nor *positively* in what year, I witnessed that scene, which to me was so novel and so striking; but I am very certain that the gun was fired on the right of the line. Suppose now, which was probably the case, impressions to have been made on the minds of my companions, similar to those which were made upon mine; will any man doubt but that if three of them were, at this distance of time, to give a history of the same scene, as it presents itself to their minds respectively, there would be a remarkable harmony among us all in our *manner* of describing the *flash* and *report of the gun*, and its *effects on the surrounding crowd*? whilst we might all write with equal fidelity, and not harmonize perhaps in any other circumstance whatever; our attention having been differently attracted by the subordinate circumstances."

As this kind of egotism cannot be said to be the offspring of vanity—no man being either elevated or depressed by relating instances of the accuracy of his memory in one instance and of its treachery in another, I shall take the liberty to illustrate my meaning by another detail of a similar kind. At a period prior to that of the above Review, I was carried, by my father and a friend of his, to see a collection of wild beasts and other foreign animals which were exhibited in the neighbourhood; but my attention was so completely arrested by a large *Baboon*, which the keeper called an *Orang Outang* (I doubt not very falsely); and by the man's thrusting his hand into the mouth of, a large black *bear*, offering to any person, who would do the same thing, all the money which he had collected that day; that I retain not the idea of one other animal of the whole collection, though I have a confused remembrance that the collection was very considerable. Nay, I have not the faintest recollection of my brother being with me; though, as we were nearly of the same age, strongly attached to each other, almost constantly together, and the only sons of our parents, I conclude that he was of the party. But how weak, even on the mind of a boy, must be the impression made by such scenes as these, when compared with the impression made on the minds of the disciples by the least striking of their Divine Master's miracles?

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Let it be remembered too, as a universal fact or a law of human nature, that in proportion as the impression made on the mind by the *principal object* is strong, those produced by the *less important circumstances* are weak, and therefore liable to be soon effaced, or if retained at all, to be retained faintly and confusedly; and that when the impression made by the principal object is exceedingly strong or fills the mind with astonishment, the unimportant circumstances make no impression whatever, as has been a hundred times proved by the hackneyed instance of a man absorbed in thought not bearing the sound of a clock striking the hour beside him. If these facts be admitted, (and let the reader who has paid any attention to the laws of human thought, determine, from what he has experienced in himself, whether they can be called in question,) it will not, I think, be necessary to have recourse to *hypotheses*, to account either for that degree of harmony which prevails among the three first Evangelists, when recording the *miracles* of our Blessed Lord, or for the discrepancy which is found in what they say of the *order* in which those miracles were performed, or of the less important circumstances accompanying the performance.

I beg leave to introduce what I have to say on the harmony of the Gospels in the only other details in which that harmony is remarkable, by a short extract from the learned and judicious *Remarks on Michaelis's Introduction to the New Testament*, published ten years ago, *By way of Caution to Students in Divinity* \*.

“ Our historians,” says the author of that valuable tract, “ are labouring to report, accurately, the speeches and discourses of another; in which case, even common historians would endeavour to preserve the exact sense, and, as far as their memory would serve them, the same words. In seeking to do this, it is not to be wondered at, that two or three writers should often fall upon a verbal agreement; nor, on the contrary, if they write independently, that they should often miss of it, because their memory would often fail them. With regard to the sacred writers, it is natural to suppose them studious of this very circumstance; and ac-

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\* It was the reading of this tract along with Dr. Marsh's *Dissertation*, that first suggested the train of thought, which, on the harmony of the three first Gospels, has kept possession of my mind ever since. I believe it is very generally known by whom the *Remarks* were written; but since the author has not thought fit to prefix his name to a work, which would reflect honour on any name, I feel not myself at liberty to quote them otherwise than as anonymous.

have not reason to think, that they had assistance from above to the same effect; and yet it is not necessary to suppose, that either their natural faculty, or the extraordinary assistance vouchsafed them, or both, should have brought them to a perfect identity throughout; because it was not necessary for the purposes of Providence, and because it would have affected their character of original independent witnesses. . . Let me add, that these discourses, before they were committed to writing by the Evangelists, must have been often repeated amongst the Apostles in teaching others, and in calling them to remembrance among themselves. St. Matthew had probably often heard, and known, how his other fellow-labourers recollected the same discourses which he had selected for his own preaching and writing. We know not how much intercourse they had with each other, but probably a great deal before they finally dispersed themselves. St. Mark and St. Luke had the same opportunities, even if they were not original eye-witnesses. I admit, then, of a common document; but that document was no other than the preaching of our Blessed Lord himself. He was the great Prototype. In looking up to him, the author of their faith and mission; and to the very words in which he was wont to dictate to them, (which not only yet sounded in their ears but were also recalled by the aid of his Holy Spirit, promised for that very purpose), they have given us three gospels, often agreeing in words, though not without much diversification, and always in sense."

To this cogent reasoning, I beg leave to add that "such of the disciples as could write, probably committed their Master's discourses, or at least the substance of them, to paper or parchment, each for his own use, on the evening of the very day on which they were delivered. Though not *apt* scholars, they appear to have been at least desirous of learning, for when alone with the blessed Jesus, they were perpetually asking the meaning of his parables; and St. Mark assures us †, that on those occasions "he expound all things to his disciples." Such expositions were not *likely* either asked or given to be instantly forgotten; and the best way to preserve them, was to commit them to writing. We speak indeed commonly of the Apostles as *illiterate fishermen*, and such they generally were; but they were not *all* fishermen, nor all so *totally* illiterate as to be incapable of writing their mother-tongue. As a tax-gatherer St. Matthew must have been able to keep accounts; and St. Luke who, though not an Apostle, seems to have been for some time at least a follower of Christ as he afterwards was a companion of the Apostles, appears to

St. John xv. 26. † Chap. iv. 34.



have been capable, even before his conversion, of writing not only the vernacular dialect of Judea, but even Greek almost classically pure. It is not conceivable that such men should have contented themselves with treasuring up merely in their *memories*, discourses which they were so very desirous to understand, when they could so easily have made *memorandums in writing*, both of the discourses themselves and also of their meaning as expounded by their Master. That St. Peter or St. John was capable of this, during the time that their Master sojourned with them, is not indeed evident; but it is certain that every one of the eleven, and probably many other disciples, could write a variety of languages after the miraculous descent of the Holy Ghost upon them, and we may take it for granted that one of the first uses which they made of their newly-acquired talent, was to commit to writing an account of the most striking miracles of their then glorified Master, as well as memorandums of what they deemed his most important discourses. A detail of those miracles and discourses they well knew was to form the basis of the sermons by which they were commanded to convert the nations; and had we no other evidence that they had made memorandums of them, each for his own use, the very circumstances of the case would furnish evidence sufficient. Other evidence, however, is not wanting; at least cannot conceive why St. Paul should have been so very desirous to have the parchments, which he had left with Carpus brought to him, in preference even to the books (*τὰ βιβλία*—the books *κατ' ἐξοχὴν*) i. e. the *Old Testament*, unless those parchments had contained an abstract, or at least memorandums of that Gospel, which, as he informed the Galatians, he was taught by the revelation of Jesus Christ.

Your correspondent indeed denies that the discourses and miracles of our Lord formed the constant subject of the preaching of the Apostles.

“ This, though said plausibly perhaps, is (in his opinion) without any shadow of proof, and probably contrary to fact. Certainly in all the recorded speeches of the Apostles and eye-witnesses, and in all their epistles, not one miracle, not one parable, not one discourse of our blessed Lord is recited in detail. Their proceeding appears to have been different. They shewed from the Scriptures (of the Old Testament) that the Messiah was to die for our sins, and to rise again. They taught that the Holy Jesus had so died, and risen again, and ascended into Heaven and was ordained to be the Judge of all mankind. The proof of these things, in addition to the voice of prophecy, was the miracle



miracles which they themselves wrought, "with great power giving witness of the resurrection of the Lord Jesus."

To this I beg leave to reply; that *the Acts of the Apostles* is the only sacred book, besides the Epistles and Gospels, in which there are any recorded speeches of the Apostles; but St. Luke, the author of that book, had already recited the miracles, parables, and discourses of our blessed Lord in his Gospel, to which *the Acts of the Apostles* was published merely as a sequel, and as such addressed by the Evangelist to the same Theophilus. The various epistles of St. Paul, St. James, St. John, and St. Jude, were addressed to those to whom the Gospel had been *already preached*; and appear, beyond all controversy, to have been intended to point out and condemn certain errors in faith and practice, into which the several churches either had fallen or were in danger of being betrayed. That the first preachers of the Gospel showed from the Scriptures, that the Messiah was to die for our sins, and rise again for our justification, is indeed most true; but how they *could* prove that the blessed Jesus answered to this character of the Messiah as portrayed in the Old Testament, without reciting the miraculous circumstances of his birth; the discourses which he pronounced, and the miracles which he wrought during his life; the prodigies which bore witness to him at his death; his miraculous resurrection from the dead; and his glorious ascension, after forty days, into heaven, is to me utterly inconceivable. The only proof possible to be given that he was the Messiah promised in the Old Testament was to show that, in all those actions, events, and discourses, the blessed Jesus had fulfilled the prophecies. The miracles wrought by the Apostles and Evangelists themselves were indeed complete proofs, that they who "declared what wonderful things they had seen and heard" of their Divine Master, were *faithful witnesses* sent by God to proclaim his truth to the whole world; but those miracles could prove nothing more.

The discourses and miracles of our Lord therefore unquestionably formed the constant subject of the *preaching* of the Apostles; and there can be no reasonable doubt, but that to preserve themselves from all danger of falling into error, they made memorandums of those discourses and miracles, whilst they were yet fresh in their memories; and frequently compared their several memorandums with each other, during the many years which they appear to have remained, after the ascension, at Jerusalem or in its neighbourhood. Of this, I say, there can be no reasonable doubt, because

because such has ever been the conduct of men of good sense and integrity in similar circumstances.

It may indeed be supposed, and is, I believe, the general opinion of Christians, that the Holy Ghost, the Comforter, whom the Father had sent to the Apostles in Christ's name, brought all things so distinctly to their remembrance, whatsoever the Lord Jesus had said during all the time that he "went in and out among them," as to supersede the use of *written* memorandums. I have neither inclination nor reason to call in question the truth of this hypothesis; because it implies that the Holy Ghost brought to their remembrance not only their Master's *doctrines* but also his *very words*; there being no *distinct remembrance of notions or ideas* entirely separated from words.

To this it will be objected that the language in which Christ taught in the temple and streets of Jerusalem, was not *Greek*, in which the Gospels are written, but Syriac, or a dialect of Hebrew; and that therefore the Evangelists have not made use of his words in reciting his discourses and miracles. This is true; and it accounts in part for some differences of phraseology in their relation of the same things, which I should otherwise have thought almost unaccountable. Their *agreement* however in the use of the *same words*, and some of those words, as your correspondent justly observes, uncommon, is a much greater stumbling block to the *unbeliever*, or the *semi-believer*, who calls himself a *rational* Christian, than their very slight *differences* of expression; but if it be admitted that, as soon as they were inspired with the knowledge of Greek, and knew that it was the language most generally spoken through the whole civilized world, they made memorandums of their Master's discourses in *that* language, and compared them with each other; the harmony which prevails among them may be easily accounted for, without the aid of groundless hypotheses. It may even be accounted for without calling to our aid written memorandums, although I have no doubt but that such memorandums were made by the Apostles.

It is agreed that on all hands that the Apostles were not inspired with the *idioms* and *elegances* of the Greek language; and it has been very ably proved\*, that to have been *so* inspired would have diminished the evidence of their Divine authority. But if they were inspired only with the *words* or *terms* of the language, can any thing be more natural—I

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\* See Bishop Warburton's *Doctrine of Grace*, &c.

might say *unavoidable*, than to infer that he who infused into their minds those words and terms, made them all expressive of the very same ideas, notions, and relations, in the mind of every man so miraculously taught to speak and write the Greek language? St. Luke having been educated to the profession of a physician, had studied the Greek language in the usual way, by reading classical Greek books, and, not improbably, by travelling into Greece or at least into some Greek colony. His style is therefore much purer and more elegant than St. Matthew's or St. Mark's, though he has many words, and some of them unusual in classic authors, in common with those two Evangelists; but some of those words, which are pointed out by your Correspondent, are used likewise by Josephus, and are probably more common in Hellenistic Greek than he and I are aware of.

On the whole, though I have here hardly sketched the outlines of the plan which I should pursue were I to write a dissertation on the origin of the three first Gospels, I am willing to hope that even this rude draught is sufficient to show, that in order to account for the harmony which pervades them all, it is not necessary to adopt either Dr. Marsh's, or your Correspondent's, hypothesis. To both these hypotheses the objections seem insurmountable; though I think the latter by much the more derogatory of the two, to the authority of the Evangelists. Your Correspondent thinks very differently; and he has certainly the same right to support his opinion that I have to support mine; but I will enter into no controversy with him on a subject, to which a volume would scarcely be sufficient to do complete justice; for I have no leisure to write a volume. It is indeed extremely probable that he and I think differently on various subjects; but I am no stranger to his merits, and never yet esteemed any man the less for not viewing every thing through the same medium, in which it presents itself to me.

I am, Gentlemen,

Your constant reader,

And occasional Correspondent,

G. G.

BRITISH

## BRITISH CATALOGUE.

## POETRY.

ART. 11. *Poems and Translations. By Reginald Heber, A. M.*  
1810. 180 pp. 6s. Longman. 1812.

The two principal poems in this elegant volume have formerly been noticed by us with high, and truly just commendations; Palestine, in our account of the Poetical Register for 1802\*, and Europe, when it was separately printed†. The rest of the volume consists of a poem on the passage of the Red Sea by the Israelites, very similar in style and merit to the Palestine; translations of six odes from Pindar's *Olympics*, two of which (the 1st and 2d) were printed in the Quarterly Review for May, 1811, (No. 10.) in an article understood to have been written by Mr. R. Heber. These are followed by some lines spoken at Oxford, at the installation of Lord Grenville, and an epitaph on Mr. Shipley, a young naval officer.

A volume of poems by an author whose merit has been so extensively acknowledged cannot require much recommendation. We shall content ourselves with saying that we rejoice to possess it, and with giving a specimen from the passage of the Red Sea.

Oh! welcome came the morn, where Israel stood  
In trustless wonder by th' avenging flood!  
Oh! welcome came the cheeful morn, to show  
The drifted wreck of Zoan's pride below;  
The mangled limbs of men—the broken car—  
A few sad relics of a nation's war:  
Alas! how few!—Then, soft as Elim's well,  
The precious tears of new-born freedom fell.  
And he, whose harden'd heart alike had borne  
The house of bondage and the oppressor's scorn,  
The stubborn slave, by hope's new beams subdued,  
In faltering accents sobb'd his gratitude—  
Till kindling into warmer zeal, around  
The virgin embret wals'd its fleet sound:  
And in fierce joy, no more by doubt suppress'd,  
The struggling spirit throb'd in Miriam's breast.  
She, with bare arms, and fixing on the sky  
The dark transparence of her lucid eye,  
Pour'd on the winds of heaven her wild sweet harmony.

\* Brit. Crit. Vol. xxiii. p. 616.

† Ib. Vol. xxiii. p. 522.

\* Where

"Where now," she sang, "the tall Egyptian spear?  
 "On's sunlike shield, and Zoan's chariot, where?  
 "Above their ranks the whelming waters spread.  
 "Shout, Israel, for the Lord hath triumphed!"  
 And every pause between, as Miriam sang,  
 From tribe to tribe the martial thunder rang,  
 And loud and far their stormy chorus spread,—  
 "Shout, Israel, for the Lord hath triumphed!" P. 75.

The close of this passage strongly recalls to mind the famous chorus of Handel on this subject, where that very effect is represented.

In the arduous task of translating Pindar, Mr. Elber has certainly succeeded better than most of his predecessors.

ART. 12. *The Shade of Drury; a Vision. Inscribed to one of the Patentees of the Theatre Royal, Drury Lane.* 4to. 26 pp. 3s. Chapple. 1811.

This vision appears to have been written before the plan was adopted, which has since produced a new and beautiful theatre. It promises well in the beginning, but does not quite correspond with that promise afterwards: the first lines are these.

"December's mists obscur'd the rising day,  
 And carts and donkies took their weary way;  
 The master-sweeper pour'd his voice amain,  
 The climbing boys replied in treble strain,  
 And all announc'd the scite of Drury-lane,  
 Of Drury-lane, but ah its towering pride,  
 The theatre, no more could be descried.

"A hungry dramatist, long out of pay,  
 Who fear'd to meet the garish eye of day,  
 Bent him, mechanically, toward the spot,  
 Where praise and profit, once his happy lot,  
 His pockets fill'd with notes of *Henry Hase*,  
 And crown'd his head with never-failing bays."

This is the first time that we have seen the worthy successor of Abraham Newland brought forward into that poetical celebrity, which the late cashier so long enjoyed. That celebrity of construction, which is afterwards recommended, has certainly been employed, and the new theatre has seemed rather to rise spontaneously out of the ground than to be raised by common labour.

"How soon might wise celerity restore  
 My structure to the rank which late it bore?  
 Ten fleeting months did Covent Garden raise;  
 The speed transcendent, and no less the praise;  
 The period for completion when announced,  
 Was an impossibility pronounced;  
 Of what may we have the wondrous sample,  
 Let us then strive to equal the example." P. 22.

So very bad a line as the sixth of these, and indeed the two following, could not surely have any effect in persuasion! Yet the thing is done, and if it was the object of the writer to forward that design, few poets have sung with so much appearance of success.

ART. 13. *Nobility, a Poem, in Imitation of the eighth Satire of Juvenal. Addressed to a young Nobleman.* 4to. 4s. Gale and Curtis. 1812.

We cannot speak very highly of this performance, though the subject is well chosen. The present reigning follies of our young nobility, or of some of them at least, exhibit a fair mark for the satirist. But was it not so always? The following seems a best line in the poem.

Should you, like some, all obloquy despise,  
And think convenient plunder lawful prize,  
Though Guilt be vigilant and Justice blind,  
Shall some unthought-of vengeance lurk behind;  
Heaven's bolts unheeded gathering in the sky,  
Burst on a wretch when least prepared to die."

ART. 14. *The Nax, an amatory Poem, with various Defatory Poems. By an Officer of the Royal Navy.* 2mo. 5s. 6d. Ebers. 1811.

If we could bring this Officer of the Navy personally before our court-martial, we would turn him before the mast, after ordering him a round dozen. His only excuse for this farrago of indecency and ribaldry is, it seems, his youth, but had the ship to which he belonged no schoolmaster? If he retains his propensity to indulge in these fooleries, we recommend his being ordered up aloft to the mast-head every day, for three or four hours.

ART. 15. *The Figured Mantle and The Bridal Day, legendary Tales, with other Poems, by a Sussex Clergyman.* 2mo. 3s. 6d. Law. 1812.

We recommend this Sussex Clergyman to dedicate his leisure hours in future to the proper studies of his profession. He will never gain either credit or preferment by his poetical abilities. The town has been sadly deluged of late with bad poetry, and we cannot help wishing that the spirit of the Baviad would once more rise and scare away this swarm of idle drones from the gardens of the muses.

ART. 16. *Rejected Addresses; or the New Theatrum Poetarum.* Second edition. 12mo. 127 pp. 4s. 6d. J. Millar. 1812.

We have laughed very heartily, as many others have, over this lively burlesque of modern poets, and therefore feel no surprise

prise at the early appearance of a second edition. No difference is perceivable, on a slight collation, between the first edition and the second, except the transposition of the "Address without a Phoenix," by S. T. P. and the change of the initials prefixed to "Funch's Apotheosis," from G. C. *the younger* to T. H. The former designation could not possibly be mistaken; who may be intended by the new one is not equally clear, though it may also be guessed. But the mystery is, how the imitation of one author should equally serve for another! The *Probationary Odes*, which doubtless gave the hint to this volume, contained one real Ode; on the same principles, we rather expected and hoped to see in the second edition, a real Address which was attempted to be read from the boxes at Drury-lane; being certainly not less entertaining than any of the fictitious performances here included. For the benefit of our country readers, for there are few in London who have not read the book itself, we shall give, as a specimen, the opening of the poem called "The Rebuilding," which is, in fact, rather a parody than an imitation of the most absurd poem that has appeared within our memory\*.

"I am a blessed Glendoveer;  
'Tis mine to speak and yours to hear.

Midnight, yet not a nose  
From Tower-hill to Piccadilly snored!  
Midnight, yet not a nose  
From Indra drew the essence of repose!  
See with what crimson fury  
By Indra fann'd the God of fire ascends the walls  
of Drury;  
The tops of houses, blue with lead,  
Bend beneath the Landlord's tread;  
Master and 'prentice, serving-man and lord,  
Nailor and taylor,  
Grazier and brazier,  
Thro' streets and alleys pour'd,  
All, all abroad to gaze,  
And wonder at the blaze.  
Thick-calf, fat-foot, and slim-knee,  
Mounted on roof and chimney,  
The mighty roast, the mighty stew  
To see;  
As if the dismal view  
Were but to them a Brentford jubilee." P. 32.

The real authors are said to be well known, but as they have not chosen to declare themselves, it is not our business to unmask the ΑΔΕΛΦΟΙ, J. and H. S.

\* See Brit. Crit. vol. xxxix. p. 272.



## CLASSICS.

Art. 17. *P. Virgilii Maronis Bucolica.* 12mo. 98 pp. with 22 Plates. 13s. Jennings and Mackinlay. 1810.

The simple title of this book expresses nothing but an edition of Virgil's eclogues. It is, however, a botanical edition, the plates being all intended to illustrate the plants mentioned in the Eclogues. Martyn, a celebrated botanist, father to the present Professor Martyn, of still greater celebrity, published both the Eclogues and Georgics partly with this view, and his editions are justly esteemed. It is probable that an edition of the Georgics in the same form was also contemplated by the present editor, though we have not seen it advertised.

Not a word of preface or explanation of any kind informs the reader what is to be expected in this edition, but it contains—

1. the text of the eclogues; 2. English notes, in part abridged from Martyn, and containing references to the plates, which are all placed at the end; 3. an English prose translation; which is not that of Martyn, but seems to be made with care. The whole printed with exquisite neatness by Beesley.

Our readers may recollect that we announced some time ago a small but very neat work, in two volumes, entitled "Elements of the Science of Botany, as established by Linnæus\*." It was illustrated by outline figures of the plants, engraved with great accuracy and spirit. The present book is in form, size, and every particular the full brother of that, and doubtless proceeds from the same author.

The plants here figured are—1. *Quercus ilex*; 2. *Medicago arborea*; 3. *Viburnum lantana*; 4. *Thymus serpyllum*; 5. *Ligustrum vulgare*; 6. *Convolvulus sepium*; 7. *Lilium martagon*; 8. *Lilium candidum*; 9. *Cheiranthus incanus*; 10. *Narcissus poeticus*; 11. *Anethum graveolens*; 12. *Daphne Gnidium*; 13. *Calendula arvensis*; 14. *Myrtus communis*; 15. *Arbutus unedo*; 16. *Mimosa Nilotica*; 17. *Reseda luteola*; 18. *Olea Europea*; 19. *Lolium temulentum*; 20. *Fraxinus ornus*; 21. *Ranunculus hirsutus*; 22. *Sambucus ebulus*.

There is but one plate of plants in Martyn's Eclogues, which contains eight sorts, clustered together.

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\* See Brit. Crit. Vol. xxv. p. 523.

## NOVELS.

ART. 18. *Rosalie, or the Castle of Montalbretti, in Four Volumes.*  
12mo. 1l. 1s. Longman. 1811.

This is on the whole a reasonable and not unentertaining performance, with no greater violation of probability than that of a lady of illustrious rank, who coming by accident into a kitchen, amuses herself with endeavouring to make a pyc. The moral is not bad either in this or any other part of the work, and it has also the merit of much ingenuity and contrivance.

## MEDICAL.

ART. 19. *Practical Observations on Disorders of the Stomach, with Remarks on the Use of the Bile in promoting Digestion. The Second Edition with Additions.* By George Rees, M. D. Member of the Royal College of Physicians, Senior Physician to the London Dispensary, &c. 8vo. 223 pp. 7s. M. Allen. 1811.

This work appears to be the result of considerable experience. The author maintains some opinions respecting the nature of the complaints on which he treats, as well as some views of practice, peculiar to himself. They do not, however, in our estimation, amount to a degree of importance that would justify us in devoting that space and attention to their consideration, which a particular notice would demand. We may briefly observe, that the author has enumerated various disorders of the stomach, and very fairly stated the plan of treatment, whether successful or the contrary; and has also assigned his motives for adopting it. Some of his remarks upon diet, suckling, and a weak stomach, are judicious; but when he gravely defines digestion to be "that process, by which the *vitality* of the food is separated from the substance with which it is combined," he must pardon us, if we suspect he does not himself clearly comprehend, the meaning of the term he has so strangely misapplied. When we hear of the vitality of an acorn, we understand that principle of life, which enables it to grow and become a tree; and this principle may remain inherent in the seed for a number of years: no sophistry can induce us to admit any other acceptation of the term. The vitality of a beef-steak, according to our notion, should, with proper cultivation, produce an ox. But perhaps the ingenious doctor was thinking of an oyster, when he gave his definition of digestion, the process of which, unquestionably, in this instance, the oyster being alive when swallowed, does separate the vitality of the food from the substance with which it is combined.

ART.

ART. 20. *An Essay on the Nature of Scrofula, with Evidence of its Origin from Disorder of the digestive Organs. Illustrated by a Number of Cases successfully treated, and interspersed with Observations on the general Treatment of Children. By Richard Carmichael, Surgeon. 8vo. pp. 111. 5s. Callow. 1816.*

The frequency of the complaint which forms the subject of this treatise; and the obstinacy and disagreeable nature of its symptoms, have strong claims on the attention of the practitioner. The disease has generally been considered as hereditary, and in too many instances the cure as hopeless. The present author, without condescending to regard in the least degree any hereditary taint or predisposition, at once looks to the alimentary canal for the origin of the disease, and finds little or no difficulty in obviating the symptoms, by restoring the digestive organs to a healthy condition. In support of his opinions he has adduced numerous facts which appear conclusive, has stated them in clear and correct language, and has drawn his inferences and deductions with philosophical accuracy.

“The symptoms of scrofula,” he observes, “which obviously arise from a disordered state of the digestive organs, are a tumid and tense abdomen, a swelled and chapped upper lip, itching and soreness of the *alæ nasi*, and irregularity of the bowels, attended with green, black, and other unnatural evacuations. These symptoms in a greater or less degree precede the induration of the lymphatic glands of the neck and the other phenomena of scrofula, and continue afterwards to accompany the disease, sometimes constantly, sometimes occasionally.” He proceeds to state cases, proving that glandular swellings of the neck in infants are preceded and accompanied by a disordered state of the bowels; and that the removal of the former depends upon relieving the latter. Want of exercise is mentioned as a frequent exciting cause of scrofula in children. We fully admit the fact, and recommend the following strong case to the serious attention of all persons concerned in the important work of education.

“In St. Thomas’s parochial school (Dublin) there are twenty-four girls, in every respect well fed, clothed, and lodged, yet seven out of this number were in the summer of 1809 affected with scrofula, although not one had the disease when admitted. On the most minute enquiry, there was not any reason to attribute the prevalence of the disease among them to any defect in diet; but during the preceding winter and spring, a very small yard, their only play-ground, was flooded in consequence of heavy rains, and the mistress of the school had received directions at the same period, from some of the governesses, to keep the children perpetually within doors at their school-books; and this cruel and impolitic injunction totally deprived them of the little exercise to which they had been accustomed. In a short time from the commencement of this sedentary life, scrofula began to

make its appearance, and afterwards affected near a third of their number: yet I was informed that before their privation of exercise not one of the children was affected by the disease, although at that period they were treated so indifferently in respect of diet, that the woman who then superintended them was afterwards dismissed from her situation on account of the bad quality of the provisions she provided for their use. But it seems her total inattention to them allowed them the liberty of playing and exercising as they chose; and to this circumstance they owed their health, for they made such good use of their liberty, that not one of them shewed the slightest symptom of scrofula until they were for some months accustomed to confinement."

From what we have observed, in the course of considerable experience, we feel disposed to adopt Mr. Carmichael's theory of the disease, and have long been in the habit of pursuing very similar practice to that which he has found successful. While we admit, however, that a disordered state of the digestive organs is a frequent exciting cause of scrofula, we by no means deny that this morbid condition of the *primæ viæ* is often the consequence of hereditary predisposition; we have seen infants and young children, in whom, indeed, the tendency to disordered bowels, from birth, was so great as to cause much difficulty in supplying them with suitable nutriment; and in these children, glandular swellings were common.

From the principles established in Mr. Carmichael's treatise, the plan of cure chiefly depends upon restoring the digestive organs to a healthy condition by good air and exercise; an antiscient diet, purgatives with calomel and rhubarb, and absorbents, as carbonate of soda and of lime. This practice has long been adopted by practitioners of the first eminence, though perhaps not upon scientific principles, or a rational theory of the disease, and consequently with less chance of success. We cannot conclude this brief notice of Mr. Carmichael's work without recommending it to our readers as containing much information on the disease in question, as well as upon other subjects connected with it, and displaying the evidence of sound judgment and extensive experience.

## LAW.

ART. 21. *A Treatise on the Parties to Actions, the forms of Actions, and on Pleading; with a second Volume, containing Precedents of Pleadings.* By J. Chitty, Esq. of the Middle Temple. Second Edition, greatly enlarged and improved. 2 vols. 8vo. 1500 pp. 3l. 3s. 1811.

Mr. Chitty, one of the most eminent special pleaders under the bar, having, by the greatness of his practice, and his high reputation,

tation, obtained the trust of instructing a great number of pupils, framed for their edification a set of lectures, which he delivered to them at proper periods. These lectures, amplified, methodized, and illustrated by references, he published in Michaelmas term 1808, with a large volume of precedents annexed. The publication could not fail of success; the high estimation in which the author was held, the expectation which had been diffused, that this would be a great production, and the real merit of the work, produced such a sale, that notwithstanding its high price, a second edition became necessary in three years.

In noticing a work of this kind, it is hardly to be expected that we should analyze, or regularly investigate all its parts. The profession, for whose use it was intended, have pronounced on its merits by the rapid purchase of the first impression, and perhaps, the best service we can render, will be to state in what particulars the second edition differs from the first, as it may, according to the wants or feelings of those who possess the one, induce them to retain, or to part with it, in order to purchase the other.

The first volume is altogether doctrinal, and contains, as we have already intimated, the substance of the lectures delivered by the author to his pupils. Of this part, the matter is so well arranged and so judiciously compressed, that the lapse of three years has rendered very little alteration necessary, in what had been before so carefully considered and digested. Some alterations there are, but chiefly in the notes, where new authorities are cited, but they are such as a student or practitioner of moderate diligence and accuracy would have recollected, or added to his own Copy. So little do these alterations really affect the work, that the second edition may be read and referred to almost page for page with the first.

The second volume has undergone much greater alteration. In his first edition, Mr. Chitty seems to have exercised an unusual forbearance in avoiding every precedent which was already in print, and from this cause, his book was sometimes perplexing in use from the frequency of reference. In the present edition, he has not been quite so scrupulous, but still he has not allowed himself license. He has added, at the beginning of his volume, as new heads, "Notices of Action, Affidavits to hold to Bail, Proceedings by Original, and Beginnings and Conclusions of Declarations," and he has greatly enlarged the number of precedents contained in the work. It would have been better, if instead of referring to the uncertain forms in Wentworth, and some of the clumsy precedents in older compilers and reporters, he had extended this part of his publication, to two, three, or more volumes. The adaptation of the forms, and the value of Mr. Chitty's notes, would have rendered the work highly acceptable to the profession, and he might, in some degree, have indemnified the purchasers of his first edition, by letting the precedents be sold

separately, and giving in a spare page or two, the "Addenda et Corrigenda" to the first volume.

Such is the utility of this work, that every man practising the common law ought to have it; but none, except draftsmen, need change the first edition for the second.

ART. 22. *A Treatise on the Law of Mercantile Guaranties, and Engagements in the Nature of Garantie.* By Walter William Fell, Esq. of the Middle Temple, Barrister at Law. 8vo. 340 pp. 9s. Butterworth. 1811.

"The universal adoption of a system of credit in all mercantile transactions," says Mr. Fell, "and the prodigious extent to which that system is at present carried, has introduced, or at least very much increased, the practice of requiring counter securities against such credit, or some other species of guarantee, for the performance of engagements so entered into." He has therefore, with laudable industry, and great accuracy, collected the chief points of law affecting this subject. He states with brevity, though very clearly and intelligibly, what is required, under the statute of frauds, to give effect to a promise to answer for the debt, default or miscarriage of another; treats of the rights and remedies of the party to whom a guarantee is given, and of the party giving it; and he has a very useful chapter, on giving characters to others, and entering into securities for their conduct.

This work will be a valuable addition to the library of the lawyer, and of very great utility to those who are in the habit of giving or receiving mercantile guarantees.

ART. 23. *A Translation of Glanville.* By John Beames, Esq. of Lincoln's Inn, Barrister at Law. To which are added Notes 8vo. 380 pp. 12s. Reed. 1812.

It may be doubtful whether a book intended solely for the use of a learned profession, ought to have been translated out of the Latin, or not. It is easy to apprehend why translations from the Norman-french into English are almost indispensable; but there is no reason to believe that men educated as those intended for the bar ought to be, can be so ignorant of Latin, as to require a translation from that language. There may be, in a numerous body, half-a-dozen instances of low, uneducated men having crept in, where they should never have been tolerated, but to them a translation of an ancient author will be of little more use than the original; and it may be feared, that the publication of translations may confound the fame of the whole body with that of these lack-latin professors. We mention this as a mere doubt; but we are clear that if the translation were commendable, the original ought to have been published, page for page with it, both as a proof of the translator's accuracy, and to enable the possessor of this

this work, to quote and refer to any original passage without further research.

The translation before us is the production of a gentleman, who appears to have read amply and diligently; his notes are profound, ingenious, and useful. By way of introduction, he has given such account as he can collect of Ranulph de Glanville, to whom the treatise is ascribed, and has fairly stated the doubts with respect to his identity and authorship, and on the question whether Glanville's tract, or that known in Scotland by the name of *Regiam majestatem* was the original work.

Of his translation, Mr. Beames speaks in the following modest terms.

"It remains to speak of the translation now submitted to the public. Fidelity has been the principle object of the translator. If more be demanded, he would shelter himself under the high name of Sir William Jones. "Elegance, on a subject so delicate as law, must be sacrificed, without mercy, to exactness." Next to fidelity, simplicity has been aimed at, as most in unison with the original, and, perhaps, the best adapted for transfusing its spirit into the English language. Not that with these two objects immediately before him, the translator would be understood as conceding, that he has sacrificed any beauty, any elegance of expression generally abounding in, or spread over, the original work. He could not sacrifice that which never existed. The style of Glanville, destitute of every grace, and dry and harsh in the extreme, professedly aims at the peculiar qualities which characterize it. *Stile vulgari et verbis curialibus utens ex industria, ad notitiam comparandam eis, qui hujusmodi vulgaritate minus sunt exercitati*, are the very terms in which he describes his own manner of writing. So successfully has he accomplished his object, that he imposes upon his translator a task not altogether unlike that of acquiring a new language. Yet to these difficulties the translator reluctantly alludes, for though they may, in some measure, atone for those errors into which he is apprehensive he has often fallen, he is conscious, the merit of his attempt is not to be estimated by its arduousness, but its utility."

## POLITICS.

**ART. 24.** *Suum Quique: or the Rights of the Sovereign, and the Wrongs of the Subject.* 8vo. 23 pp. 1s. J. J. Stockdale. 1812.

The object of this tract, which is written in the form of a letter, is to show, that to abridge the power of the Sovereign to give remuneration for services, is, in fact, to wrong and injure the people. Nothing indeed can be more absurd and pernicious than the attempt to exclude from the House of Commons, all persons  
M m 4 who



who shall have accepted place or pension from the Crown. It seems to go upon the supposition, that every person whom the Sovereign shall think worthy of confidence or reward, must be unworthy of the confidence of the nation. Were this true, it would certainly be no less true, that we ought not to have any sovereign: for a magistrate whose favour is of so poisonous a nature, ought not surely to be supported. Thus, without doubt, do those reason, who endeavour to urge these measures, though they do not dare to avow it. On the contrary, a true Englishman, who honours his King as well as loves his Country, will feel a fresh regard for those whom his sovereign delights to honour; and have new confidence, in those who are distinguished by the confidence of their King.

The arguments, to this effect, which are urged in this letter, are well stated and clearly expressed; and we trust that there will always be a great majority of Britons, who will prefer the old maxims of our country, to republican illiberality and suspicion. We doubt not, that they who suspect of corruption every person who receives any personal advantage from the government, are moved by the secret consciousness, that a very small reward, would corrupt their own honesty; and that they never could do their duty, if it were to be done at the hazard of losing a place.

### DIVINITY.

ART. 25. *A Sermon preached in the Chapel of the Asylum for Female Orphans, Lambeth, on Sunday the 30th of August, and on Sunday the 13th of September, 1812, and published at the particular Request of the Committee, and for the Benefit of the Charity, by the Rev. Robert Stevens, A. M. alternate Morning Preacher at the Asylum, alternate Evening Preacher at the Magdalen, and Lecturer of St. Margaret's, Westminster. 8vo. 2s. Rivingtons. 1812.*

The text of this very excellent discourse is Psalm ciii. 10. "He hath not dealt with us after our sins, nor rewarded us according to our wickedness."

The preacher takes a rapid glance of the history of mankind from the fall to the present period, and forcibly points out how repeatedly and how justly the sons of Adam have provoked and merited the severity of the wrath of God; yet notwithstanding all their atrocious wickedness, he has not dealt with them according to their sins. Descending to the present times, and to a view of his own nation, the preacher emphatically reminds his hearers how we of this country have been distinguished, in spite of our transgressions, from all neighbouring nations, in having our constitution, laws, rights, and liberties preserved. The people of England are pronounced, perhaps in terms somewhat too unqualified, "the most

most virtuous and religious upon the face of the earth ;" our public charities are recapitulated, and the prowess of our brethren in arms for their country duly extolled. What then should be the result ? that gratitude which causes the tongue to utter unfeigned praises, and the life to bring forth its fruit unto holiness. In an Appendix, Mr. Stevens forcibly recommends the particular institution of the Asylum for female Orphans, who, he tells us, are educated under the admirable system of Dr. Bell.

We sincerely recommend this Sermon to general attention, both on account of its intrinsic merit, and because the profits of its sale are to be appropriated to one of the best and most useful of the various charities, which are a honour to the metropolis.

ART. 26. *A Selection from Bishop Horne's Commentary on the Psalms. By Lindley Murray, Author of an English Grammar, &c. &c.* 12mo. 5s. Longman. 1812.

It is well known that the excellent Commentary on the Psalms by the late Bishop Horne, comprehends two large octavo volumes, for which cause, as this Editor observes, they may probably not be so extensively circulated, and generally read as they deserve. With this idea the reader, and more particularly the teacher of youth, has in this volume, a judicious selection of such parts of the Commentary as are more peculiarly striking, pathetic, and instructive.

We think Mr. Murray has performed a very meritorious office, and it is more than probable that many young persons will be induced by these specimens to contemplate and study the other parts of Scripture, and eventually derive pleasure and advantage beyond all calculation and all price. The book, moreover, has the recommendation of being well printed, of a convenient form, and very reasonable price. These appear to us, where the benefit of young persons is the more immediate object, and an extensive circulation seriously to be wished, no contemptible advantages.

ART. 27. *A Series of Discourses on the peculiar Doctrines of Revelation. By the late Rev. David Saville. A. M. Edinburgh, Author of Dissertations on the Existence, Attributes, and Moral Government of God, &c. &c.* 8vo. 423 pp. 10s. 6d. Brown, Edinburgh ; Longman and Co. London. 1810.

These Sermons are not entirely posthumous ; they were intended by the author for publication, and even in part corrected at the press by himself. They are written on a series of topics, in a great measure connected, beginning from the state of innocence, and ending with the happiness of believers under the Gospel : altogether 18 in number. The subjects are treated, in general, not in a very different manner from what is usual : but in the

the second discourse, which is on the Fall of Man, we find a notion extremely peculiar. This is, that there were two states of man before the Fall, one, before he was placed in Eden, during which he was under no restriction, the second in Eden, under the circumstances generally known. The foundation for this opinion, or rather fancy, is extremely slight, and we do not see to what consequences of any importance it can lead.

Mr. Saville was, we presume, what is usually called a popular preacher. The florid, and even poetical style of some passages in his discourses, were at least calculated to make him so. Thus, speaking of man in innocence, he describes him with a train of personified attendants, whom we should not have expected to meet out of poetry.

“His affections and passions, all pure and spiritual, were ceaseless ministers to the Lord. Love stood before his altar, and offering up her grateful incense, kept up the hallowed flame. Fear, with angel-reverence, bowed down before the sanctuary, where, as yet, no interposing veil had hid the presence of Divinity. Hope lifted up her hands and eyes to heaven, and shewed, by the intenseness of her countenance, where and what she expected to be. Joy told her rapture in glad hosannas of praise, and sought, on earth, to join in those songs which seraphs sing in the celestial Mansions. Whilst Memory unfolded the records of eternal love, and with ecstacy reviewed the glorious past: and Conscience, yet unsullied, stood by, witnessed the sacred service, and gave her approbation as the voice of God. Such was man in the day when God created him.” P. 13.

We have no information in the volume concerning the circumstances or character of the author. They are probably well known at Edinburgh.

ART. 28. *Four Sermons, preached in London, at the eighteenth General Meeting of the Missionary Society, May 13, 14, 15, 1812. By the Rev. Matthew Wilks, London; Rev. John Love, Austerham; Rev. Alexander Skeill, Wigan; Rev. Earle Gillbre, D. D. Barby. Also the Report of the Directors, and a List of Subscribers. Printed for the Benefit of the Society. 8vo. 166 pp. Williams and Co. 1812.*

The zeal of this Missionary Society is great; we wish we could say that it was a zeal according to knowledge. The statement of accounts in this tract shows that in the last year, ending April 1, 1812, the disbursements of the Society exceeded its income by the large sum of 2570l. 17s. 1d. This circumstance is well calculated to stimulate those to new exertions who are favourers of the general design.

The four Sermons here printed are, 1. Excitements to Missionary Zeal. 2. On the Power of the Bible operating by the Ministrations of Holy Missionaries. 3. The shaking of the Nations productive

productive of the Spread of the Gospel. 4. Christ the Shepherd of all Nations. The three first preachers are professed Meeting-House or Tabernacle men: but Dr. Gillbee, the fourth, is qualified as Rector of Barby. This we see with some regret; but these are times in which strange things are so often seen, that they may reasonably be expected.—There are Missions which we wish to see supported by every Rev. Doctor in the nation. Such are those sent out by the excellent Society for Promoting Christian Knowledge: but to those Missions which propagate the opinions of a sect, instead of the genuine doctrines of Christianity, we cannot extend our wishes.

ART. 29. *Observations on select Places of the Old Testament, founded on a Perusal of Parsons's Travels from Aleppo to Bagdad.* By W. Vanstuart, A. M. Vicar of White Walsbam, Berks. 8vo. 119 pp. 4s. Oxford, printed; Rivingtons, London. 1812.

Mr. Vanstuart has before exerted a very laudable diligence in illustrating a part of the Scriptures\*; we now find him pursuing a very useful plan, that of throwing light upon the sacred writing, by means of oriental travels. This path, opened by Mr. Hammer, and successfully followed by others, is here also trodden with judgment.

The first subject adverted to is the Natural History of the Ostrich, and a consequent illustration of the well-known passage in Job, (ch. xxxiv. 13, &c.) where that bird is usually thought to be represented as forsaking her eggs altogether, and leaving them to be hatched in the sand. It is shown on the authority of Mr. Parsons, and other travellers, that the Ostrich sits on her eggs, as is usual with birds, and judicious steps are taken to reconcile the scriptural passage with the authentic relations of the fact. We do not indeed approve of the change of version which represents the Ostrich as forgetting that "the foot may crush her," instead of *the eggs*; because she is much too large a bird to be crushed by the foot; and indeed it seems quite sufficient that she occasionally leaves her eggs so exposed, without imagining that she does so always. She does it when driven from her nest by alarm, or called from it by hunger, and that is enough to justify the words of Job. Other curious circumstances respecting the Ostrich are here related, and well authenticated.

The next subject of illustration is the Tower of Babel (p. 42); where it is shown that the building described by travellers under that name, and called by the Arabs and Jews, Nimrod's Tower, is not any relic of the famous building begun before the dispersion.

Mr. V. then adverts to the direction in which the children of men are said to have journeyed when they came to the plain of Shinar, (p. 63.)

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\* See Br. Crit. Vol. xxxvii. 196.

Job and the nature of his wealth and dignity is next considered, by comparing the number of his cattle with that of a modern Arab horde; where it appears, that if he be considered as the head of a tribe, he was by no means equal in wealth to some of the modern Arabs.

The boats on the Tigris, described by Mr. Parsons, are then compared with those mentioned by Herodotus (p. 77); also the flaggons made of palm leaves, and capable of containing fluids (p. 83). Lastly, the water-machines on the Euphrates, employed for the purpose of watering land (p. 87); the fertility of Egypt (p. 101); the movements of the Arab hordes, from one pasture to another (p. 107); and the annual migration of Storks (p. 112). A difficult passage in 2 Sam. i. 17, 18, on "the use of the bow," is also elucidated.

All these are interesting subjects, not only to divines, but to every diligent enquirer into customs and manners; and Mr. Van-tart will doubtless obtain the credit from his publication, which he so well deserves.

### MISCELLANIES.

ART. 30. *Omnia, or Horæ Otiosiores.* 12mo. 2 vols. 14s.  
Longman and Co. 1812.

These volumes are ascribed to, and we believe acknowledged by, Mr. Southey, and probably exhibit a selection from his Common Place Book. We have many similar publications in the different languages of Europe, and not long since one in our own, in three volumes octavo, which was called *The Lounger's Common Place Book*. In this last the articles were inserted in alphabetical order; in Mr. Southey's volumes, for which indeed there seems to exist no necessity, no order or arrangement is observed. Nothing seems required of us but to say that the reader will find much amusement from the perusal, and to insert a specimen or two.

#### "CAP OF LIBERTY.

"Those who hoped proudly of human nature, and admitted of no distinction between Christians and Frenchmen, regarded the first constitution as a colossal statue of Corinthian brass, formed by the fusion and commixture of its metals in the conflagration of the state. But there is a common fungus, which so exactly represents the pole and cap of liberty, that it seems offered by nature herself as the appropriate emblem of Gallic republicanism. Mushroom Patriots, with a mushroom cap of liberty. Vol. I. p. 217.

#### "WISE IGNORANCE.

"It is impossible to become either an eminently great or truly pious man without the courage to remain ignorant of many things.

things. This important truth is most happily expressed by the elder Scaliger in prose, and by the younger in verse. The latter extract has an additional claim from the exquisite terseness of its diction, and the purity of its Latinity. We particularly recommend its perusal to the commentators on the Apocalypse. Quare ulterior disquisitio morosi atque satagentis animis (animi) est, humanæ enim sapientiæ pars est quædam æquo animo nescire vel." Scal. Ez. 307. 29.

"Ne curiosis quære causas omnium  
Quæcunque libris vis prophetarum indidit  
Afflata cœlo, plena veraci deo,  
Nec operta sacri supparo silentii  
Irrumpere ande, (aude) sed prudenter præteri.  
Nescire velle quæ magister omnium  
Docere non vult, erudita inscientia est."

Jos. Scalig.

"To *have* and to *be*."

The distinction is marked in a beautiful sentiment of a German poet. *Hast* thou any thing? share it with me and I will pay thee the worth of it. *Art* thou any thing? then let us exchange souls.

The following is offered as a mere playful illustration—

Women have no souls says prophet Mahomet.

"Nay, dearest Anna, why so grave?  
I said you had no soul 'tis true,  
For what you *are* you cannot *have*,  
'Tis I that *have* one since I first *had* you."

"Goodness of heart indispensable to a man of genius.

If men will impartially and not asquint look towards the offices and functions of a poet, they will easily conclude to themselves the impossibility of any man's being a great poet without being first a good man.

*Ben Jonson's dedication to Volpone.*

Ben Jonson has borrowed this just and noble sentiment from Strabo, L. 1. οὐκ οἷος ἀγαθὸν γινώσκας ποιητὴν, μὴ προτεροῦ γινώσκας ἀνδρα ἀγαθόν."

"We transcribe the above quotation without accents, as it so appears, we know not why, in the original. We are sorry to be obliged to remark that the volumes are very incorrectly printed, as indeed is obvious enough from the above specimens.

ART. 31. *New Canterbury Tales, or the Glories of the Garrison.*

By Oliver Outline, Major-General, &c, &c. 8vo. 5s. Second edition. Colbourn. 1811.

Whether this publication has actually passed through two editions, or whether this is the fact with the title-page only, is more than we can take upon us to decide. It is to us perfectly unintelligible.

elligible, as we presume it will be to such of our readers as do not happen to be acquainted with the politics, scandal, and amusements of Canterbury.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

**The Second Volume of the Pulpit, or Biographical and Literary Account of eminent popular Preachers, interspersed with occasional Clerical Criticism.** By Onesimus. 8vo. 10s. 6d.

**Annotations on the Four Gospels; compiled and abridged for the Use of Students.** A New Edition, considerably improved, to which, for the first time, is added, Annotations on the Acts of the Apostles: which, for the Convenience of Scholars who possess the First Edition in 2 vols., may be had separately. 3 vols. 8vo. 11. 4s.

**The Life of our Lord and Saviour Jesus Christ, harmonized chiefly from Campbell's Translation of the Four Gospels.** With all the proper Names accented, and a few explanatory Notes. By William Angus, A.M. 12mo. 2s.

**Nine Sermons preached in the Years 1718, 1719.** By the late Isaac Watts, D.D. now first published from MSS. in the Family of a contemporary Friend. With a Preface. By John Pye Smith, D.D. 8vo. 6s.

**A Sermon preached in York Minister on the Anniversary of his Majesty's Accession to the Throne.** By the Rev. James Richardson, A.M. late of Queen's College, Oxford, and one of the Vicars Choral of the Cathedral. 1s.

**A Spiritual and most Precious Pearl, teachinge all Men to love and embrace the Crosse, as a most sweete and necessarye Thyng.** With Preface, &c. by Edward Duke of Somerset, Uncle to King Edward VI. First printed in 1550, now reprinted with a new Historical and Biographical Preface. Pp. 5s. A few Copies on large Paper at 10s. 6d.

**Sermons on Public Occasions, with historical, critical and political Notes, and an Appendix.** 2 vols. 8vo. 18s.

**Sermons for the Use of Families.** By the Rev. Edmund Butcher. Vol. Second, 8s.

### MEDICAL.

**An Account of a Case of Recovery after an extraordinary Accident, by which the Shaft of a Chaise had been forced through the Thorax.** By William Malden, Member of the Royal College of Surgeons, London. 3s. 6d.

**A Review of Mr. Everard Home's Practical Observations on the Diseases of the Prostate Gland, and of his important Anatomical Discovery, with a Classical Epilogue.** By Jesse Foot, Surgeon. 2s.

### LAW.

**A Full and Authentic Report of the Trial of Joseph Simmons Winter, Benjamin Allen, William Taylor, Joseph Knox, Thomas Ivey, Robert Cooper, and George Harris, for Stealing on the River Thames, on the Night of the 19th of July last, Ten Bales of Silk, &c.** Tried before the Hon. Baron Thomson, at the Old Bailey, October 30 and 31, and November 2, 1812. Taken in Short Hand by Thomas Hodgson. 2s. 6d.

**An Essay on the Origin of the English Laws and Institutions, read to the Society of Clifford's Inn in Hilary Term, 1812.** By George Spence, Esq. of the Temple, Barrister at Law. 2s.

**A Reply to the Calumnies and Misrepresentations contained in a Charge delivered to the Grand Jury at Madras, January 18, 1811, by Sir Francis Macnaghten, Knt. one of the Judges of the Supreme Court of that Presidency.** By William Douglas Brodie, Esq. Registrar to the Carnatic Debts at Madras. 8vo. 3s. 6d.



The Charters and Letters Patent granted by the Kings and Queens of England to the Town and City of Bristol, newly transcribed, and accompanied by the original Latin. By the Rev. Samuel Seyer, A.M. 4to. 1l. 7s.

The Trial at large of John Folkard, late of Surrey-street, Blackfriars, silversmith; William Folkard his Brother, late of Sun-street; Thomas Nugent, the advertising Money Lender, and others, for a Conspiracy to defraud the Creditors of John Folkard, a Bankrupt. Taken in Short Hand by Mr. Gurney. 2s. 6d.

TRAVELS.

Travels in Southern Africa during the Years 1803, 4, 5, and 6. By Henry Lichtenstein, Doctor in Medicine and Philosophy, Professor of Natural History in the University of Berlin, &c. Translated from the German by Anne Plumptre. 4to. 3l. 16s.

CLASSICAL.

Philemonis Lexicon Græcæ, & Biblioth. Parisiensis. Now first printed from a Transcript in the Possession of the Rev. Charles Burney, D.D. 8vo. 10s. 6d. 4to. 6l. 6s.

BIOGRAPHY.

Memoirs of the late Philip Melvill, Esq. Lieut. Governor of Pendennis Castle, Cornwall; with an Appendix, containing Extracts from his Diaries and Letters, selected by a Friend. 8vo. 10s. 6d.

The Life of the Most Noble Arthur, Marquis of Wellington, &c. By Francis B. Clarke. 8vo. 12s. 6d.

POLITICAL.

Advice to Members of Parliament: in a Letter to Messrs. J. Martin and P. E. Dowdeswell, the newly elected Members for Tewkesbury, &c. &c. By John Harwood. 1s.

The Letters of Junius, including Letters by the same Writer under various other Signatures, now first collected. To which are added, his confidential Correspondence with Mr. Wilkes, and his private Letters addressed to Mr. H. S. Woodfall. With a Preliminary Essay and Notes, the new Matter forming at least Two-thirds of the Work. Illustrated with Fac-Similes of the Hand-writings of Junius, Mr. Burke, Mr. Wilkes, Mr. Horne, Mr. Dunning, Mr. W. G. Hamilton, &c. from the Originals, now in the Possession of his Son, Mr. G. Woodfall. 3 vols. 8vo. 2l. 2s. Royal Paper, 3l. 8s.

The Speeches and Public Addresses of the Right Hon. George Canning during the late Election at Liverpool, and on a public Occasion in Manchester. 2s. 6d.

The Letters of Vetus, Part II. as they appeared in the Times Newspaper from July 1 to Nov. 10, 1812; with a Preface and other Additions. 2s.

POETRY.

The Genuine Rejected Addresses presented to the Committee of Management for Drury-lane Theatre, preceded by that written by Lord Byron. 8vo. 6s.

Contes des Fous, and other Trifles in Verse. By the late John Bigge, Esq. with Notes critical and explanatory. 10s. 6d.

NOVELS.

The Adventures of a Dramatist. 2 vols. 12mo. 12s.

MISCELLANIES.

Ombiana: or Hora Otiosiores. By Robert Southey, Esq. 2 vols. 12mo. 12s.

Marottes à Vendre ou Tribollet Tabletier. A choice and unexceptionable Selection from the ancient and modern French Facetiae. 8vo. 10s. 6d.

An Elementary Treatise on the Geometrical and Algebraical Investigation of Maxima and Minima, being the Substance of a Course of Lectures delivered conformably to the Will of Lady Sadler: to which is added, a Selection of Propositions deducible from Euclid's Elements. By D. Cresswell, A.M., Fellow of Trinity College, Cambridge. 8vo. 10s.

LITE.

## LITERARY INTELLIGENCE.

The Rev. *H. H. Baber*, of the British Museum, has completed the publication of his *Fac-simile of that Portion of the Alexandrian MS.* which contains the Book of Psalms. He has issued Proposals for publishing by subscription a Fac-simile of a more considerable portion (viz. the Pentateuch) of this important and venerable Greek MS. of the Scriptures; and we hope that so laborious and commendable a publication will meet with due encouragement.

A second Edition of Miss *Hawkins's* Work, entitled *The Countess and Gertrude, or Modes of Discipline*, is nearly ready for publication.

A new Work, entitled *Christian Morals*, by Mrs. *H. Marc*, is in the press, and will be speedily published.

Mr. *Donovan* will shortly issue Proposals for a Republication of his Works on *British Natural History*.

Dr. *Thomas Thomson*, Author of the *System of Chemistry*, is about to publish a new Philosophical Journal, entitled *Annals of Mechanical Philosophy, Chemistry, Agriculture, and the Arts*. The first Number will appear on the first of January, and the work will be continued monthly.

Mr. *Ripplingham* has in the press, *Observations on the Comparative Dangers to be apprehended from the Ascendancy of the Catholics or Dissenters*.

An English Translation is printing of *Bishop Jewel's Apologia*, with historical Notes, by the Rev. *A. C. Campbell*, A.M. Editor of the *Apologia* with Smith's Greek Version.

The second Edition of the Rev. *Mr. Powlett's Father's Reasons for being a Christian*, is nearly ready.

The Rev. *B. Brook*, of Tutbury, has in the press, *The Lives of the Puritans*, containing a biographical Account of those Divines, who distinguished themselves in the Cause of Religious Liberty, from the Reformation, under Queen Elizabeth, to the Act of Uniformity in 1662, in 3 vols. 8vo.

Mr. *Grant*, of Crouch End, is about to publish a *Grammar of the English Language; with critical and explanatory Notes, Questions for Examination, appropriate Exercises, &c. &c.*

Mr. *Colburn*, of Conduit Street, has issued Proposals for a new annual Publication, to be entitled, the *Literary and Scientific Calendar of the British Empire*, comprising various Information respecting Literature, Science, and the Arts.

Miss *Mitford's* new *Poem, on the Female Character*, will be published in a few days.

*Britton's* History and Description of *Radcliffe Church, Bristol*, with engravings, may be expected early in January next.

The *Architectural Antiquities* of the same author are proceeding, with increased spirit, if possible; and will be completed in four volumes by the end of next year.

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THE  
BRITISH CRITIC,

For DECEMBER, 1812.

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“Where the chief merit in two writers lies in saying common things well, I shall always prefer him who says them with simplicity and ease, to him who delivers them with pomp and solemnity.”

WARBURTON.

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ART. I. *An Account of the Life and Writings of Lord Chancellor Somers, including Remarks on the public Affairs in which he was engaged, and the Bill of Rights, with a Comment.* By Henry Maddock, Esq. of Lincoln's Inn, Barrister at Law. Vol. I. 4to. 400 pp. 1l. 11s. 6d. Clarke and Co. 1812.

THE GREAT Lord SOMERS, for so we most unaffectedly style him, is well entitled to the distinction of an adequate biographical commemoration; but as this task has already been undertaken by several writers, known and anonymous, he who presents a new production, should be quite sure that all his information is correct; that a considerable portion of it is novel, or, at least, not common; and that the general effect of his labour will be, to make the acts, the motives and the principles of his subject better known, or better understood by mankind at large. This is a biographical age, but the vice of biographers is, that every great man must fill a great book. This is sometimes, but not often, necessary; and the strange shifts to which biographers are driven to fill their volumes, make us believe, that, however

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generally

generally affected, it is not easy. Some collect all the letters which their hero wrote, and many that he did not write; the rhymes of his youth, and the themes of his childhood. The sermons of lawyers, the law-tracts of physicians; unfinished works, exploded scandals, and uncertain rumours are introduced, discussed and dilated upon, and all for the purpose of making a bulky and costly volume. Where these resources fail, others still more strange are resorted to; thus the life of an old poet is eked out by a speculation on the course he might have pursued had he been a practising lawyer; and the life of a late Chief Justice appears on the title-page, where the volume is principally made up of the reports of James Burrow, and the jests of Joe Miller.

An improved life of Lord Somers would be a valuable acquisition in the literature of the country; the improvement would be best effected by compression, arrangement, and a perspicuous statement, not much encumbered with discussion, of the various scenes in which Lord Somers engaged, and a luminous display of the characters, principles and talents of those by whom he was surrounded. Mr. Maddock has thought it his duty to notice, to argue, to refute, or to confirm every report which various biographers, historians, and other writers have issued respecting his subject; to weigh accurately the value of phrases which they have employed, and to give his own opinions, at the length, and almost in the form of essays, on the various events he has to narrate. The title-page promises something of the kind, and therefore, no man who reads the title before he buys the book, can have a right to complain that he is deceived; but surely all who value the reputation of the illustrious dead, must regret to see great names made the vehicle for effusions, which, if left to their own force and merit, would be found dead where they were first dropped, and in a few years, or more probably, weeks, be utterly forgotten. Such writings have a slender chance of being read in connexion with the history of an eminent man; but the much greater probability is, that a less complete biography will be preferred, until the day shall come when the matter of a vast volume may be compressed into a judicious abridgment.

Mr. Maddock begins by relating the birth of his hero, John Somers, with an interesting account of the seat called White-Ladies, where he was born, and some short notices of some of his family. His father was an attorney, possessed a landed estate, and was captain of a troop of horse which formed part of Cromwell's army. As all this is succinctly and clearly related, we began the work before us with no  
small

small hope of information and entertainment; but unfortunately, in the eighth page, we begin to lose sight of the subject, and to see the author. He reasons on the birth of Mr. Somers, and as the whole essay covers nearly six quarto pages, we cannot extract, but will give a short view of it, that the reader may know what he has to expect from the book.

In the first place then, it is observed, that Mr. Somers was born, if not of illustrious, yet of very respectable parents. Well;—then one would suppose there was no necessity for saying more:—but more must be said. Some of his calumniators are supposed to have insinuated that he sprung *ex facie Romuli*; if he did, it should never be supposed, that virtue and genius, and merit, are the peculiar growth of a patrician soil. We do not think meanly of the majestic flow of the Rhine, because on tracing it to its source, we may find it born of a petty spring in Switzerland. Well now we have got to the Rhine, and Mr. Maddock has given us this new and ingenious simile; may we be dismissed?—Pooh! How is a quarto to be filled, if a reader is let off so easily?—Mr. Maddock is now alarmed lest he should be thought to have spoken too slightly of rank; therefore we are to be told that Milton, republican as he was, did not think that orders and degrees “jar with Liberty;” that Pliny, in his advice to Tiro, has an excellent observation on the same subject; and the author himself most happily confirms their judgment, by observing that inequality must subsist, and if men were to call silver and iron gold, they would not be gold, for all that. Then he gives a good round reproof to the courtly Dalrymple, and his countryman Macpherson; he reminds them that “all mankind derive their origin from our first parents;”—this is as true, as that “the greatest number that any arithmetician ever dreamed of may be traced to a single unit.”—“Propinquity, in some sort, subsists among all human beings;”—nay Pindar thought that men and Gods sprung from the same parents.—But now for a formidable display!—If the enemies of Lord Somers could not overlook his lordly descent, they should cease to admire the *divine Socrates*, because a statuary’s son; they should lay aside *Euripides*, discard *Demosthenes*, not praise *Eschines*, put *Epicletus* and his philosophy, and *Lucian* and his wit in some solitary unvisited corner; read no more of *Terence*, *Phadrus*, or *Aesop*; they were slaves; even *Horace*, the son of a freed man, should not be extolled; *Virgil*, the potter’s son, could not be fit company for *Mæcenas*; it should be remembered as recorded by the envious *Dio*, that *Cicero* was a fuller’s son;

son; and you, ill-fated Pompey! although your eloquent friend termed you *singularis vir, ac pene divinus*, the Gods must have joined with Cæsar against you, because he was a patrician, and you a plebeian. The prejudices in favour of birth are of very old date; for the proud *Metellus* refused to make his lieutenant *Marius* a consul, because he had once toiled at the plough; but *Marius* defended the appointment of nature, against the usurpation of a stately prejudice, in a speech very vigorously conceived, and recorded by Sallust, in his concise yet beautiful History of the Jugurthian War; besides, the virtuous *Shipley*, *Fabricius*, and *Cicero*, are all of opinion that virtue, wisdom, talent and integrity are intitled to honour, credit and public employment; and Rome and Britain have owed their greatness to the encouragement of these great qualities.

I am *almost* ashamed, Mr. Maddock observes, when I consider the length into which I have been drawn on this subject, but I own, an honest indignation made me anxious to vindicate the rights of nature and the noble policy of my country, and endeavour to prove, that the history of the life of such a man as Lord Somers, was not altogether undeserving of regard, because he could not "count nobles in his line." We think Mr. Maddock may be *quite* ashamed of having bestowed more than two lines on the subject. It is a pity he did not submit his manuscript to some experienced friend, who might have had the candour to inform him, that all the far-fetched fopperies which he deems so apposite and convincing, are puerile and useless. Were this string of saws and instances put into pretty good Latin, and ~~set~~ *set* up, as a theme by a boy in the fourth form, a good natured master might pat him on the head, and commend his industry.

Having disposed of this matter, and proved that it was no disgrace to be an attorney's son, the author relates that young Somers was early taken into the care of his aunt, Mrs. Blurton. Mr. Cooksey, a former biographer of Lord Somers, has related, that while this lady was walking with the child amongst her poultry, a beautiful roost-cock flew upon his head, and crowed three times with peculiar energy! Mr. Maddock bravely puts the superstitious believers in and narrators of this superstitious story to the rout. He talks first of Horace; and Heinsius, and Grotius, and Tasso, and then opines that his hero was not at all like the last named great men; but, "on the contrary, as childish as others of his age, and probably, like other children, thought the moon was made of green cheese, and that every thing was gold that glittered."

Somers next appears at the College-school, where he is  
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very bright, but of a solitary disposition; his brightness furnishes occasion for quotations from Ascham, and Judge Dodderidge; his love of solitude for an observation by Mr. Maddock, that a boy of genius loving solitude, is not at all like the diseased sheep in Virgil.

After tracing his progress for some years, and noticing the friendship which was formed between him and Lord Shrewsbury, he brings them together at the White-Ladies, about the year 1679.

“ It was here, and at this period of their lives, that Mr. Somers and his gay young friend Lord Shrewsbury, are supposed to have amused themselves with the composition of that unparalleled piece of humour, entitled ‘ The Tale of a Tub.’ The characters of Peter, Jack and Martin, are said to have been sketched from living persons, and these sketches of character, after many years lying by, and passing through the hands of Lord Shaftesbury and Sir William Temple, are said to have been given to the world by Dean Swift. That this work was the sportive production of Mr. Somers, ‘ I have no doubt, (says Mr. Cooksey) from the private tradition of the family, and drawn by him from real life, and originals, within his own observation. Blurton, the uncle of Mr. Somers, a good and pious man, furnished, it is said, the portrait of the Church of England man. The character of Jack the Calvinist, exhibited that of his grandfather Somers, who was so devoted an admirer of Richard Baxter, of Presbyterian memory, as to be induced to spend most of his latter days with him at Kidderminster, and to direct his remains to be deposited under a cross in the church-yard there, as he supposed the ground hallowed by the sanctity of Baxter. Peter had his lineaments from father Petre, the Jesuit.”

Mr. Maddock proceeds to examine the probability of this story, and having industriously collected a great many facts and opinions, discredits it, and leaves the work the property of its generally reputed author, Dean Swift. At the conclusion of the first book, Mr. Somers is left studying in the Temple, and the death of his sister, his father and mother are related.

The contents of the second book are thus described. Mr. Somers publishes a tract, intitled, “ Case of Denzil Onslow, Esq.” Another a tract, intitled, “ Brief History, &c.” Publishes “ Just and modest Vindication of the two last Parliaments.” A third a tract, intitled, “ The Security of Englishmen’s Lives.” Translates some Epistles from Ovid—quits College—is employed as one of the counsel for Pilkington and others—patronizes a folio edition of Milton—



translates Plutarch's Life of Alcibiades—writes, in part, a poem, intitled, “Dryden's Satire to his Muse.”

This book, containing the history of four pamphlets, one cause, two or three translations, and half a poem, extends to the enormous length of eighty-four pages. It is no difficult matter to fill a book in this manner; if that which an author says on any given subject is collated and contrasted with all that has been said on it before, and has been since, and if a few observations from the writer himself are added, the work is done. In this way, an account of the writings of Bacon, or Raleigh, or still more of Swift, might be enlarged to an inconceivable extent. To give an instance from this chapter. It is related that Mr. Somers translated (as any youth might, and not better than most youths would) two of Ovid's Epistles; Dido to Æneas, and Ariadne to Theseus. A specimen is given, quite sufficient to show that a biographer of moderate taste would have been glad to pass the subject as quietly as possible. Then follows a dissertation of a dozen pages on the propriety and utility of a poetic taste in a lawyer, supported by instances and quotations ancient and modern, apposite and irrelevant, in Latin, French, and English; a mere evacuation of a badly compiled common-place-book. In like manner the author pursues other facts with his fatiguing, because trite, observations. When Mr. Somers quits Cambridge, we have remarks on the benefits of an University education. When he patronizes the folio Milton, appears an essay on the poetic powers of that poet, and the portion of genius necessary to constitute an admirer of him; together with an erroneous statement that he sold Paradise Lost for five pounds. He translates the Life of Alcibiades, from Plutarch, which clearly evinces;—what do you think?—why, that he was *conversant* in the Greek language. But not in this language alone; for in one short paragraph we are told that he was *conversant in the Greek language, conversant in the French language, and very conversant in the Italian language*. *Conversant in a language*, is a good phrase; but tautology is a bad figure. Toward the end of the book, we have extracts, at an unmerited length, from Dryden's Satire to his Muse, a poem doubtfully ascribed to Somers; Mr. Maddock gives it to him boldly, and still more boldly praises it. In our opinion, there is little in it, speaking as well of the lines extracted as those omitted, which does credit to its author, whoever he may be, either as a scholar, a wit, or a gentleman.

In the next book is an Account of the Case and Trial of the seven Bishops, in which Mr. Somers first displayed himself

self to advantage at the bar. The narrative is clear, precise, and judiciously compressed; the pleasure we receive from the perusal is only counterbalanced by what immediately follows, a certain number of pages filled with the observations of Mr. Maddock, which are neither striking nor profound. The Revolution is not so well related as the Case of the Bishops, but on the whole, it forms an interesting division of the work, although incumbered, like the rest, with too much of the author. In one passage he tantalizes the reader, by showing that he has some notion of his duty, although a vain desire of parade and display has made him so continually deviate from it. "For details, he says, "I must refer to others. My only care is to record what Somers did and wrote and said." If this passage should have inspired any confidence, or even led to any hope, how grievous must be the disappointment, on turning over a few pages, to find a whole book, constituting nearly one third part of the volume, containing, not what Somers did, or wrote, or said, but what Mr. Maddock *thinks* about the Bill of Rights, preceded by a long citation of whatever else other people have written about it. The reader will hardly believe, that under the notion of a Life of Lord Somers, he will purchase the whole statute, called the Bill of Rights, with a comment on every clause by Mr. Maddock.

We have censured this pruriency for remark, quotation and dissertation unreservedly, because we feel it to be a gross abuse of the province of the biographer. We do not mean that the narrative of an eminent man's life is to be a mere detail of his acts, speeches and publications. On the contrary, spirited and judicious observation gives force and poignancy to the narration; but when too much repeated, and drawn to an excessive length, frequency, and copiousness, it seems to oppress, to sink and smother the subject.

As a favourable specimen of the author's mode of making reflections, we give the following extract; the thoughts are not new, but they are well compiled and well expressed.

"It is to the conciliatory conduct of the Whigs that we must attribute any indirectness that may be discovered in the language or the actions of the Whigs. It had been better and nobler, if it had been practicable, to have declared, as the Convention in Scotland did in express terms, that James the Second had *forfeited*, or as they expressed it, *forfaulted* the right of the crown; but the English nation was not then ready to receive this bold truth. The Tories in the House of Commons would not have assented to such a vote, and it is probable, the Lord's House, influenced as it was, would not have concurred. In England,

the Revolution was brought about by a coalition of Whigs and Tories, for the Whigs alone could not have succeeded; but in Scotland, the Whigs almost alone brought about the Revolution; and this, and not the vehement temper of the Scots, accounts for the directness of their resolutions. It is plain, I think, that the Whigs in England and in Scotland held the same sentiments, and the difference of their language was wholly attributable to a difference of situation. There are persons who treat with some degree of contempt, many of the arguments of the English Whigs; but to do them justice, we must place ourselves in their situation; we must remember the immediate necessity there was of settling the government—the conflict of parties—the varieties in public opinion—and the difficulty of reconciling such heterogeneous principles. They were desirous of accomplishing their ends in a manner satisfactory to the Tories, and yet not so as to compromise their principles. If this most difficult situation is considered, it will account for the Whigs being unwilling to avow in more express terms, those rights which they were determined to exercise; it will account for the recourse they had, in the debates upon the vote, to language that has been too tartly and inconsiderately censured, by several admired writers. Millar, for instance, calls them ‘*childish evasions and fictitious suppositions* ;’ ‘*feigned and ridiculous pretences*.’ Mrs. Macaulay terms them ‘*ridiculous refinements* ;’ and Sommerville denominates them ‘*verbal quibbles*,’ ‘*obscure, trifling*,’ and ‘*incomprehensible distinctions* ;’ but those who view the conduct of the Whigs in the light I have endeavoured to place it, will not readily join in these censures, and will rather conclude with Ralph; ‘that these words (abdicate and desert) floated only on the surface of the dispute, and there was something more at the bottom.’ The situation of the Whigs, when duly considered, will explain, why what has been called ‘the absurd pretext’ of an abdication, was employed to cover the real deposition of the Sovereign. In this point of view, the disputes about the words *abdicate* or *desert*, and about the vacancy of the throne, must be considered. In any other light, indeed, we might justly conclude, with Burnet, Bolingbroke, Macpherson, and Hume, in allusion to the discussions on the word *abdicate*, that such nice and critical disputes were fitter for a school than a House of Parliament.”

On the style of this work we do not wish to animadvert with severity. It is not that of an unlearned, but an unpractised and unskilful writer. There are, in the midst of a great ostentation of learning and reading, vulgarisms, which demonstrate a want of acquaintance with the resources of the English language, and a want of taste, and sometimes of correctness, in phraseology. We give as promiscuous instances, “Swift has said, that Somers’s father was a noted rogue,  
but

but the charge does not appear to be *a deserving one*." "Young Somers early exhibited *great quickness, so much so, as to have obtained* the character of being the brightest boy in the College-school." We could cite many more instances, but we do not mention them as literary enormities; we only point them out to the attention, and with a wish for the improvement of the writer. Sometimes faults creep in from want of care in revising the press and the manuscript. For example, we did not like to see our old school acquaintances, Mars and Mercury, in p. 7, degraded to mere common instead of proper names, by being printed with small instead of capital initial letters. The following sentence, of which the beginning and end tell the same thing, could never have stood, if moderate care had been used in revision.

"*The counsel employed for the Bishops were, Sir Robert Sawyer, Mr. Finch, Mr. Pollexfen, Sir George Treby, Serjeant Pemberton, Serjeant Levinz, and Mr. Somers, 'the last and greatest,' (as one of the historians terms him,) were those who were retained as counsel for the Bishops.*"

Tautology is the principal blemish. Of this we have given one instance, and we could produce a great number, but will content ourselves with two, hoping they will serve as warnings to the author.

"The pretext of an universal liberty of conscience was considered by James as the surest method of engaging *the Dissenters on his side*, and of covertly introducing popery; and by this sorry device, he did, for a time, lure many of *the Dissenters on his side.*"

"We are now arrived at the *eventful* æra of the Revolution, and here we shall find the conduct of Mr. Somers deserving of the highest eulogium. Never, indeed, did he shine more conspicuously than at that *eventful* period!"

This volume is not enriched with any peculiar facts, but great industry has been employed in collecting the materials. In an advertisement, the author solicits communications from noblemen and gentlemen who possess unpublished information. "The remaining volume, with an index, the author says, is ready for the press, and will include much personal anecdote relating to the chancellor,—a careful consideration of the momentous state affairs in which he was engaged, from the period of the Revolution to the year 1716, the year in which he died, together with some brief remarks upon the most important of his decisions during the time he held the seals,"

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We view some parts of this promise with dismay, but we earnestly hope that experience and advice will produce some alteration, and that in another volume, we shall see more of Lord Somers and less of Mr. Henry Maddock.

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**ART. II.** *A Series of Plays: in which it is attempted to delineate the stronger Passions of the Mind.* By Joanna Baillie. Vol. III. 8vo. pp. 314. 9s. Longman and Co. 1812.

**WE** have, on several occasions, so fully expressed our opinion, that the author of these Plays excels in dramatic genius, that we must not be considered as in any degree retracting that opinion, when we confess that the present volume has not gratified us equally with the former. The task which Miss B. has imposed upon her Muse is indeed so arduous, that no reasonable person will be surprised to find the execution of it not always equally successful. Some passions are more dramatic than others; and though the poetess has proved that fear may in some cases become tragical, it is assuredly rather a comic than a tragic passion, contempt being so very apt to follow upon the striking appearance of it. Nevertheless she has attempted to found two Tragedies upon it, one in verse, and one in prose. These, with a Comedy on the same passion, and a serious Musical Drama on Hope, make up the present volume.

Of the two Tragedies, it is certain that both contain striking situations, well conceived, and forcibly written. Yet all the art and genius of the writer fail to convince us that the subjects are well chosen for dramas. A sensible, elegant, and interesting woman, irrecoverably, as it should seem, frightened out of her senses, by a supposed apparition, with every possible allowance for female weakness, is a spectacle, in the first instance, contemptible, and in the second, horrible. No cordial sympathy can justly be expected for an excess of apprehension, morbid from the first; and when worked up into fixed insanity, painful rather than affecting. Such is the outline of the Tragedy of Orra, on which we cannot but think that very high powers of poetic genius have been unfortunately employed.

The Dream follows, a Tragedy in three acts, and in prose. In the first place we object, and strongly object, to a Tragedy in

in prose. But much more material is our objection to the story employed. It is true, that stories are in circulation, and some of them, perhaps, not ill authenticated, of such an effect of fear as is there represented, that of causing death. But that this event should happen to a brave and tried general, to one who, even under the influence of this apprehension, is ready to defy the issue of the most unequal conflict, is *perhaps* possible; but if it be, it must always carry with it so striking an *appearance* of improbability, not to say impossibility, that the mind cannot assent to it. We may grant it in argument to be possible, rather because attested than understood; but to form a conception of it, or to contemplate a picture of it, as a reasonable subject, exceeds the power of acquiescence. If Osterloo be driven to this excess of apprehension by conscience, what becomes of his conscience when he is to fight with desperation?—but the truth is, when we see him so cowed we disbelieve his courage, and when we see him so brave we cannot conceive his cowardice. The two effects destroy each other.

Of the Comedy called The Siege, intended to illustrate the same passion, we shall say but little. The Comic Muse does not smile upon this author. The passion of fear has been made supremely ridiculous by almost every dramatist, and the exhibition of it here is certainly much less ridiculous than many of the former instances. The timid Count Valdemere is rather pitiable than laughable; and even they who have exposed him are obliged to own, in the last scene, that they have used him unfairly. But exclusive of this principal fault, there is so great a want of the *vis comica* throughout, that unless the author has more courage than the boldest personage in her drama, she will hardly venture again into the path of Comedy. Her former Comedies, if we recollect them rightly, had not much more power of exhilaration, and after this further trial, it will surely be most wise to retrench this part of the plan, and to write only tragedies.

When we say this, however, we by no means wish to exclude such dramas as that which concludes the volume. It is not indeed a tragedy, but it is serious, and in blank verse. It is also musical, forming thereby a new variety in the forms of the drama. But it is beautiful. Every thing is pleasing in it. The songs, the situations, the composition, every part, in short, is elegant and interesting. Such a musical drama, properly managed, would, we are convinced, have great attractions. It avoids the heaviness of the serious Opera, by not throwing the dialogue into recitative; and the songs, being introduced with propriety, would assist, in-

stead

stead of encumbering the dialogue. Such are the general characteristics of these dramas, from some of which we shall now proceed to give specimens.

Orra, the heroine of the Tragedy which bears that name, is represented as being habitually subject to the impressions of superstitious fear. With these dispositions strong upon her, she is sent to reside for a time in a lonely castle reputed to be haunted, and really occupied by a secret gang of outlaws, who contrive to keep up the reputation of the place by tremendous noises, which they produce at night. Her apprehensions, on being left alone in this place, are thus depicted. It should be premised, that Rudigere is a villain, who has deep designs upon her.

*Rud.* "All still within.—I'm tired and heavy grown:  
I'll lay me down to rest. She is secure:  
No one can pass me here to gain her chamber.  
If she hold parley now with any thing,  
It must in truth be ghost or sprite.—Heigh ho!  
I'm tired, and will to bed.

*(Lays himself on the couch and falls asleep. The cry of hounds is then heard without at a distance, with the sound of a horn; and presently Orra enters, bursting from the door of an adjoining chamber, in great alarm.)*

*Or.* Cathrina! sleepest thou? Awake! Awake!

*(Running up to the couch and starting back on seeing Rudigere.)*

That hateful viper here!

Is this my nightly guard? Detested wretch!

I will steal back again.

*(Walks softly on tiptoe to the door of her chamber, when the cry of hounds, &c. is again heard without, nearer than before.)*

O no! I dare not.

Tho' sleeping, and most hateful when awake,

Still he is natural life and may be 'waked.

*(listening again.)*

'Tis nearer now: that dismal thrilling blast!

I must awake him.

*(Approaching the couch and shrinking back again.)*

O no! no no!

Upon his face he wears a horrid smile

That speaks bad thoughts.

*(Rud. speaks in his sleep.)*

He mutters too my name.—

I dare not do it.

*(Listening again.)*

The dreadful sound is now upon the wind,

Sullen and low, as if it wound its way

Into the cavern'd earth that swallow'd it.

I will abide in patient silence here;

Tho'



Tho' hateful and asleep, I feel me still  
Near something of my kind.

*(Crosses her arms, and leans in a cowering posture over the back of a chair at a distance from the couch; when presently the horn is heard without, louder than before, and she starts up.)*

O it returns! as tho' the yawning earth  
Had given it up again, near to the walls.  
The horribly mingled din! 'tis nearer still:  
'Tis close at hand: 'tis at the very gate!

*(running up to the couch)*

Were he a murderer, clenching in his hands  
The bloody knife, I must awake him.—No!  
That face of dark and subtle wickedness!  
I dare not do it. *(listening again.)* Aye; 'tis at the gate—  
Within the gate.—

What rushing blast is that  
Shaking the doors? Some awful visitation  
Dread entrance makes! O mighty God of Heaven!  
A sound ascends the stairs.

Ho, Rudigere!

Awake, awake! Ho! Wake thee, Rudigere!

*Rud. (waking)* What cry is that so terribly strong?—Ha  
Orra!

What is the matter?

*Or.* It is within the walls. Didst thou not hear it?

*Rud.* What? The loud voice that call'd me?

*Or.* No, it was mine.

*Rud.* It sounded in my ears

With more than human strength.

*Or.* Did it so sound?

There is around us, in this midnight air,

A power surpassing nature. Lift, I pray:

Altho' more distant now, dost thou not hear

The yell of hounds; the spectre-huntsman's horn?

*Rud.* I hear, indeed, a strangely mingled sound:

The wind is howling round the battlements.

But rest secure where safety is, sweet Orra!

Within these arms, nor man nor fiend shall harm thee." P. 55.

This is conceived and written with great force, and it may easily be imagined that when, after this, she is assailed by what she has been worked up to believe a real spectre, though it is indeed her lover in disguise, she falls the victim of her disordered imagination, and loses her senses beyond all hope of recovery. Such is the catastrophe of this piece. Horrible enough certainly, if the previous apprehension be supposed, but not to our feeling a judicious subject for a tragedy. The character of Glottenbal in this drama

drama bears very strong resemblance to that of *Cloten* in *Cymbeline*, as indeed even the name intimates.

From the prosaic Tragedy called the *Dream*, we do not see that we could take any specimen, satisfactory to our readers, though we do not deny that the whole may be read with interest, notwithstanding the improbabilities it involves. Nor will the Comedy supply us better with matter for detached consideration. We come then to the Musical Drama on *Hope*, called the *Beacon*, and here beauties are numerous. It opens with this choral air.

“ Up! quit thy bower, late wears the hour;  
Long have the rooks caw'd round thy tower;  
On flower and tree, loud hums the bee;  
The wilding kid sports merrily:  
A day so bright, so fresh, so clear,  
Shineth when good fortune's near.

“ Up! Lady fair, and braid thy hair,  
And rouse thee in the breezy air;  
The lulling stream, that sooth'd thy dream,  
Is dancing in the sunny beam;  
And hours so sweet, so bright, so gay,  
Will waft good fortune on its way.

“ Up! time will tell; the friar's bell  
Its service-sound hath chimed well;  
The aged crone keeps house alone,  
And reapers to the fields are gone;  
The active day so boon and bright,  
May bring good fortune ere the night.” P. 269.

The other songs are also finely written. The *cochaircissement* in the second act is striking. The heroine, *Aurore*, thus addresses the Knights of *St. John of Jerusalem*.

“ Renowned men ye are; holy and brave;  
In every field of honour and of arms  
Some of your noble brotherhood are found:  
Perhaps the valiant knights I now behold,  
Did on that luckless day against the Souldain  
With brave De Villeneuve for the cross contend.  
If this be so, you can, perhaps, inform me  
Of one who in the battle fought, whose fate  
Is still unknown.

*1st Knight.* None of us all, fair Dame, so honour'd were  
As in that field to be, save this young knight.  
Sir Bertram, wherefore in thy mantle lapt,  
Standst thou so far behind? Speak to him, Lady:

For in that battle he right nobly fought,  
And may, belike, wot of the friend you mention'd.

*Aur.* (*going up eagerly to the young Knight*) Didst thou there  
fight?—then surely thou didst know  
The noble Ermingard, who from this isle  
With valiant Conrad went:—

What fate had he upon that dismal day?

*Young Kt.* Whate'er his fate in that fell fight might be,  
He now is as the dead.

*Aur.* Is as the dead! ha! then he is not dead;  
He's living still. O tell me—tell me this!  
Say he is still alive; and tho' he breathe  
In the foul pest-house; tho' a wretched wanderer,  
Wounded and maim'd; yea, though his noble form  
With chains and stripes and slavery be disgrac'd,  
Say he is living still, and I will bless thee.  
Thou know'st—full well thou know'st, but wilt not speak.  
What means that heavy groan? For love of God,  
Speak to me!

(*Tears the mantle from his face, with which he had concealed it.*)

My Ermingard! My blessed Ermingard!  
Thy very living self restored again!  
Why turn from me?

*Er.* Ah! call'st thou this restored?

*Aur.* Do I not grasp thy real living hand?  
Dear, dear!—so dear! most dear!—my lost, my found!  
Thou turn'st and weep'st; art thou not so to me?

*Er.* Ah! would I were! alas, alas! I'm lost:  
Sever'd from thee for ever.

*Aur.* How so? What mean such words?

*Er.* (*Baking his head and pointing to the cross on his mantle.*)  
Look on this emblem of a holy vow  
Which binds and weds me to a heavenly love:  
We are, my sweet Aurora, far divided;  
Our bliss is wreck'd for ever." P. 301.

Our readers will easily anticipate the conclusion which we are about to make; which is, that, though this volume is on the whole inferior to those that have preceded it, there are not wanting in it marks of poetic skill and genius, sufficient to maintain the well-earned fame of the writer.

ART. III. *Facts and Opinions concerning Diabetes.* By John Latham. M. D. F. R. S. Fellow of the Royal College of Physicians, and Physician Extraordinary to his Royal Highness the Prince of Wales. 8vo, pp. 244. 7s. Murray. 1811.

AS the learned author of this treatise has passed the juvenile age, when writing themes, and composing theses, are essential to those who will claim academic honours, and titular distinctions, after a long period too, devoted to active practice, we concluded that, in the maturity of his genius, he must have had something original, or at least some bold innovation in practice to communicate, upon a disease which has always perplexed the speculative, and often baffled the efforts of practical men. A disease to which the author acknowledges that he has been paying close attention, collecting facts for more than twenty-five years, tracing it in the earliest authors, and forming a variety of theories, which, it seems, he is as little satisfied as with any of the crude speculations which have preceded him. He commences his story with Hippocrates, winds its thread through Galen, Aretæus, Trallianus, and all authors who have written upon the subject downwards to Willis, from whom he liberally quotes, till in about 90 pages he happily arrives at "our own times." This would have been very well, and the reader might have been grateful for it, but Dr. Rollo had prevented the necessity for it, in his chapter which gives, "a concise narrative of what has been written, or advanced, respecting the Diabetes Mellius." Besides, as most medical scholars can read Latin and Greek, we do not see the advantage of collecting the opinions of the ancients upon a disease of which they knew much less than ourselves, while their works are at our command.

Diabetes, it is well known, is a disease marked by an immense discharge of clear fluid from the bladder, sweet to the taste; upon evaporation, yielding a quantity of saccharine matter, but devoid of the chief characteristic of urine, urea. This is attended with emaciation, a dry parched skin, thirst, inordinate appetite, and irritability. Other symptoms occasionally occur, but these are the most frequent and obvious. The seat of the disease is hardly yet accurately determined; it is probably owing to defective assimilation; but what occasions this defective assimilation, is not quite so clear.

Dr. Latham has ingeniously worked up this simple supposition into a very complex theory, which we submit to our readers as the most original part of his work; at the same

time we by no means would insinuate, that when we arrived at the conclusion, we recollected the beginning, for the Doctor's periods are somewhat long.

" I suppose (he argues) it may be laid down as an incontrovertible truth, that every thing containing sugar is capable of the vinous fermentation, or of some process analogous to it, in which the oxygenous principle must necessarily be more or less concerned: I will therefore assume, that all matters capable of such fermentation, in as much as they contain saccharine particles, and being from such circumstances, unknown perhaps to us, very imperfectly digested, and thence affording an incomplete and insufficient chyle, are not fully assimilated when they enter into the general circulation with the mass of blood, but have their sugar so weakly and loosely oxygenated as to be again readily evolved by the secretory action of the kidneys, not from any fault in the kidneys themselves, but from the regular and natural exercise of their function in separating from the imperfect blood such matters as are not properly combined with it, and which, from such loose and unassimilated combination, may be considered as unsalutary to the animal machine. This loose and imperfect assimilation of chyle, derived from vegetable aliment, will render the evolution of sugar more or less easy: and if we can suppose the operation of the oxygenous principle within the body, (and I see no violence in the supposition) then we shall at once admit, that alimentary matter, however supplied, (but that which is more especially drawn from a vegetable origin) may very readily be decomposed by its subtraction; for we know that all vegetable acids out of the body losing this principle, (and they do lose it in several methods of decomposition) become easily convertible into substances, very much differing from these in their compound state; so by the subtraction of it, either during the assimilatory process, or in any future glandular operation, (the combination with its basis, double, triple, or quadruple, being originally weak) chyle, whether derived from vegetable aliment, or otherwise, becomes reducible to nearly the primitive state in which it existed previous to its union with the oxygenous principle: and as this union in the formation of all vegetable oxyds is in general very weak, so is it consequently the more easily broken; for an original defect in the operation of the digestive powers, an irregular chylification, a fault in the assimilatory process, either as the lungs may not separate something injurious from the new made chyle, or impart something salutary to it, any or all of these causes combined may be the means of forming such imperfect blood, and of rendering it so easy to be reduced into its original constituent parts, that when it arrives at the kidneys, (to say nothing of any changes it may experience before it gets there) its unhealthy and imperfect crasis is more immediately destroyed by its becoming  
O o perhaps

perhaps a direct stimulus to those glands which in an especial manner, more than any other secretory organ of the body, unless we may except the lungs, are disposed to separate every thing that is perfect or salubrious from the system: and it can easily be conceived that there may be this imperfect crasis of the blood, this lax cohesion of its constituent parts, in very different degrees, as is observable in dropsy, sea-scurvy, chlorosis, and several other diseases; so that not only may it exist where little of vegetable nutriment has been taken, and consequently where but little sugar can be produced, but where animal matter has alone been eaten: and that the blood, under either of these circumstances, may therefore be so deficient in its constitution, as to be too readily decomposed, or have been elaborated in such a manner as at last to have become so effete as to contain nothing in it from which the system can be nourished or supported at all."

We much fear that if this was the style in which the learned Doctor attempted to explain the nature of Diabetes to his pupils at Bartholomew's, they would not retire from the lecture with any very clear notions on the subject.

The prominent and ordinary symptoms of the disease have already been stated; a short extract from one of the author's long cases will show the way in which it sometimes terminates, and as the language is laboured, we entreat our reader's particular attention. The patient had been affected with the disease for a considerable time, and Dr. Rollo's plan of treatment had been strictly enforced. His strength however declined, and he became affected with cough, tightness across the chest, a hot and dry skin, quick pulse, and so much inflammatory action, that the Doctor was "almost tempted to take away blood." In a few weeks, his strength not increasing, the patient

"Was directed to take a draught of myrrh and steel three times a day, and during six or eight weeks, he thought himself better, and in truth he actually appeared so to me (Dr. L.): but hectic symptoms afterwards became very urgent; a *viscid state of the forces*, and short cough, began much to oppress him; colligative sweats gradually wasted his weakened frame, and *in the end*, after two or three days of great impatience, restlessness, and anxiety, his *lingering spirit at last* slowly departed from his cold and emaciated body, in the year one thousand seven hundred and ninety-seven."

The treatment which proved most successful was a strict animal-diet of old and fat meat, and chalybeate medicines. The author found no benefit result from the employment of hepaticized ammonia, and does not appear to have tried the bold practice of Mr. Watt, of bleeding to a great extent, which we

we know has succeeded in several instances. He combats the opinion of Dr. Rollo, who considering the enormous appetite of diabetic patients as an evil, endeavours to repress it by every possible means. On the contrary, Dr. Latham regards it "as a natural sensation, calling into its full exercise that organ through which the constant waste of the body must be directly supplied; and without which the patient must soon inevitably perish." We were proceeding with a further quotation, for really this part of the subject is interesting, and appears to have called forth the author's best judgment, but upon looking for a period where we might end, we found that the sentence ran through *three pages*, before we came to a full stop. If such long winded paragraphs form no objection, the reader may be requited with a little information, and we cheerfully recommend to him a patient and serious perusal of this treatise.

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**ART. IV.** *An Estimate of the comparative Strength of Great-Britain; and of the Losses of her Trade from every War, since the Revolution; with an Introduction of previous History; a new Edition, corrected and continued to 1810. By George Chalmers, F.R.S. S.A. 8vo. 450 pp. 12s. Stockdale. 1810.*

**M**R. George Chalmers is a writer singularly able to render great services to the community. He is diligent in collecting information, sagacious and acute in investigating facts and arguments; firm and ardent in the maintenance of that which he knows to be true; and to these qualities of the mind, he adds the great advantage of a station in office, which renders access to documents perfectly easy. It is most fortunate for the public that such a man should be so situated, and the beneficial effects of his labours and observations will long continue to be felt and acknowledged by the country.

The work, of which we are now to notice a new edition, was first given to the public, thirty years ago. From that time to the present, new editions, varied and augmented, according to existing circumstances, have continued to impart to the politician and to the public, information, hope, and confidence. We need only call to the recollection of the reader the prodigious depression of the public mind which existed in 1782, when Mr. Chalmers first produced his estimate, and the many seriously alarming and critical



junctions which have since arisen, to prove the great utility of a judicious labour so frequently renewed. Indeed, had the times been less eventful, the work would still have been eminently useful, for as the author justly observes,

“ Little have they studied the theory of man, or observed his familiar life, who have not remarked, that the individual finds the highest gratification in deploring the felicities of the past, even amidst the pleasures of the present. Prompted thus by temper, he has, in every age, complained of its decline and depopulation, while the world was the most populous, and its affairs the most prosperous.”

Known as this work is, we shall not, in noticing a new edition, point out particularly its scope or objects, nor shall we describe the distribution of matter, or follow the author through his details. Our chief effort will be to show, in what the present edition differs from that which preceded it; and as the arrangement is unchanged, addition, suppression, or occasional variance will be the only particulars we shall have occasion to notice.

We begin our remarks with great pleasure when, on comparing the preface to the present, with that to the late edition, we observe that many passages, in which strong contempt of the author's opponents was expressed, have been omitted. We are far from maintaining, or even intimating, that ignorance, pertinacity, and dishonesty in controversialists and the minor economists do not deserve severity, and justify warm reprehension; but when the delinquents have been once exposed, enough for justice is accomplished, and there is no more necessity than there is good taste, in keeping the pillory permanently in view.

The addition in the work is correctly described in the following paragraph:

“ In this new edition, the *chronological table* has been continued down, by important additions, to the year 1810. Some corrections have been made, and an additional chapter has been added, containing a full discussion of the various topics which, during recent times, have attracted notice by their novelty, and induced inquiry by their moment.”

The chronological table of British commerce from the Revolution, which before terminated at the year 1802, is now continued to 1809; the progressive view is highly satisfactory. The great addition is a fifteenth chapter, in which Mr. Chalmers, resuming his narrative and observations from where he had before left off, gives an interesting view of the increasing strength and opulence of the nation.

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"After a feverish truce of a twelve month," he says, "we were compelled, by necessity to enter, in 1803, into the seventh great war, since the Revolution. After all the exertions of the long course of hostilities which had just been closed, the nation was never more able or ardent for the renewal of warfare. The islands of Great Britain, Ireland, Man, Guernsey, Jersey, and Sark, contained three millions of fighting men, who were animated by a sense of their rights and their wrongs, and invigorated by freedom."

Exulting in this glorious state of things, he says,

"When the statesmen on the Continent saw, during the late war, that our money could not command armies, they supposed that there was a limit put to our power, whatever our revenues might be. During the present war, the world has seen the nation, as one man, take arms to defend their liberties, and avenge their wrongs. The statesmen on the continent must now behold what Lord Bacon wished to see, the kingdom enjoying the true sweets of war, as a *valiant, populous, and military nation*."

He then proceeds to account for this great display of strength which, far from being merely momentary, has gone on increasing, giving, as its causes, 1<sup>st</sup>. The union with Ireland, which before, like the revolted colonies, formed a balance to our power rather than a support to our strength; and 2<sup>d</sup>. The increase of our people.

"From experience," he says, "we know that our people increase in numbers; from fact, that they increase also in knowledge, in industry, and in wealth; from detail, that they have now more manufactures, shipping, and traffic; from record, that they have improved the surface of their islands, during the late war, beyond all example."

The following statement on the subject of finance is most important, striking, and encouraging:

"It is a fact, that during the six years of the present war, ending on the 5th of January, 1809, the *public expenditure* of Great Britain, amounted to 395,945,592l. whereof 166,445,052l. arose from the funded and unfunded debts of the state; and 229,701,647l. from all other public services; of those vast sums, 224,403,222l. were raised by the *ordinary* revenue, and other incidental payments into the exchequer of various kinds; 92,240,000l. were raised by *extraordinary* war taxes; 81,168,418l. were raised by loans, which were added to the funded debts of the state; and 3,500,000l. were advanced by the Bank, without any interest or charge, for so large a sum. But it ought, at the same time, to be recollected, that a *sinking fund* of mighty powers then existed

existed in full force, for the redemption of the public debts : On the 1st of February, 1803, the sinking fund of Great Britain amounted to 5,834,986l. on the 1st of February, 1810, the same sinking fund had increased to 10,509,392l. For the debt of Ireland, payable in Great Britain, there existed moreover, on the 1st of February, 1803, a sinking fund of 258,434l. The same sinking fund had increased before the 1st of February, 1810, to 743,588l. The Emperor's debt, which was guaranteed in Britain, had a sinking fund annexed to it of 47,947l. at the first period, and of 67,308l. at the second. If the sum which has thus been raised by the *war taxes*, during the first six years of the present hostilities, had been added to the loan of each year, a further charge would have been incurred of 132,969,000l. capital stock, and 6,755,000l. of annual charge, taking the rate, whereat such loans were actually raised in each year ; but if such so augmented had been raised at a rate as much exceeding their actual rate, as those raised in the three years immediately preceding the imposition of war taxes, during the late war, did during the remainder of the war, an additional charge would have thereby been incurred of 40,000,000l. capital stock, and 1,604,000l. annual charge ; making in the whole, by such mismanagement, an additional debt of 173,000,000l. capital stock, with 8,360,000l. annual charge, which must have been raised by permanent taxes on the country. Of permanent taxes, there were raised, during the present war, before the 5th of January, 1809, 3,678,723l. none being imposed in 1807. Of *war taxes*, there were raised, during the same period, 20,133,687l. none being imposed in 1807. In fact, the *permanent* taxes of the year 1808, amounted to 32,158,451l. of the year 1809 to 33,544,349l. the *annual* taxes amounted in 1808, to 4,929,790l. and in 1809 to 4,520,760l. the *war taxes* in 1808, amounted to 20,798,145l. and these several amounts show the abilities of the payers, as well as the vigilance of the management : but the surplus of the *consolidated fund*, amounting, on the 6th of April, 1810, to 2,233,051l. 16s. 6d. evinces at once the great consumption of the people, and their ability to consume."

Yet these vast operations in finance could not have been performed, and those vast taxes could not have been imposed but among a prosperous people, whose industry was active, and whose means were progressive.

As a proof of this progressive ability to pay, and that it arises from the increased wealth and prosperity of the country ; that no exertion is repressed, and that none of the means of internal improvement are neglected, Mr. Chalmers states that

" In the eight years, ending with 1792, when peace existed, there passed, for dividing, enclosing, and draining common and marsh

marsh lands, 245 laws: in the eight years, ending with 1800, there passed, for the same salutary ends of agriculture, 589 laws; and, in the eight years, ending with 1809, during the present war, there passed, with the same wise designs, 757 laws. Can there exist a doubt, then, whether our agriculture was active during the present war!"

Mr. Chalmers then gives a sensible and statesman-like view of the corn-laws; it is too much in detail to be analyzed or abridged; but they who carefully peruse the whole statement, and examine well the facts and deductions, will have reason to be satisfied of that which we deem an indisputable truth, that the best informed men, and the most patient investigators are the most liberal, and the truest friends, both of the rich and poor. While this author states that a defective supply of corn does really exist, and that it is owing to the augmented numbers of the people, their change of position from the country to towns, and the increase of their consumption of wheat rather than rye, owing to their greater enterprize and wealth; he does not enter into peevish speculations on the means of preventing population, restraining building, and prescribing a political diet, but generously admits the right of every man to enjoy what he can acquire.

"We must not complain," he says, "of the comforts of a free people, who are a free spending people. We cannot limit their consumption of victuals, whatever we may virtually do of their drink, by means of *the excises*, which produce abundantly."

And in the same paragraph, instead of echoing any feeble and foolish clamours against men who trade in grain, or in favour of men who grow it, he adopts the deduction of doctor A. Smith, when he says,

"The unrestrained freedom of the corn trade, as it is the only effective preventive of the miseries of famine, so is it the best palliative of the inconvenience of dearth."

The author's statement of the prosperity of Scotland is no less methodical, exact, and satisfactory than that which relates to England, but we pass it over, to notice the more popular, and, in some respects, more interesting subject of Ireland.

He begins with referring to the views of that country by the earliest writers; Sir John Davies, Sir William Petty, Arthur Dobbs, and Doctor Gerard Boate.

"The greatness and shape of Ireland did not escape those vastly intelligent men, Boate and Petty. Arthur Dobbs, who in sense and candour, is the next political anatomist to Boate and Petty,

Petty, computed the area of Ireland to contain, of plantation acres, 11,043,642. Doctor Beaufort, by more minute investigations, has carried up the eleven millions of Dobbs to twelve millions Irish measure, which is equal to 19,436,000 acres English measure. By comparing the maritime outline of Mackenzie, with the engineer's survey of Ireland; it will at length be found, that its superficies extends to 39,631 square miles, or 25,523,840 statute acres, which exhibit Ireland in a larger point of view than former surveyors supposed and stated. But what does it avail, that Ireland is thus enlarged, and the *ceterum* and *solam* are excellent, since in the language of Shakspeare,

“ ——— Nought's had, all's spent;  
Where our desire is got, *without content.* ”

“ Sir William Petty, in his Political Anatomy, 1672, stated the number of people in Ireland at about 1,100,000, viz. 300,000 English, Welsh, and Scotch protestants; and 800,000 papists. The said 1,100,000 lived in about 200,000 houses; whereof there were about 16,000 houses, which have more than one chimney; about 24,000 that have but one chimney; and all the other houses, being 160,000 are wretched cabins, without chimney, window, or door shut, and worse than those of the savage Americans, and wholly unfit for the making merchantable butter, cheese, or the manufactures of woollen, linen, or leather. Next came Colonel Laurence, who wrote on the domestic economy of Ireland, during the same age: and he complained, that it was impossible to get the inhabitants of those wretched cabins, to work. In the subsequent period, appeared in the scene at Dublin, Arthur Dobbs who, though he had not the original genius of Petty, was one of the best informed men in Ireland; and he complained that there were 34,425 strolling beggars in that kingdom. He explained this striking instance of mendicancy, by remarking, that great numbers of the native Irish in the mountainous parts of the kingdom have houses and small farms, by which they might very well maintain themselves; but, when they have sown their corn, planted their potatoes, cut their turf, and hired their cows, or sent them to the mountains, did then shut up their doors, and go a begging, during the whole summer, till the harvest. This exhibits a singular state of society, which, as it no longer exists, evinces some progress of improvement.

“ The vastly well informed Petty gives another view of the people of Ireland. The Irish papists, says he, besides Sunday, and the twenty-nine holidays, appointed by law do, one place with another, observe about twenty-four days more in the year, in which they do no corporal labour; so, as they have but 266 working days; whereas the protestants not strictly observing all the legal holydays, by a total forbearing of labour have, in effect, 300 working days in the year, that is thirty-four days more than the

the papists. On this head, Dobbs confirms in the subsequent age, the representations of Petty in prior times : he says, that he had observed in popish almanack, that the popish holidays were at least forty-nine more than the law allowed ; considering also that the common Irish papists keep St. Patrick's day, his wife's, and his wife's mother's, with many others equally ridiculous ; these days are generally spent in debauchery and rioting by those who ought to labour.

“ The people of Ireland have been lately estimated, by various writers, with various views, to be 4,000,000 ; to be 5,000,000 ; to be 6,000,000 : if there be in Ireland, 700,000 houses, with 5½ persons in each, then must there be 4,900,000 ; and if there be 10 in every house, then must there be 7,000,000 of people in Ireland. Who sees not that such exaggerations can only be corrected by enumeration. Meantime, we hear no more of the many persons who lived formerly in the wretched cabins, which had neither hearths, windows, nor doors. They may pay now the hearth money tax, who never paid before ; and may live by labour, who formerly existed by beggary. But, we are still informed, from the hearth money record, that there are more than 3,000,000 of people, who live in houses, having one hearth. It would be of great importance to know, who, and what they are, who live in such houses, in order to judge of their efficiency, by their residence.”

Mr. Chalmers then traces the present commercial and financial state of Ireland, beginning from the days of Henry II. when, according to Sir William Petty, there is no monument, or real argument, that, when the Irish were first invaded, they had any *stone housing* at all, any money, any foreign trade, any learning, but the legend of Saints, nor any manufacture, nor the least use of navigation, or the art military ; and tracing it to the present times, he shows that the prosperity of the country has been generally progressive, and that its occasional retardments have arisen from the tumults and rebellions in which the people have engaged, instancing particularly the rebellion of Tyrone, that in 1641, and that in 1690. He deduces the course of trade from authentic documents, and shows that while in 1701, the amount in value of exports was 779,109l. and of imports 726,559l. ; while in fifty years, that is in 1751, the exports had increased only to 1,856,605l. and the imports to 1,497,437l. in the following fifty years, ending 1801, they grew to 4,100,526l. and 5,591,503l. and in 1807, '8, and '9, the average of exports was 5,710,203l. and of imports 7,079,611l. The author treats in terms of severity, which though we do not disapprove, we shall not extract, those political wranglers, who for the last thirty years have so successfully

cessfully employed themselves in creating discontent, and then urging it into rebellion; but he does more than reprehend, he confutes them.

“ Whether we review the value of the exports and imports of Ireland, both before, and after, the Union, he says, or consider the augmented number of annual voyages, for carrying those cargoes, since that event, or the increase of the number of Irish ships, during the nine years of the Union, we may perceive how little foundation there was for saying, ‘the commercial prosperity has very visibly declined, since that measure was carried into effect.’ The writer, who talks thus, with the public registers before his eyes, only disparages his own understanding; and warns his readers not to believe him, even when he does speak the truth. That assertion was made, by the writer, who has studiously inculcated how many more people now inhabit Ireland than formerly; how much more wages the industrious people there have at present than formerly; how much the rental of Ireland has risen since the cessation of treason, privy conspiracy and rebellion: and, when in addition to those instructive circumstances, he perceives, as the necessary results, augmented consumption, and productive taxation, he instructs his reader, as a just conclusion, from the most egregious sophistry, how much the trade of Ireland has declined since the Union. The well-informed A. Young, however, assures us, from an average of the price of land in every county of Ireland, that it sold, when he visited that country, at one and twenty years purchase. From all the enquiries which I have lately made, as to this important point, I am led to believe, that the present price of lands, in Ireland, is five and twenty years purchase, which is the necessary result of more quiet, greater prosperity and more indisputable title: yet, are we told, by the same writer, that all this is ‘but an illusive prospect of a future good.’ Of such illusive folly, enough!”

Having then noticed the impotent blow levelled at our prosperity by Bonaparte, in his Berlin decree, and its utter disappointment, Mr. Chalmers concludes with these sensible observations.

“ But whatever may be the disappointments of our foemen, or the prosperity of the United Kingdom, we are not content. We complain not so much of want, as of dearth. Yet, is there reason to fear, that prosperity, and cheapness, seldom accompany each other. These complaints are uttered, in various ways, and by very different persons. One of the most common complaints is the depreciation of money, or rather the dearth of provisions, and of labour. I have formerly discussed those points, as they appeared to me, during the dear years that are past. Considering the same topics, under dissimilar aspects, I am led to somewhat different



different conclusions. It may be much doubted, whether the pound sterling, or money of account, can depreciate, not being a coin, but a fictitious unit, neither, perhaps, can a guinea, being a coin, and passing by weight, depreciate, though as bullion, it may sell, without the kingdom, at the market price of such a commodity. The depreciation of money is a commodious, but not the true mode of speaking, on this difficult topic. The secret committee of the House of Commons, 1797, expressed the same idea more delicately, as well as more truly, when they spoke of 'the advanced price of labour, and of all the necessaries of life, and almost of every kind of commodity.' It is not, then, that the money unit, or pound sterling, is depreciated, but, it is the necessaries of life, and almost every commodity, which have advanced in their prices. Neither is it logical to speak of a guinea being depreciated: a guinea, containing the same value of gold, the same quantity of alloy, and having the standard weight, must necessarily be the same: during the last twenty years, a guinea might not go so far, in the market; but the gold is not depreciated, since it is rather more precious; and the necessaries of life have only advanced in their prices. When we speak of rising, and falling; of depreciation, and advancement; we must have some standard, in our minds, from which any thing declines, or advances. The late Dr. Adam Smith considered the bushel of wheat as the standard of values: the late Sir George Shuckburg, when he formed his celebrated table of appreciation, regarded the necessaries of life as the proper standard of prices: and, undoubtedly, the physical necessaries are the appropriate standard of labour and commodities. The money unit, or pound sterling, does not therefore decline from this standard; but, it is the price of necessaries, which advance, from the money unit, or pound sterling.

“ Yet it may be asked, what are the causes of that advance? The chief causes are the prosperity, the opulence, and freedom of the country: prosperity produces wealth, and freedom allows every one to spend what he had acquired, either by his industry, or his good fortune. During the dear years of ancient times, the high prices were attributed to the Bank paper. When this point was under consideration in 1804, the abstract assertion was regarded as obviously unfounded: it was allowed, indeed, that the Bank paper promotes industry, and commerce and circulation; that all those create wealth; that riches beget luxury; that luxury induces consumption; and consumption, by augmenting the demand, necessarily tends to raise the prices of labour and commodities: and the outcry then is, that we are an enterprising, commercial, money making, and free spending people. Thus, is the Bank of England, like the heart, in the animal economy, the vital receptacle, which constantly receives, and throws out, the circulating fluid, that energizes our whole commercial system: it may truly be said, that, if it were not for the Bank discounts,  
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we should hardly have those good things for which we are envied, our ships, commerce, and colonies; and for which our trade is obstructed every where, under the dominator of Europe, in the true spirit of the fox, which derided the grapes that he could not reach. In this view of the subject, the misfortune is, that great prosperity, and low prices, scarcely ever exist together."

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**ART V.** *Sermons selected and abridged, chiefly from minor Authors, adapted to the Saints' Days, Fasts, &c. and to general Occasions, &c. For the Use of Families. By the Rev. S. Clapham, M.A. Vicar of Christ Church, and Rector of Gussage St. Michael. Volume III. Large 8vo. pp. 680. 18s. Rivingtons. 1811.*

**T**HIS diligent editor published some time ago two volumes of practical Sermons for the use of families, two for each Sunday in the year, judiciously adapted to some parts of the Church service, which may be considered as among the best specimens of pulpit oratory\*. They have also another and still higher recommendation; they contain the doctrine of the Church, as believed and preached by its Bishops and regular Clergy. The reader would look in vain in that compilation for the coldness of Arianism or the declamation of those who style themselves Evangelical preachers. Mr. Clapham's publication is calculated solely for the instruction and edification of the true and undoubted members of the establishment.

But the Editor's plan in supplying edification for the several Sundays in the year was not, it seems, complete. Mr. C. thought it necessary to provide a Sermon for every day where the Church directs an Epistle and Gospel to be read, that they who are attached to her Liturgy may participate in her instructions, and be enabled to give a reason for the hope that is in them. In the Sermons which compose the volume now before us, either the life of an Apostle is delineated, the Epistle or Gospel explained, or a doctrine or precept contained in some portion of the day's service, illustrated or enforced. To render this part of the work more extensively useful, Mr. C. has added an account, from Dr.

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\* Noticed by us, vol. xxii. p. 85. and xxiv. p. 514.

Nicholl's Comment on the Book of Common Prayer, of the days to which an Epistle or Gospel are appointed by the Church, as well as the several seasons commemorated. This addition is valuable, as it conveys information which might not easily be obtained by those who have not many books. Among these Sermons are five translated from French authors. But for this singularity no reason is assigned\*. Without entering into their peculiar merits, we have no hesitation in pronouncing them elegant and instructive.

Besides Sermons adapted to the Saints' days on which public service is performed, this volume contains 18 Sermons on several occasions, 13 of which are written by the Editor. Of those previously published we have uniformly spoken with respect, and of these which he has since preached, and has now for the first time published, we speak with a still higher approbation. A discourse for the relief of prisoners in France abounds in pathos and patriotism.

But the Sermons which chiefly attracted our notice are two addressed to Friendly Societies, which are well deserving the perusal of all who are interested in the payment of poors' rates, and in the welfare of the lower orders of the community: they reflect high credit on their author's discernment and knowledge of his subject; the language is perspicuous, forcible, and elegant, evidently the result of much attention to the beauties of style and composition. The Sermon entitled "Entrance on a Living," and a Farewell Sermon, exhibit the preacher in an amiable point of view. We will give an extract from each. In the former discourse Mr. C. observes,

"An excellent custom formerly prevailed among the Clergy, of knowing, personally, every one who lived in their parishes, and of visiting occasionally, and at stated periods, every family committed to their charge. By these means an acquaintance was formed between the pastor and the whole of his flock. He had an opportunity of becoming acquainted with their several wants. And when he observed that any of them neglected the Church, or absented themselves from the Sacrament, he communicated his observations, which were, usually, both affectionately received,

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\* We have been told that Mr. Clapham is preparing French Sermons, to be adapted to the several Sundays of the year; of which these may perhaps be intended as specimens.

Our valuable friend, Mr. Partridge, of Boston, has published two volumes of Sermons from the French, which have had great success. See Brit. Crit. vol. xxvi. p. 81, and xxxiv. p. 607.

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and efficaciously heard. This pious custom, it would in these degenerate days, more especially in a wealthy, and extensive parish, be difficult to revive. But it is devoutly to be wished, that a personal intercourse, uniformly subsisted between minister and people; not 'that he might,' as the Apostle expresses it, 'lord it over their faith, but rather that he might be a helper of their joy.'

"In the discourses which I shall deliver to you, I shall not so much consider how I can please your imaginations by pathetic descriptions, and delight your ears by harmonious periods, as by what means I can best improve your understandings, and most powerfully impress your hearts. I shall not amuse you with mere morality, collected from the writings of the heathen philosophers, but I shall preach to you with affectionate earnestness, and with evangelical zeal, the Gospel of our Lord and Saviour Jesus Christ. When I preach morality, I will preach the morality of the Gospel.

"There is one circumstance which I cannot omit to mention, because I have, sometimes, known the most pernicious consequences to arise from it. The Clergy are accused, often maliciously, often ignorantly, of preaching doctrines directly contrary to those asserted in Holy Writ: we are said to preach salvation by works, and to deny the influences of God's Spirit on the mind. The assertion is false, and the imputation wicked. The dispensation of the Gospel is a covenant of mercy, and the mercy of God is offered to us through Christ on condition that we fulfil those duties the Gospel prescribes. We guard men against the presumption of believing that they can, sensibly, feel the influences of the Holy Spirit, because there is no warrant in the Scriptures, when faithfully explained, and clearly understood, for such persuasion; but we rejoice in the reflection, that the Holy Ghost, the Comforter, dwells, although in a way we cannot perceive, in the heart prepared for his reception."

"It may not be considered as a deviation from my subject, to signify that I shall, on proper occasions, earnestly exhort you (because I shall feel it to be my indispensable duty) to cultivate and to cherish loyalty to our king, and attachment to our country. I mean not to prostitute the pulpit to political disquisitions; but base would be the return that Clergyman would make to the government which protects him, did he neglect, both by precept and example, to recommend acquiescence in its views, and obedience to its laws."

We will leave it to our readers to judge of the principle by which a pastor is actuated, who, on entering on his solemn office, introduces himself to the attention of his flock by such observations.

Next follows a delineation of the character of Mr. Jack-  
son.

son, the late Vicar of Christ Church. Happy when Clergymen merit of those who succeed them the beautiful eulogium which this author has passed on his predecessor.

In his Farewel Address to his parishioners, Mr. C., after warmly exhorting them to observe the Lord's day with reverence, proceeds to recommend the receiving the Sacrament of the Lord's Supper.

"I would, likewise, suggest to you, that a divine invitation is given you, four times in the year, to celebrate the Lord's Supper—an invitation which folly only can overlook, and profligacy alone can reject. I have, during my ministry, pressed this duty upon you with much earnestness, and I bless God, not, altogether, without effect. But I cannot dispel my fears, that, after my departure, you may be induced to forget my exhortations, and return to that state of supineness and inattention from which it has pleased God to deliver you. In the celebration of the Lord's Supper are comprized all the blessings of the Christian covenant—expiation of sin, renewal of heart, peace of mind, acceptance with God. Your participation, individually, of such invaluable blessings was the first object of my preaching, and my labors, of my prayers, and of my solicitude. In the reflections on the state of my parish, I have considered my flock as divided into four unequal parts. One, blessed be God! a very considerable part, uniformly receive the Holy Sacrament; a second receive it about twice in the year: these two classes comprize more than four-fifths of the inhabitants. A third description of people have, during the five years I have been your minister, occasionally received the Communion. And a fourth, of whom I thank God there are very, very few, have never received it at all. They resist all exhortations. They are deaf to all persuasions. Be it so! I have, I humbly hope, delivered my soul, 'When I say unto the wicked,' it is the language of God by his prophet—'O wicked man, thou shalt surely die; if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.'"

"When a Clergyman who has this feeling of his duty, produces a selection of discourses, there is reason to rely on his judgment; and we can assure those who feel that reliance, that here they will not be disappointed.

Mr. C. has prefixed to this volume, biographical sketches of the several authors from whose writings he has made his selection. Many of these are interesting; his anecdotes in the life of Dr. Goddard cannot fail to excite the attention of the clerical reader.

Of Dr. Scott he also speaks as an accomplished preacher, whose elocution he thinks greatly superior to any thing he  
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has heard, either in the pulpit or the senate. Mr. C. has republished a Sermon of Dr. Scott, preached for a Lunatic Asylum, which, as a composition, certainly has great merit; but we are constrained to say, we do not admit the author's hypothesis. We shall be glad, however, to see his practical Sermons, which are promised by Mr. C.

We understand that a new edition of the 1st and 2d vols. of the *Selected Sermons* is in the press. We rejoice to hear of this encouragement to a judicious compilation, which we doubt not will in due time be extended to the present volume.

**ART. VI.** *Hermilda in Palestine: the first Canto, and Part of the second: with other Poems.* 4to. 10s. 6d. White. 1812.

**WE** are happy in being the first of our contemporaries to add another name to the illustrious catalogue of Noble Authors; and more particularly as we feel ourselves justified in saying that the taste, elegance, and genuine poetical spirit of the specimens we shall adduce have not often, at least in modern times, been exceeded.

These poems are the production of Edward Lord Thurlow, who prefers the cultivation of the Muses in elegant retirement to the agitation and tumult of a public life, and who we hope will proceed either to a perfect conclusion of the poem, of which a portion only is here exhibited, or to other undertakings commensurate with his talents and worthy of his ambition.

The model which the noble writer has placed before him is that of Spenser, and we do not say too much when we assert, that the spirit and manner of our early national poet has never been more faithfully represented. We appeal to the following specimens for the accuracy of our judgment.

“ TO THE RIGHT HONOURABLE THE EARL SPENCER,  
Knight of the Most Noble Order of the Garter.

“ Not all, that sit beneath the golden roof,  
In rooms of cedar, O renowned Lord,  
Wise though they be, and put to highest proof,  
To the sweet Muses do their grace afford;

Which if they did, the like would them accord  
 The mighty poets to eternity,  
 And their wise acts in living verse record,  
 And build them up, great heirs of memory,  
 Which else shall in oblivion fall and die;  
 But Thou, that like the sun, with heavenly beams  
 Shining on all, dost cheer abundantly  
 The learned heads; that drink Castalian streams;  
 Transcendent Lord, accept this verse from me,  
 Made for all time, but yet unfit for thee." P. 3.

After other sonnets in a similar style and spirit, addressed to the Memory of Sir Philip Sidney, to Lord Moira, a Beloved Friend, Lord Holland, and Lord Granard, we meet with the following fragment to Sir Philip Sidney, which, if we mistake not, will be perused by all true lovers of poetry with no common complacency.

### " A SONG

TO SIR PHILIP SIDNEY.

" Spirit, whose bliss beyond this cloudy sphere  
 Is with the rising, and the setting light,  
 Who, far remov'd from all that grieves us here,  
 For ever happy, and for ever bright,  
 Yet lookest down with pity from on high,  
 'Midst airs of immortality:  
 O, with what pure and never-ending song,  
 Song, that uplift upon the wings of love,  
 May gain access to that celestial throng,  
 Shall I now soar above,  
 And in the silver flood of morning play,  
 And view thy face, and brighten into day?

" Forgive me, then, O love-enlarged soul,  
 Or love itself in pure felicity,  
 If, questioning my nature's fast controul,  
 I slip my bonds, and wander unto thee;  
 But, ah! too well I know  
 That this may not be so,  
 'Till that prefixed doom from heav'n be spent;  
 Then for a little while;  
 If measure may beguile,  
 Let thy sweet deeds become my argument;  
 That all the wide hereafter may behold  
 Thy mind, more perfect than refined gold.

P p

" But



" But this is to enlarge the liberal air,  
 And pour fresh light into the diamond,  
 To herald thro' the fragrant rose its fair,  
 And that the sun in beauty doth abound,  
 So vain, and so excessive is the thought,  
 To add to Sidney ought :  
 Yet cannot I forego the sweet delight,  
 More sweet to me than music or the spring,  
 Or than the starry beams of summer's night,  
 Thy sweetest praise, O Astrophel, to sing;  
 'Till the wide woods, to which I teach the same,  
 Shall echo with thy name;  
 And ev'ry fount, that in the valley flows,  
 Shall stay its fall, and murmur at thy close.

" Not yet shall time, a thing not understood,  
 Nor weary space forbid me my desire;  
 The nimble mind can travel where it would,  
 More swift than winds, or than the greedy fire;  
 So shall my thoughts aspire  
 To that eternal seat, where thou art laid  
 In brightness without shade;  
 Thy golden locks, that in wide splendour flow,  
 Crowned with lilies, and with violets,  
 And amaranth, which that good angel sets  
 With joy upon thy radiant head to blow;  
 (Soft flow'rs, unknown to war,  
 That in the blissful meads of heav'n are sown;)   
 The whilst full quires around  
 With silver hymns, and dulcet harmony,  
 Make laud unto the glorious throne of grace,  
 And fill thy ears with true felicity;  
 Such is the happy place,  
 Which thou by thy heroic roll hast won,  
 Such is the place, to which my sacred verses run.

" Then I believe, that as thy birth was free  
 Some purer planet in the lofty sky,  
 Which a sweet influence did on earth bestow;  
 That all the shepherds, which on ground did lie,  
 Beholding there that unexampled light,  
 That made like day the night,  
 Were filled with hope, and great expectancy  
 That Pan himself would on the earth appear,  
 To bless th' unbounded year." F. G.

The above verses are followed by the longer poem, which is also a fragment, and denominated *Hermilda in Palestine*.

Whether by the publication of this specimen the noble author wished to ascertain how far the propensities of the public

public and taste of the times leaned to this species of composition, or whether, having playfully amused his leisure in these exertions, he chose to print a small impression for his friends, we have no opportunity of acquiring the knowledge. There can be no doubt of the ability of prosecuting to its termination what is here so happily commenced; and we are induced to express an earnest desire to see a poem continued, of which we are able to produce such stanzas as the following.

“ V.

“ The golden morning now had hardly gone,  
My \*, from her chamber in the east,  
And with an angel's eye scarce look'd upon  
The vallies and the hills from night releast;  
When she, for whom a thousand lovers mean,  
Yet of all women cares for love the least,  
Hermione, along the valley speeds,  
Where Nilus flows amid' his subject meads.

“ VI.

“ I well believe Aurora made a stay,  
To gaze upon the rival of her beams;  
So lovely from her helm th' unsullied ray,  
And from her shield; and all her armour streams;  
But far more fatal, and more bright than they,  
Her face in beauty her brave pomp befits;  
Her face, that full of glory, and desire,  
Mix'd virgin sweetness with heroick fire.

“ VII.

“ In that unbounded garden of delight  
A thousand souls had lost their liberty,  
And wander'd in it's charms, both day and night,  
Delighted with their fond captivity;  
O love, when thou art crown'd to the height,  
What art thou but divine felicity?  
Her lovers, though to none she favour gave;  
Yet each prefer'd to serve her as her slave.

“ VIII.

“ But she, indeed, not like unto her kind,  
All thoughts of pity and of love disdain'd;  
Which yet a blemish in her soul I find,  
Since there the softest passions never reign'd;  
To strife, to war, to battle she inclin'd,  
And the sharp sword, and weighty spear maintain'd;  
To perils, and to camps would turn her feet,  
And shrilling clarions made her musick sweet.”

P. 14.

We cannot refuse ourselves the satisfaction of placing one more specimen before our readers.

“ CV.

“ She heard a damsel fingering on the plain,  
As joyous as the lark at break of day,  
Or that sweet bird, that in the night doth reign,  
That all the air was filled with her lay;  
A herdsman's daughter, and did there restrain  
Her wanton steeds to wander in their play,  
And, browsing, o'er the silver hills to roam;  
And this her song, the while she drove them home.

“ CVI.

“ O happy state, the happiest of all!  
The blameless herdsman in the flow'ry plain;  
He cares not for great kingdoms' rise or fall,  
Or battles, that the mighty Consuls gain;  
His homely thoughts no foreign guiles can call,  
He in his cottage, and his herd doth reign;  
If Phœbus through the welkin look but clear,  
His peaceful mind is joyous through the year.

“ CVII.

“ Before the sun to drive them to the sea,  
Or up the mountain, tracking in the dew;  
To see that they in good contentment be,  
And eat their balmy breakfast as is due,  
At noon from out the hills to set them free;  
And to the vallies their soft steps pursue,  
Wherein amid the streams, and silver shade  
They wanton till the light of day doth fade,

“ CVIII.

“ Sufficeth him: then, browsing on the way,  
By Hesper bright he driveth to the fold;  
Before his door his little children play,  
His tender wife him in her arms doth hold:  
O happy state! far different, they say,  
From theirs, whom guilty purple doth enfold;  
O happy state! (and sweetly she did sing,)  
The herdsman of himself is truly king!” P. 64.

It is unnecessary to add, that the Fairy Queen is constantly present to the poet's imagination, and that knights, damsels, giants, and aerial beings are the themes of song. The reader will every where be impressed with the rich powers of fancy, the ingenuity of contrivance, and beauty of language which mark this production, and will unquestionably

tionably unite with us in the eager wish to see more from such a pen. The noble author, we have been informed, some time since claimed the attention of the public by the republication of the *Defence of Poetry*, by Sir Philip Sidney, with a small collection of original poems. These it was not our good fortune to see, and having enquired for them, we learn with regret, that the author has recalled the impression. It should have been added, that the volume immediately before us concludes with a Sonnet to a very illustrious Nobleman; and a Copy of Verses, in all humility dedicated to the Prince Regent. These last are peculiarly elegant, but enough has been said to induce all lovers of poetry to procure the whole.

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ART. VII. *The Life of Torquato Tasso, with an historical and critical Account of his Writings.* 4to. 2 vols. 3l. 3s. Murray. 1810.

EVERY author wishes, we believe, for an early notice of his book, even though unfavourable; as well to escape from the suspense of mind occasioned by delay, as to enjoy the advantage of public notice, in some shape, which at all events is better than oblivion. To many works, indeed, an early notice is quite necessary to prevent an extinction, which no exertions of critics or others could reverse. This, however, is by no means the case with the present *Life of Tasso*, of which we regret the late appearance in our pages, rather from a feeling for our own credit, than from any apprehension of injuring the author, whose work is calculated to live without the aid of critics, and even in spite of any opposition they might attempt. We would not be supposed wilfully to have neglected a work so congenial to our studies, and so connected with some of the worthiest objects of literary curiosity. The delay has been accidental, and the causes not worth explaining, but we will endeavour now to make amends for it.

Mr. Black, whom we have not the honour to know, intimates in one part of his preface that he is "a young author." (P. xxx.) Neither for this circumstance, nor for any apparent presumption in undertaking so lofty a subject, does the work require any apology. It exhibits abundant proofs of a sound judgment, and a refined taste; and that labour has not been spared in the composition and arrange-

ment of the book, is abundantly proved, by the clear and excellent methodizing of the whole, and by the judicious use which is every where made, not only of authorities but illustrations. The author's modest reasons far not apologizing are fully justified by a perusal of his work; the consequence is, that few specimens of biography have ever been more attractive in the reading, or more satisfactory in the results, than the present life of Tasso.

"He who attempts a subject," says Mr. B.; "whatever may be the humility of his professions; gives evidence, by that very attempt, that, in his own opinion, he is in some degree qualified for it; and, if his confidence be rash, it will certainly meet its proper chastisement. This the author of the present work may with truth affirm, that he has been deficient neither in enthusiasm for the subject, nor in that degree of labour to which it gives birth. What he can assure the reader, and what it is his interest principally to know, is, that he has been painfully scrupulous with regard to facts, and that the faults are not those of carelessness, but of perplexity." P. xxxi.

We can also assure the reader, that these are not false pretences, but that the care and diligence of the author every where appear, yet without any diminution of that spirit and vigour, which his professed enthusiasm for the subject would naturally impart. With regard to the inaccuracies of style, into which he apprehends he may have fallen through inexperience in writing, and attention to higher objects, we can fairly acquit him of every thing, but a very few Scotticisms, in the use of the words *will* and *would*, and one or two other matters, hardly worth notice\*. In general, his style is natural yet vigorous; and the minor blemishes which a very

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\* Thus in vol. 1, p. 269, "Tasso had expressed his fears that he *would* find difficulty." This ought to be *should*, for he clearly was not determined to find difficulty. In page 321, he is made to say that, "if retained a prisoner, he *will* fall into despair," instead of *shall*. Some similar errors are noticed in the errata. But what we think more essential to point out is the impropriety, whether Scottish or otherwise, of the expression, "he writes me," instead of writes to me. This it is necessary to point out, because it is a corruption of our language, which appears to be creeping in, and therefore ought to be opposed by a strong critical protest. Thus vol. 1, p. 256, "He now writes me, I have replied, &c." and again, "You will see by what the Duchess of Urbino writes me." In both places it should indispenfably be, "writes to me," or "writes," alone. *Antiquarian* is often put for *Antiquaries*, a very common error also.

scrupulous examination might perhaps discover in it, was not sufficiently prominent to arrest the attention of the reader, whose mind is occupied either by the facts or the reasonings which the author is laying before him.

The principal materials for the present work are the *Life of Tasso*, by Serassi, published at Rome in 1786, and republished in 1790, both there and at Bergamo, and the writings of Tasso himself; without neglecting the life of the poet by Manso (the friend of Milton) who personally knew him, or any other authentic documents. From Serassi, who is remarkable for method and accuracy, Mr. Black has faithfully copied every fact relating to Tasso, which that author has recorded. "I have not, indeed," says he, "derived from him a single physiological, critical, or moral remark, for such are not to be found in his work." The remarks, which the present biographer thus vindicates to himself, are certainly worth claiming: for they are, in general, both acute and sound; and where he enters upon problematical questions in the history of the poet, we are almost always of opinion that he is right. On the great and most important question of Tasso's unhappy alienation of mind, Mr. Black writes like an able physiologist, and like a person who has a view to the profession of medicine; and his reasonings on the causes of that malady are such as appear to us convincing; as we shall in the sequel more fully state. On matters of taste he has also, very generally, our entire assent. It is evident that he has deeply studied, not only the works of Tasso, but of other good Italian authors: and he speaks with knowledge and judgment of our own most eminent writers. These things being premised, we shall proceed to a more minute account.

Bernardo Tasso, the father of the poet, is the principal subject of the three first chapters. But as he was also a poet of some eminence, no reader of taste will think him unworthy of this notice. Torquato, his illustrious son, was born at Sorrento, on the 11th of March, 1544: but the family was of Bergamo, where Bernardo himself was born. The poetical history of Torquato Tasso is properly introduced by a clear and sensible sketch of the origin of chivalry and of Romantic fiction, in the whole of which we agree with the author, except where he speaks of the Edda as a spurious work, and its author, Snorro Sturlesonius, as a fictitious personage. A little more investigation will convince the author that in this he has been too hasty; but that in the fictions of the middle ages there is more trace of Grecian than of either Saracenic or Scandinavian origin, we most perfectly allow!

We give him credit too for vindicating the good fame of those ages, by noticing the inventions of the mariner's compass, paper, printing, gunpowder, windmills, &c. though we strongly blame him for his contemptuous mention of Aristotle and Plato, which certainly was not necessary. He has added *glass* to the inventions of the middle ages, but erroneously, for glass was no less known to the ancients than the moderns, though the practice of blowing or casting it into plates was not introduced. A part of his description of knights errant, will be a very proper specimen of his style of writing and reasoning. He is accounting for the gallantry of these heroes.

“ It appears then that the state of society, most favourable to the passion of love, is one like that of the middle ages, equally removed from the extremes of indigence and of luxury. It is a passion, too, which is nourished in a high degree by obstacles; and these occurring frequently, at that period, inflamed it to a fever, of which there are few that can now form a conception. The virgins were not then led in troops to public assemblies, but lived in retirement, in stately castles, surrounded often by romantic woods. The sight of a beauty was, from her seclusion, rare, and made an almost infallible impression on a vigorous and uncorrupted heart. At no period too, were higher ideas conceived, either of individual dignity, or of family importance; so that a lady would not stoop to give encouragement to a lover, who was not distinguished by rank and prowess. Even in such cases, she was haughty and reserved, often insolent and scornful. Add to this, that, by frequent feuds and family hostilities, a knight might often accidentally become enamoured of a lady of some house at variance with his own. These and other circumstances, by interposing obstacles, which were difficult to be surmounted, fixed on some object, and exalted the imagination, and love became a species of warm and almost frenzied devotion.

“ With his sensibilities thus awakened, alive to honour, and eager to distinguish himself in the eyes of the world, and of his mistress, the knight often sallied forth in search of adventures, when domestic cares did not furnish sufficient exercise for his activity and courage. Amidst the disorder and anarchy of those times, there was much insolence to be repressed, and much distress to be succoured. It was the duty and object of the errant knight to punish the injuries, and redress the grievances of the feeble and oppressed; provided the oppressed persons were people of distinction. The female sex had a peculiar claim to his protection; and many distressed damsels (we are told) were defended, rescued, or avenged. In short, there was an obligation on whoever had been dignified with the high honour of knighthood, to be a mirror of valour, devotion, courtesy, justice, generosity, and



and honour. His reward was love, his means of attaining it, glory." Vol. i. p. 78.

Torquato began his poetical career at the early age of 17, by writing his poem of Rinaldo, of which extraordinary performance, abounding with beauties of the highest class, the biographer gives a satisfactory account, in his appendix, (No. IV.) As early as at 19, his biographers insist that he began to plan his great work of *Goffredo*, or "Jerusalem Delivered." These plans and performances, at so early a period of life, are a sufficient proof of precocity of genius: but the biographers of Tasso, not satisfied without wonders, have reported that some beautifully pathetic verses, on his last parting with his mother, were written at the time. He was then ten years old, and his mother died when he was only twelve. But his present historian, judiciously preferring fact to fancy, points out that they were written 24 years later, being part of a fine canzone, avowedly produced at that period. The loss of a truly amiable mother, at so tender an age, was surely a misfortune; but the merit of Torquato was perceived and anxiously fostered by his father, who, being himself a poet, knew well how to distinguish and estimate genius. Their meeting at Mantua, after a long separation, when Torquato was now 20, is told by this biographer with feeling and animation.

"When his term was concluded, Torquato visited Mantua, to which city his father had now returned from Rome. The sight of an only son, in whom his youth was renewed, and renewed with more than original splendour, must have given to the old man inexpressible joy. With what pride must the young poet have communicated the glorious images which fascinated his imagination, and with what rapture must they have inspired the aged bard! To embrace, after a long absence, a son, is much; to clasp an only son is more; but to hold to one's heart a son distinguished among mankind by his deeds, or by his genius, is ecstasy not to be conceived. The appearance of such men is rare, and when they do appear, their parents have generally sunk into the grave before the fame of their child is established. Often too, they are incapable of appreciating it; but the son of Bernardo was distinguished in a manner, the nature of which he valued most highly, and best understood." P. 118.

Bernardo was not often to enjoy this happiness, for he died when his son was only 25, having had but little personal intercourse with him from the period abovementioned, till he arrived with filial eagerness to watch over him in his last sickness, and soothe his dying moments.

It is not consistent with the nature of our work to follow the incidents of the poet's life with minute exactness. Suffice it to say, that they are related in these volumes with perspicuity and regularity; that his works are characterized with discriminating judgment, and his personal merits celebrated with liveliness, but without exaggeration. By an extraordinary fatality, the poem on which his immortality was to be founded, his *Jerusalem*, proved the source of the greatest vexations and calamities of his life. Begun, as we have seen, at an early period, and continued at various times with ardour and felicity, till it was at length completed, it was given, in an evil hour, to the inspection of revisors and correctors, who tormented the poet with frivolous objections, wearied him with the toil of perpetual alterations, detained his copies from him, and finally occasioned so much delay, that he had the mortification to see his poem circulated in spurious editions, before he had ever published it himself, which ultimately he never did; and consequently lost both the profit he had a right to expect, and the patronage he had most honourably sought. That it was necessary for him to submit to some revision, to prevent the too harsh criticisms of the Inquisition, we are well aware; but much is it to be lamented that he sought or permitted any other animadversions. Superior in taste, as well as genius, to his contemporaries in general, he could not obtain advantage from their remarks; and we entirely assent to what his biographer has well said, after many others, on the impossibility of a great work being so adequately judged by any other persons, as by its author: (See p. 207.)

When at length the vexations, disappointments, and ill health of this great poet had brought upon him a morbid melancholy, his biographers, desirous of assigning a more romantic cause to his misfortune, invented for him an extravagant passion for Leonora of Este, the sister of Alphonso Duke of Ferrara, a lady many years older than himself. This question is most clearly and ably handled by Mr. Black in his second volume, (p. 78 et seqq.) where, after showing how the supposition arose, he points out that Tiraboschi, and other competent historians have denied it, and then adds reasons of his own for a similar decision. The imprisonment of Tasso by Alphonso of Este, which has been used as a strong presumption in favour of his supposed offence, in leaving the princess, took place, says Mr. B.,

“Not when he might have been considered as a dangerous lover, but above a year and a half after he had given the strongest symptoms

symptoms of insanity, and was wandering through the country in a state of helpless distraction. Alphonso must needs have had the most astonishing idea, both of the inflammatory passions of his sister, and of the insinuating gallantry of the poet, if, in circumstances such as now stated, he considered him as a very attractive suitor. Besides, who was this fond doating girl, whose honour and reputation it required such barriers to preserve? Leonora of Este was born in 1537, and consequently in 1579, when Tasso was imprisoned, had reached her forty-second year. This does not seem to be the age of love; especially as her health had been exceedingly delicate, and subject to continual indispositions. It is to be remarked likewise, that this frantic fondness was not the result of a few interviews, but must have reached this distracting height fourteen years after the arrival of Tasso at Ferrara, and amidst daily habits of social intercourse.

"Nor, on the other hand, did the passion of Tasso break forth at a period of life when love is felt most readily; nor in indolence and ease, when the heart is tired of being at peace. It assailed him with such violence, amidst the torments of ungratified ambition and disappointed glory, at a time when despondency was quenching the ardour of expectation, and the hope of immortality. Such a supposition is very improbable; and it is the more so, as in a soul which proposes fame as the object of its pursuit, every other desire, however violent, is subordinate to that passion. It is to be recollected too, that, at the period immediately preceding his mental alienation, Tasso was exceedingly desirous of leaving Ferrara; and that to this very desire, a considerable portion of the anger of Alphonso is to be attributed. This does not correspond with his supposed frantic passion for Leonora; nor do his frequent attachments to other ladies strengthen the probability of the existence of such a passion." Vol. ii. p. 88.

If we add to these circumstances, what we believe is equally true, that no trace of any such passion remains in the extensive works of Tasso, we shall readily conclude with this biographer, that its existence is wholly fictitious. The insanity of Tasso was of that kind which does not affect the intellect, except on particular points. He fancied, like Rousseau, that all the world was in combination against him; he imagined that he saw and conversed with spirits, and that he heard strange and preternatural noises: but, amidst all these erroneous impressions, he never ceased to write with his usual power and eloquence, or to reason well on every subject, not connected with his mental delusions. On this species of malady, Mr. B. quotes many important remarks, from medical writers of eminence.

This great poet, worn out by his maladies, or still more by the violent evacuations which were employed for his cure,

cure, died at the age of 51. He had lived, however, to see his fame established, and to be soothed in many instances by the kindness and respect, which his merits procured for him. One high compliment paid to him was of too singular a nature not to be noticed. He was travelling from Naples to Rome, about three years before his death, but at Mola di Gaeta the party was stopped by the dread of Marco di Sciarra, a most daring robber, and captain of a numerous troop of banditti. Tasso, who was as full of courage as of genius, would have pushed on at all hazards, and fought his way to Rome, but there was no occasion; for,

“ Sciarra, when he learned that this distinguished poet was at Mola, sent to compliment him. He offered him not only a free passage, but protection by the way; and assured him that he and his followers would be proud to execute his orders.” Vol. ii. p. 290.

Tasso thanked the generous outlaw, but declined his protection, for delicate reasons; on which Sciarra sent him notice, that he would leave the ways open for himself and his friends, so that they arrived without interruption at Rome. The biographer concludes his history with very suitable remarks, of which we shall insert the latter part.

“ I have now finished the story of the life, the toilsome, eventful, and melancholy life, of one of the most distinguished and illustrious of our species. To the poet and the philosopher, to him who pants for fame, and to him by whom it cannot be attained, it may offer instruction, teach humility, or impart consolation. The young poet will learn, that the most obstinate labour is necessary even to genius; that neither talents nor virtues can, without prudence, secure happiness; and that, in his approach to the palace of renown, innumerable monsters will be sent by Envy to besiege his way. The student of the philosophy of man may, from the life of Tasso, derive illustration or evidence to some of his physiological conclusions; while, if the true philosopher could ever be proud, he may there see the quick transition from madness to inspiration, and I might almost say their near alliance. In fine, he who laments his incapacity to attain reputation, may perceive that, like other ardent passions, a violent thirst of glory indemnifies but feebly the torments which it causes: and, if he be unable to reach the summits of fame, he may be satisfied that he neither needs to combat the difficulties of the path, the adversaries who endeavour to hurl him from the top, nor the eternal storms which rage upon *their head*\*.

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\* This is not quite correct. The antecedent is “the summits of fame,” but, “the head of the summits” is an awkward combination. Rev.

"Tasso, as we have seen, possessed all those virtues which might naturally have been expected from a laborious man, whose greatest pleasure was study, the art which he cultivated his ruling passion, and the glory of excelling in it his sole ambition. Numerous and bitter as were his foes, they seem to have been unable to charge him justly with a single moral stain; and, amidst many sufferings, he was at least exempted from the most bitter of all evils, the anguish of remorse. His name may be added to that [those] of the other worthies, who have found in the Christian doctrines a subject of faith and consolation; and in its precepts a rule of practice. The darkness of his fate had a tendency to turn his views beyond this world, as night, which hides the earth, reveals the sky. Uniting, as he did, the exercise of virtue to the ardour of devotion; the duties due to his Creator and to his fellow men; we may hope, with his Italian biographers, that God, a bountiful remunerator, called him to himself before his earthly coronation, [with the laurel, which was to have taken place at Rome] to adorn him with a more true and incorruptible crown in the heavenly Jerusalem." P. 377.

.. We conclude, that Mr. Black has fully justified the conditions which he premised at the opening of his preface, as necessary to form a fit subject for biography, "that the person should have been eminent, his life various and eventful, and the documents which remain of it numerous and accurate." All these circumstances are united in his hero, and he appears to us to have employed them with success. That his work may be somewhat improved, in point of style, by a future revision, will appear from the few corrections we have suggested, which might have been with ease augmented; but there is nothing which proves him at all deficient in the powers of composition, or unequal to the task, arduous as it was, which he undertook. The precipitance of a juvenile writer seldom appears, except, perhaps, in his hasty conclusions respecting the unhappiness of Homer; (vol. ii. p. 341) but in general his opinions, if original, appear sound, and when borrowed from others, are selected with judgment and illustrated with skill. It is to his honour that he delights to recall his reader to our own great epic poet, Milton; the points in which he at all resembled Tasso; and the kind of connection arising from their mutual attachment to the same great patron, Manso, Marquis of Villa. We dwell with equal gratification on these circumstances, and are grateful to the biographer who brings them to our notice.

The appendix to each volume is filled with interesting articles and able criticisms, which the author properly withdrew from the life, that they might not too much interrupt the

the narration. We have only to regret that he has withheld, what he once intended to have made the conclusion of his volumes, "an account of the different editions of the *Jerusalem* and the *Antitta*\*, of the various commentators on the former of these poems, its translators, and their translations." We learn, however, with pleasure, that he meditates a new translation of the *Jerusalem*, into octave rhyme, for which he seems well qualified; and to this he will annex all those notices, illustrations, and observations which have been here omitted, and which he intimates are extremely ample.

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**ART. VIII.** *Literary Anecdotes of the Eighteenth Century, Comprising Biographical Memoirs of William Bowyer, Printer, F.S.A. and many of his learned Friends; an incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century, and Biographical Anecdotes of a considerable Number of eminent Writers and ingenious Artists, with a very copious Index.* By John Nichols, F.S.A. 8vo. Six Volumes. 6l. 6s. For the Author. 1813.

THE first edition of this most interesting, and we may add, truly valuable performance, was published in quarto so long ago as the year 1782. The public, as well they might, were so pleased with the plan and execution of the work, that it has long been esteemed among our rarer books, nor has a copy for a great many years appeared in the market. During a progressive period of thirty years, Mr. Nichols has employed himself in revising the preceding edition, with a view of improving and extending it. His laborious employment in preparing for publication a history of Leicestershire, suspended for a time the prosecution of the work before us; but in May, 1802, he began to print. By careful attention, though by slow degrees, he had completed nearly half of the work, when the calamity of the fire, which excited the truest and warmest sympathy, both of his friends and the public, totally destroyed the first part of the impression. Oppressed, but not overcome, by this great misfortune, after another interval, the editor took up the work again; and these *Literary Anecdotes of the Eighteenth Century* are now exhibited, for the inspection and gratification of the public.

Where such a mass of instructive, useful, and entertaining communications on literary characters and subjects can else-

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\* Of the Editions of the *Antitta*, a copious account is given in that printed at Venice in 1736, with the notes of Messager. Rev.



where be found, it would not be easy to determine: There is not a personage in the last century, eminent for learning or talents, there is hardly a work which has excited the curiosity and attention of scholars, of whose author and contents some information may not here be obtained. It is not only the subject of Bowyer himself, distinguished as he was for erudition, for the variety and multiplied extent of his literary labours, which excites and fixes the attention of the reader, but every name of modern time, which is familiar with the student and dear to scholars, has here received, the tribute due to its reputation. It may be asserted, without reserve or hesitation, that when the volume of the Index shall be completed, which we are given to understand, and indeed we know, will be very minute and very copious, we do not think that in our language will be found any work, more useful as a book of reference, more curious from its general contents, or more entertaining from its variety.

With respect to many of the illustrious individuals, whose splendid talents or successful and meritorious labours in the cause of learning, are here recorded with due solemnity, with a suitable impression of their value and importance, many particulars are communicated in this edition, which have the recommendation of novelty. This is certainly the fact of Bishop Warburton, of Jeremiah Markland, of Bishop Hare, of Waterland, Middleton, Bishop Halifax, the Bishop of Meath, Richardson, Bishop Hurd, Jortin, and many others. With some portion of what relates to these distinguished men, we shall embellish our journal.

We shall first explain the plan which Mr. Nichols has adopted. The work commences with the *Typographical Anecdotes of Mr. Bowyer's Press*, from 1699 to 1731. These occupy nearly 500 pages. The remainder of the volume, to the extent of above 200 more, is filled with *Biographical Anecdotes, Essays and Illustrations on the Subjects of Dr. William Nicholls, Rev. W. Whiston, Rev. Francis Peck, Humfrey Wanley, Dr. Ridley, Dr. Beacroft, the Rev. W. Cole, &c. &c.*

The *Second Volume* begins with the annals of the same press, from the years 1732 to 1765, and the remainder of this as of the preceding volume, is filled with literary memoirs of Mr. Bagford, Ballard, the Three Cartes, Zachary Grey, Dr. Johnson, Jortin, Martin Folkes, George Steevens, Isaac Reed, and others.

The *Third Volume*, in like manner, after detailing the annals of Mr. Bowyer's Press, from 1766 to 1777, exhibits anecdotes of a long catalogue of distinguished men and scholars,



lars, among whom are the names of Cæsar de Miffey, Sir William Browne, David Henry, Henry Fielding, Dr. Askew, Dr. Heathcote, Mathew Duane.

With due submission to the editor, whose exertions we duly estimate, and to whom our attachment is of no ordinary limit, we think that in this volume he has indulged his good nature sometimes at the expence of his judgment. There are some names here of no importance, and which, if they ever did, from circumstances of locality excite curiosity or interest, have long ceased to do so. But we forbear, and hasten to return our thanks for the admirable and highly curious detail of the history of the Stationers' Company, for the account of the progress of selling books by catalogue, and other curious articles with which the third volume concludes.

The Fourth Volume is highly interesting, and would, of itself, have been an important, curious, and valuable present to the public. The first articles in it are an account of the first printed Polyglots, with memoirs of Castell; a very curious paper on public news and weekly papers, their first commencement, progress, exercise, uses and abuses; with a history of the origin of pamphlets.

Among the worthies, concerning whom anecdotes may be found in this fourth volume, are Michael Maittaire, the Elstob family, Dr. Stanhope, Dr. Moss, Jeremiah Markland, Dr. Taylor, Bishop Hooper, Samuel Richardson, Edward Wortly Montague, Jacob Bryant, Bishop Horley, &c. &c.

In the Fifth Volume, we have memoirs, among several others of no mean reputation, of Cave, Freund, the Wellesys, a long list of the friends and patrons of Bowyer, men of no inconsiderable weight, of Bishop Warburton, Thomas Baker, Bishop Halifax, &c. &c.

Notwithstanding the preface to Warburton's works, by Bishop Hurd, may in some degree have superseded the article on Bishop Warburton, it contains so many novel, curious, and interesting particulars, that we shall here make an extract, and here also we shall conclude for this month.

“Several excellent specimens of Bp. Warburton's Letters have been given in the preceding pages; to which a few more, on various literary subjects, shall here be added, selected from the Correspondence with Dr. Birch (preserved in the British Museum) by the late Rev. Henry Maty; who says, “I have great pleasure in conveying these to the publick, as I am convinced they will do honour to that great man, whose philanthropy, greatness of mind, and true spirit of Christian toleration, will never appear in a more striking light than they do in these private memorials, which,

which, I am persuaded, could he look down from those regions where

His tears, his little triumphs o'er,  
His human passions move no more,  
Save charity that glows beyond the grave,  
he would not be offended at the publication of them. When I say this, I do not mean to flatter him, or any of his surviving friends, for some of whom I profess great respect. He certainly had his faults; but, besides that none of them appear in my publication (except his openness of speech, and his manly pleasantry about fools, for which I reverence him, may be deemed such), they are such as all the world has long been acquainted with. They are, indeed, so notorious, that if it had been my intention to depreciate his character in an *Ana*, I should not have had recourse to private letters, but have compiled it out of his works, or the five hundred stories of him about town."

"Mr. Seward has well observed, that the Bishop 'was one of the best Letter-writers that ever put pen to paper. His knowledge was curious and extensive; he had great wit, and great force of expression; and no reserve in communicating what his thoughts were at the time he wrote the Letters.'"

"His private friendships," says Bp. Hurd, 'were with men of learning and genius; chiefly, with Clergymen of the Established Church; and those, the most considerable of the time. It would be invidious to give a list of these, I shall only mention, by way of specimen, the learned Archdeacons of Stow and Winchester.'"

"To these may be added (not to mention his great patrons Mr. Yorke and the Earl of Mansfield) his sound adviser, and very excellent Biographer, Bp. Hurd; the accomplished Mr. Mason; the ingenious but unfortunate Dr. John Brown; the laborious and acute Critic Mr. Toup; and the two profoundly learned brothers Dr. Joseph and Mr. Thomas Warton; against the first of whom, however, he was at one time inclined to have hurled the thunder of his vengeance; but afterwards corresponded with him on terms of the kindest intimacy."

"He presented to Mr. Warton a copy of '*Pierce the Plowman's Crede*' (which had been the property of Mr. Pope, who with his own hand had inserted an abstract of the plan); obligingly condescended to point out to him the source to which many of the Romances of the Fourteenth Century owed their existence; and afterwards shewed the most generous intention of promoting his interest."

"Some curious historical particulars relating to the impeachment of Lord Keeper Finch, copied by Bp. Warburton from a MS History of the Rebellion, are printed in Seward's '*Anecdotes*,' vol. I. p. 377. They were found in a large volume, all in Lord Clarendon's hand-writing, which contains the private Me-

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moirs of his own life, as well as the public History which was extracted from this volume.

“ ‘ Few characters have been more generally misunderstood. In his temper he was generous and manly, and above all mean resentment ; in his carriage, both as a man and a bishop, he was entirely free from that superciliousness which marks his writings, the habit of which was probably acquired in the Bentleian School. His *genius* and *learning* will need no panegyrist. There are, in every age, a class of fashionable, ephemeral writers, who swim about, not ungracefully, on the *surface* of literature, like pretty school-boys ; but never venture to *dive* in search of unsooned treasures ; *Bp. Warburton* was not of this class ; *his* name and *his* writings will be had in remembrance, when the names and writings of his cavillers and adversaries shall be quietly interred with those bishops, deans, and dignitaries, their predecessors, who, after having *strutted* and *fretted* their little hour, now sleep in peace in the pages of a *Godwin* or a *Richardson*. ’ ” P. 644.

The following are extracts from the Notes in this part of the work. They are from Warburton's Letters.

“ ‘ The Abbé Pluche, and the Author of the Letter about Poetical Translation, seem either to banter with an ill grace, or talk seriously with a worse. I cannot tell (whilst I reflect on such Writers) whether you gentlemen in Town have the advantage over us in the Country with regard to literary entertainment. Few books indeed reach us, but then those which do have some merit. I often think it is in this as in public shows ; your great Town abounds with them ; but then they are all monsters, white bears, and Champantzeis. We have few fine sights ; but those we have have something of the dignity of Nature in them : a large gigantick stone-horse, or a huge ox with the fat of an hundred acres upon his back. But, for a couple of idle puppies to tell me Virgil is a rhymers, and Newton a dreamer, and to expect I should read through a hundred pages to see how finely they will prove it, is ten times worse entertainment than to sit a whole evening in seeing horses and monkeys play at putt and all-fours. ’ ”

“ ‘ Good old Mr. Baker of St. John's has indeed been very obliging. The people of St. John's almost adore the man ; for, as there is much in him to esteem, much to pity, and nothing (but his virtue and learning) to envy, he has all the justice at present done him that few people of merit have till they are dead. ’ ”

“ ‘ What you say of the History of Charles the Twelfth is perfectly right. I remember, when that book first came out, a gentleman in town wrote me word of it, with this character, that it was a Romance, or rather half a Romance ; all fighting, and no love. ’ ”

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“ ‘ What you tell me of the Society’s referring Fourmon’s Book to Plerce was pleasant enough, as he differs so greatly from Sir Isaac Newton, whose Conjectures the Examiner takes for *Demonstrations*. A word in your ear—what Sir Isaac wrote of the Egyptian Antiquities is the most wretched thing that ever was wrote by any body. But more of that in time. As to the passages of Mr. Pope that correspond with Leibnitz, you know he took them from Shaftesbury, and that Shaftesbury and Leibnitz had one common original, Plato, whose system *of the best*, when pushed as far as Leibnitz has carried it, must end in Fate. It is pleasant enough to see the different taste of Authors. Leibnitz, in his Theodicée Scheme, objects against Sir Isaac Newton’s Theory of Attraction, because on that scheme the revolutions of the celestial orbs could not be performed without a perpetual miracle. And Mr. Baxter makes that very consideration one of the most recommending qualities of that theory, and has, you know, wrote a large book to prove that there is a perpetual miracle in the case; *i. e.* God’s immediate power exerted in every moment of time.—I have a poor opinion both of Markland’s and Taylor’s critical abilities, between friends: I speak from what I have seen. Good sense is the foundation of criticism, this it is that has made Dr. Bentley and Bishop Hare the two greatest Criticks that ever were in the world. Not that good sense alone will be sufficient; for that considerable part of it, emending a corrupt text, there must be a certain sagacity, which is so distinguishing a quality in Dr. Bentley. Dr. Clarke had all the requisites of a critick but this, and this he wanted. Lipsius, Joseph Scaliger, Faber, Isaac Vossius, Salmasius, had it in a great degree; but these are few amongst the infinite tribe of Criticks.”

“ ‘ Bletierie’s Life is indeed a very elegant one, and writ with much candour and impartiality. He is no deep man in the learning of those times, but his good sense generally enables him to seize the right. It is no wonder he should be imposed on by —, when the gross body of our Parsons are his dupes. But as Trinculo, who wants to carry Caliban into England, observes *that any thing there makes a Man*, so any thing makes a *Divine* among our Parsons. Our real scholars and divines, the *magnanimi heroes, nati melioribus annis*, have made our learning venerated abroad. Our traders in letters have taken advantage of that prejudice, and puff off all their miserable trash as master-pieces, even to that infamous rhapsody called *The Universal History*. And the deceit was easy. It was impossible for foreigners to suspect that our body of readers are tinkers, cobblers, and carmen. So that when they saw the impatience of this learned publick so great that they would not stay for a whole book, but devour it sheet by sheet from the press, they conceived something very exquisite in what was so impatiently

snatched at. For we are under the unavoidable necessity, in our general judgment of things, to estimate of foreign ware according to the sale and demand of it. And if our worst books (as they do) sell best at home, they will be those which will be known and read abroad. I believe I could give you a long list of capital English books that were never heard of on the Continent farther than their titles to be found in some brave dull German catalogue." "

" ' This morning I had a letter from Cambridge, acquainting me with Dr. Middleton's death. They suppose his builder has killed him, or at least hastened his death. ' He declared' says my letter, ' a few days ago, that he should die with that composure of mind which he thought must be the enjoyment of every man who had been a sincere searcher after Truth; expressed some concern that he felt his strength and spirits decline so fast that he could not complete some designs he had then in hand: and that he imagined he had given the Miracles of the early ages such a blow as they would not easily recover.' "

" ' I do not see how the mere discovery of Truth affords such pleasure. If this Truth be, that the Providence of God governs the moral as well as natural world; and that, in compassion to human distresses, he has revealed his will to mankind, by which we are enabled to get the better of them, by a restoration to his favour, I can easily conceive the pleasure that, at any period of life, must accompany such a discovery. But if the Truth discovered be that we have no farther share in God than as we partake of his natural government of the Universe; or that all there is in his moral government is only the natural necessary effects of Virtue and Vice upon human agents here, and that all the pretended Revelations of an hereafter were begot by fools, and hurried up by knaves; if this, I say, be our boasted discovery, it must, I think, prove a very uncomfortable contemplation, especially in our last hours. But every man has his taste. I only speak for myself.—All that I hope and wish is, that the Scribblers will let his memory alone. For though (after the approbation of the good and wise,) one cannot wish any thing better for one's self, or one's friend, than to be heartily abused by them in this life, because it is as certain a sign of one's merit, as a dog's barking at the Moon is of her brightness; yet the veil that Death draws over us is so sacred, that the throwing dirt there has been esteemed at all times and by all people a profanation. If the Romans suffered their slaves to abuse their heroes on the day of triumph, they would have regarded the same ribaldries with horror at their funerals.' "

" ' As to Dodwell, I believe Middleton when he first commended his Book, overshot himself in his politicks. He had an early design of answering his Book, and he had a mind to make it a little considerable

considerable by his commendations. But the publick, which is easily duped, took him at his word, and so by duping themselves duped him, and reduced him to the necessity of crying down what he had cried up.—But now what Dunces is it to whom the publick will give the honour of his death? For the *literate* vulgar deal as much in murders of this kind, as the *illiterate*, in the *judgments* which overtake murderers. I believe as few men die of the rage or envy of Dunces as of the frowns of their Mistresses: and there is as little mischief done by literary as by amatory squabbles.—I am well assured the farthest this unhappy man went with regard to Revelation was only to suspend his belief; and this not so much from the force of any particular objections against it, as from his natural turn to academic scepticism. I have letters from him which convince me of the truth of what I say. But this will be credited by all who see (as every body may by examining) that this is the key to his writings on religious subjects, and the only one that can clear up all the ambiguities and seeming inconsistencies in his conduct.' "

" "You mention John of Antioch with two writers contemporary to the fact, Ambrose and Greg. Naz.; but I suppose he did not live till the fifth or sixth century. One thing I find recorded of him is that, like many of our modern Bishops, he was not known or heard of till after his consecration. His modesty does him honour with me, therefore I should be glad to know what this respectable person says about this matter; if he says any thing particular. For, to tell you the truth, I did not find him in my brief, as the Lawyers say; but I suspect him to be a shag-rag.—Another thing I beg of you is, to transcribe for me (if you can catch him) Ruffinus's testimony. He is such a vagabond I cannot lay hands on him; I suppose him skulking in some Bib. Patrum. As for that forlorn hope Theodoret, Philostorgius, Nicephorus, and Theophanes, I shall put them where they can do no hurt; as to good, little is to be expected from such poltroons, who are ready to run away to the enemy.—As to Meric Casaubon's story, I could have wished to have had not only the cooking but the catching of that game.' "

" "The following letters were addressed to Mr. Andrew Millar:

" "SIR, *Gloucester, March 20, 1757.*

" "I find in the newspapers accusations to stir up the public resentment against the Editor of Lord Bolingbroke's Works. This I think ridiculous and unfair; he is not accountable to any particulars in what concerns his own conscience only: and it is perfectly ridiculous to suppose that Lord Bolingbroke left him the property of his writings with design they should be suppressed. The very contrary purpose is evident to the common-sense of mankind. But there is a contradiction between this and the Declaration in the prefatory letter to Mr. Pope. Why, his whole

book is full of contradictions, as well as weak reasonings, and pernicious principles. I perhaps may have occasion in due time to shew all this. But what is this to the Editor? Let the Author answer for it; and he will have a hundred writers, I make no doubt, to call him to account. But if the Editor grows jealous (as he did in the case of the Patriot King) of one who neither thought nor said a word of him, but addressed all he had to say to Lord Bolingbroke (and yet was villainously abused by somebody or other on that account), he will find himself business. The worst I wish him is the best his friends can wish; that if he have not published these works with a perfectly satisfied conscience, he may make his peace, not with particulars, or the publick, which are nothing, but with Him only who can heal a wounded conscience, or enlighten an erroneous one. ” ”

“ ‘ DEAR SIR,  *Grosvenor-square, Feb. 14, 1770.*

“ ‘ I have the favour of yours of the 12th this evening. You did well in getting the best intelligence you could from Lord Abingdon, concerning Mr. Vivian's views. Lord Abingdon certainly pushed his friend's affair with the Ministry very lately; which confirms me in my suspicion, that in the midst of all this confusion, they are in hopes that the Professorship may return back again to a sinecure. If the King be true to his purpose, they will be deceived. But we must be upon the *qui vive*. I shall be at the House to-morrow, and have hopes of seeing both the Archbishop and Duke of Grafton there.—Were I now soliciting for some worthless fellow, I might safely trust to Courts to do after their kind. But the Great are as backward in paying their court to *Prince Posterity*, as if they expected nothing from him.—*Apropos*; you did extremely right in applying to Lord North. I am, dear Sir, your very affectionate friend and faithful servant.

W. GLOUCESTER.” ”

(*To be continued.*)

ART. IX. *Christian Researches in Asia: with Notices of the Translation of the Scriptures into the Oriental Languages.* By the Rev. Claudius Buchanan, D.D. Late Vice-Provost of the College of Fort William in Bengal, and Member of the Asiatic Society. Third Edition. 8vo. 280 pp. Cadell and Davies. 1812.

ART. X. *Remarks on the Rev. Doctor Buchanan's Christian Researches in Asia, &c. &c.* By Major Scott Waring. 8vo. 67 pp. 3s. Ridgway. 1812.

THE object of the former of these tracts is to excite the British Government, and the Directors of the East India Company,



Company, to diffuse the light of Christianity in the East, in consonance with the principles and order of the Church of England if possible; and to employ for this purpose Missionaries of any denomination of Christians, rather than put off the important work to a future period. The object of the second tract is to prove that it would be contrary to treaties, or what is equivalent to treaties, and extremely dangerous, to interfere with the prejudices and superstitions of our Asiatic subjects in any way, and more especially in the ways pointed out by Dr. Buchanan. In both tracts we have found some things entitled to our approbation, and in both we have likewise found some things which it is impossible to commend.

As Christians we earnestly wish the propagation of the Gospel throughout the whole world; and, as members of the Apostolical Church of England, we cannot but wish that it may be propagated in our own dominions according to her principles; but we do not think that this is likely to be done by employing for the purpose *Baptists* and other Missionaries sent forth by our self-constituted societies at home. As moral men who consider the law of nations as obligatory both on Christians and on Heathens, and believe, with St. Paul, that "their damnation is just, who say,—let us do evil that good may come," we cannot approve even of propagating Christianity by the violation of treaties; but we are persuaded that Christianity may be propagated in the East, though not perhaps every where, by the means which Dr. Buchanan seems sometimes to recommend, without being guilty of any thing equivalent to the violation of a treaty, and without endangering in the smallest degree our Eastern possessions. If indeed we keep faith with the natives, and protect their persons and property, we can perceive no danger likely to arise from our attempts to propagate *genuine Christianity*, provided those attempts be made on the Apostolical model; but if we employ for this purpose fiery zealots, not agreed among themselves in what Christianity consists, we shall certainly bring disgrace on our common faith, and give just occasion to the Asiatics to say of our Missionaries, what the Jews and lewd fellows of Thessalonica said falsely of Paul and Silas,—“These that have turned the world upside down are come hither also.” But let us hear what the two writers have to say in support, each of his own opinions.

Dr. Buchanan, whose zeal for the propagation of the gospel has been frequently displayed, and does honour to his character, informs us that the work now before us, took its rise from a desire expressed by some learned members of the University of Cambridge, to be made more particularly ac-

quainted with the darkness of Paganism in the East, and with the means which are now employed to diffuse, through those regions, the light of Christianity. That desire was excited by the incidental mention of these things in some discourses preached by him before the University; but he justly observes, that the fuller detail which he has now given, must be read with interest by many besides his friends at Cambridge, who will rejoice to see the stream of divine knowledge and civilization, flowing to the utmost ends of the earth. He begins his detail with a very interesting account of the College of Fort-William and its early labours;—an account which no lover of literature and religion can read, without deeply regretting the resolution of the *Court of Directors*, on the 1st of January 1807, to reduce the establishment within limits narrower than those which were originally prescribed to it by its enlightened founder. It is gratifying, however, to know that it is once more in a flourishing state; has received the final sanction and patronage of the East India Company; and is likely to become, what it was originally intended to be, “a fountain of translation for the Sacred Scriptures;” for we confess that we have no great confidence in translations made by Missionaries not under the controul of the Established Church of England. Thinking thus of our Missionary Societies and their several members, we cannot give our entire approbation to the conduct of the Provost and Vice-Provost of the College, at the period when they were obliged to abandon the design of having the Scriptures translated under the superintendence of the College itself. They resolved, says this author, to encourage individuals to proceed with their versions by such means as they could command.

“With this view, they aided the designs of the *Baptist Missionaries* in Bengal, of the *Lutheran Missionaries* in Coromandel belonging to the *Society for promoting Christian Knowledge*, and of the other *Missionaries in the East connected with Societies* in England and Scotland: and also patronized those *Roman Catholic Missionaries* in the South of India whom they found qualified for conducting useful works. About the same period they exerted themselves in circulating proposals for the translation of the Scriptures into the Oriental languages by the *Baptist Missionaries* in Bengal, and in promoting subscriptions for that object by all the means in their power; and when it was proposed to the Governour General (Lord Minto, then just arrived) to suppress this Mission, a memorial was addressed to the Government in its behalf.” P. 6.

Did the authors of this memorial,—“the superintendents of a college, which (our author says) was identified with the Church of England,” really believe that a *Baptist Mission*

is likely to diffuse the light of Christianity in the East, in consonance with the principles and order of that Church? Were the Provost and Vice-Provost of the College of Fort William so intimately acquainted with *all* the Missionaries of various denominations, whose labours they thus zealously patronized, as to be satisfied of their critical knowledge of the original languages of the sacred Scriptures, and likewise of the various languages into which those Scriptures were to be translated? Were they sure that all those Missionaries were men of such strength of mind, for we will not call in question their integrity, as not to suffer their judgments, on any occasion, to be biassed by their sectarian prejudices? No men can wish more earnestly than we do for a faithful translation of the oracles of God into every language spoken by civilized men; but to gratify this wish, we would not commit so important, and at the same time so difficult, a work, to any Missionary who could produce no other evidence, than his own confident assertion, of his fitness to perform it! Every self-constituted Missionary is not a Lowth or a Horsley! The author proceeds thus:—

“ In order to obtain a distinct view of the state of Christianity and of superstition in Asia, the Superintendents of the College had, before this period, entered into correspondence with intelligent persons in different countries; and from every quarter, (even from the confines of China) they received encouragement to proceed in the undertaking. But, as contradictory accounts were given by different writers concerning the real state of the numerous tribes in India, both of Christians and Natives, the author conceived the design of devoting the last year or two of his residence in the East, to purposes of local examination and inquiry. With this view, he travelled through the Peninsula of India by land, from Calcutta to Cape Cormorin, a continent extending through fourteen degrees of latitude, and visited Ceylon thrice.” P. 7.

He enumerates the places and communities which he visited; but gives a particular account not of all these, but only of the nations and communities, whether visited by himself or not, for which translations of the Scriptures have been commenced under the patronage or direction already alluded to, or which are remarkable for the most celebrated temples dedicated to the Hindoo superstition. He begins with the Chinese empire, with which he says that

“ The Romish Church has maintained a long and ineffectual contest; because it would never give the people, *the good and perfect gift*, the Bible. It further degraded the doctrine of the Cross by blending it with Pagan rites.” P. 10.

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The conduct of the Church of Rome, in withholding the Bible from the People, and in blending Pagan rites with Christian worship, cannot be more severely reprobated by Dr. Buchanan than it is by us; but we really cannot agree with him in attributing to that conduct, the ill success of the Romish Missionaries in China. The supremacy claimed by the Pope over the whole world, at all times, in matters ecclesiastical and, at some periods in matters merely civil, combined with the extreme jealousy of the government of China, and the sacred character attributed to the Emperor, seems to account much more satisfactorily for the ill success of the Missionaries, than the reasons assigned by this author. We cannot, however, withhold our praise from the earnest entreaty of the Provost and Vice Provost of the College of Fort-William to obtain a version of the Scriptures into the Chinese language; while we approve of the means adopted by them for introducing a knowledge of that language among the British in Bengal. We participate likewise in the joy which must be felt by the whole republic of letters, on the prospect of seeing soon a translation of the whole works of Confucius, of which one volume 4to. has been already published, by one of the Baptist Missionaries residing at Serampore.

Having given a brief account of what he and his friends have done for the Chinese, this author enters on his own tour, of which the chief object was to mark the relative influence of Paganism and Christianity. The first place, which he visited with this view, was the celebrated Hindoo temple of *Juggernaut* in Orissa, of which he gives indeed a hideous description. When yet at the distance of fifty miles from it, he knew that he was approaching Juggernaut by the human bones which were strewed by the way. They were the bones of pilgrims, who, coming from the remotest parts of Northern India to visit the far famed temple, had died on the road; and whose bodies had been left unburied, a prey to jackals, dogs, and vultures! It was in the month of June 1806, at the celebration of the grand Hindoo festival of the *Rutt Juttrâ*, when the Idol is brought forth to the people, that Dr. Buchanan arrived at the temple, and witnessed scenes, which no words can describe so emphatically as his own.

“ No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the *valley of Hinnam*. The idol called *Juggernaut*, has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany  
*Juggernaut,*

*Juggernaut*, namely, *Belorin* and *Sabaludra*, his brother and sister : for there are *three* Deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height. The temple is a stupendous fabric, and truly commensurate with the extensive sway of "the horrid king." As other temples are usually adorned with figures emblematical of their religion, so *Juggernaut* has representations (numerous and varied) of that vice which constitutes the essence of *his* worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture." P. 21.

Between the 14th of June—the day of his arrival, and the 18th—the day of the grand festival, the author visited the sand plains by the sea, which were whitened, in some places, by the bones of the pilgrims. He visited likewise another place a little way out of town, called by the English the *Golgotha*; because in it, the dead bodies of the self-devoted Hindoos are usually cast forth, to be devoured by dogs and vultures; but the scenes of the 18th were the most shocking of all that he witnessed.

"At 12 o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold, a *grove* advancing. A body of men, having green branches, or palms, in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon and worshipped. And the multitude again sent forth a voice 'like the sound of a great thunder;' but the voices, which I now heard, were not those of melody or joyful acclamation.—The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Thousands of men, women and children pulled by each cable, crowding so closely that some could only use one hand. Infants are made to exert their strength in this office; for it is counted a merit of righteousness to move the God. Upon the tower were the priests and satellites of the idol, surrounding his throne. I was told that there were about 120 persons upon the car altogether. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous

gorgeous apparel. The other two idols are of a white and yellow colour.—Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.

“ I went on in the procession, close by the tower of Moloch, which as it was drawn with difficulty, grated on its many wheels harsh thunder. After a few minutes it stopped; and now the worship of the god began.—A high priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people, who responded at intervals in the same strain. ‘ These songs,’ said he, ‘ are the delight of the God. His car can *only move* (move only) when he is pleased with the song.’—The car moved on a little way, and then stopped. A boy of about twelve years was then brought forth to attempt something yet more lascivious, if peradventure the God would move. The “ child perfected the praise” of his idol, with such ardent expression and gesture, that the God was pleased, and the multitude, emitting a sensual yell of delight, urged the car along. After a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition.—But a scene of a different kind was now to be presented. The characteristics of Moloch’s worship are obscenity and blood.

“ After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the Idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the God. He is said to *smile* when the libation of the blood is made\*. The people threw couries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *Harries* to the Golgotha, where I have just been viewing his remains. How much I wished that the proprietors of India Stock could have attended the wheels of *Juggernaut*, and seen this *peculiar source of their revenue*.” P. 23.

These horrid solemnities continued for several days. On the 19th a woman devoted herself to the idol; but had laid herself down in such a position, that she lived several hours in agony after the car had passed over her. She was, however, carried to the Golgotha to be food for the vultures; and nothing remained of her next morning but her bones.

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“ \* There was here surely no *libation* made, though the devoted man sacrificed his life to the idol.”

Dr. Buchanan, we see, represents these enormities as a *peculiar source of revenue to the proprietors of India Stock*; and he informs us afterwards how that revenue is raised.

“ At the temple of Juggernaut,” says he, “ the English Government levy (levies) a tax on pilgrims as a *source of revenue*. The *first law* enacted by the Bengal Government for *this purpose* was entitled,—“ A Regulation for levying a Tax from pilgrims resorting to the temple of Juggernaut, and for the superintendence and management of the Temple :—Passed April 3d, 1806.”— Another Regulation was passed in Bengal in April 1809, rescinding so much of the former as related to the “ interior management and controul of the Temple ;” but sanctioning the levying (of) a Tax from pilgrims for admission to the temple ; allotting a sum towards the expenses of the Idol ; and appointing an officer of Government to collect the Tax. Of this second regulation the author received no intimation until the third edition of this work was put to the press. In the former editions it was stated that the temple of Juggernaut was under the immediate management and controul of the English Government, which he is now happy to find was not the fact *at the time*.” P. 30.

He says afterwards that Marquis Wellesley

“ At first permitted the pilgrims to visit Juggernaut without paying tribute ; and that when it was proposed to his Lordship to pass the regulation of 1806, he did not approve of it, and actually left the government without giving his sanction to the opprobrious law.” P. 33.

These statements and others similar to them seem to have been what first drew the attention of Major Scott Waring to Dr. Buchanan's *Christian Researches in Asia*, on which he published remarks in the *Day Newspaper*. At the desire of several Gentlemen he republished those remarks, with some additions, in the form in which they now lie before us, in order, as he says, to vindicate the *national character*, which, according to his judgment, has been very unwarrantably vilified by Dr. Buchanan, and some of our brother Reviewers, whom he calls the Doctor's Commentators. He begins his defence with an account, very different indeed from that which we have extracted from the *Christian Researches*, of the tax levied on the pilgrims at the temple of Juggernaut.

“ During the late Mahratta war,” says he, “ the province of Orissa was conquered by our forces. It was ceded on the restoration of peace to the British Government, and since the year 1804 it has formed a part of our Oriental empire. The largest temple



temple of *Jugarnant*\* in Indostan, is situate on the sea coast, in this province. To conciliate the inhabitants to a new government, it was deemed politic, by Marquis Wellesley, to abolish the payment of that tribute or tax, to which all pilgrims resorting to that idolatrous temple *had been subject under the Hindoo Government*, and to charge *the public revenue of the State*, with the sum necessarily expended every year in supporting the Brahmins, &c. employed for the service of the temple. Marquis Wellesley quitted India in the autumn of 1805, and on the third of April, 1806, the Bengal Government thought proper to *re-impose the ancient tax*. By this regulation the worshippers of *Jugarnant* were *deprived of an indulgence*, which they had enjoyed for *eighteen months*, and were again placed in the situation in which they stood when the ruler of the province was a prince, professing the *Hindoo religion*.

“ Such is the plain history of a transaction, which Dr. Buchanan, and his commentators, have represented as fixing indelible disgrace on the nation.—

“ No man of common sense, with a very superficial knowledge of India, can mistake the motives of Marquis Wellesley for abolishing the tax at this temple. The province of Orissa was most reluctantly ceded by the Mahrattas to the British Government, as the price of peace. It is of inestimable value, not from the amount of its revenues, but because it opens to us a free communication by land, between the northern and southern divisions of our empire. In a military point of view, this object was of so much importance, that his Majesty's Ministers, and the Court of Directors, would have purchased the province from the Mahrattas prior to the war, at any price. By no one act too could Marquis Wellesley so strongly attach the inhabitants of the province, or the Hindoos generally, to the British Government, as by granting an indulgence, withheld by the former Hindoo Government. To connect the abolition, or the re-imposition of the tax, directly or indirectly, *with our pure religion*, is an unexampled absurdity.” P. 1.

The author then quotes the observations of the Eclectic Reviewers on what they call the sanction given by a *Christian Government* to a system of idolatrous practices, taken under its own immediate management, on which he remarks, that

“ There is but one mode by which the legislature can satisfy the scruples of these worthy people; that is by issuing orders for

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\* So Major Scott Waring writes the name of the Idol. It is perhaps a matter of very little importance how Oriental proper names be written; but it is surely to be wished that some one standard of orthography, whether right or wrong, could be fixed

bringing every British subject from India to Great Britain, and by prohibiting all intercourse in future with the Idolatrous nations of India and China. The command of God to the Jews was, to hold no communication whatever with Idolaters. If that command is binding on Christians, we are a guilty nation indeed. A very inconsiderable number of the subjects of a Christian nation can govern a distant and populous empire only by giving a *legal sanction* to its *antient establishments*, or by introducing the religion, laws and customs of the governing power. The wisdom of the Legislature adopted the former mode.

“ If Marquis Wellesley had closed the gates of this temple, when he abolished the tax, or, which would have been precisely similar in effect, had he withheld the sum necessary for maintaining the establishment, and a succeeding government, in order to make idolatry a *source of revenue*, had re-opened its gates, there would have been sound sense in the reasoning of Dr. Buchanan; but the point of difference really was only whether the annual expences of this idolatrous temple should be defrayed by *government*, or by *the idolaters themselves*.” P. 6.

“ From the very confused, and, I may add, the very disingenuous manner, in which Dr. Buchanan has noticed a public act of the Bengal Government, he has misled the Editor of the British Review, who assures us, that Marquis Wellesley, when it was proposed to him to pass a regulation for levying this tax, positively declined interfering in such an affair, but permitted the Pilgrims to visit Jugernaut, without paying tribute. The fact, however, is, that from motives of *sound policy*, Marquis Wellesley *first interfered* in this affair by *abolishing that tax*, which the antient Hindoo Government had imposed on pilgrims. Nothing therefore could be more natural than his Lordship's *refusal to reimpose the tax*. The inference drawn is, that Marquis Wellesley was averse to the tax, conceiving it to be disgraceful to *our religion*. Had that been his motive, he would have made the abolition *general throughout the provinces subject to his government*, instead of confining it to a *single province*, recently acquired.” P. 17.

These extracts are sufficient to enable our readers to judge for themselves between Dr. Buchanan and Major Scott Waring on the subject of the tax imposed on the pilgrims resorting to the temple of Juggernaut in the province of Orissa. Much more, however, is said on it by both writers, for which we must refer our readers to the two works before us; remarking, in the mean time, that though Dr. Buchanan corrects a mistake, into which he confesses himself to have fallen in the former edition of his book, he yet omits the very important circumstances—that the tax was *originally imposed not by the British but by the Hindoo government*, and that it was imposed by both governments not as a *source of revenue*

venue to the state, but merely to defray the *expenses of the Idol and his ministers*. Whether these omissions be perfectly consistent with the candour becoming the advocate of our holy religion, against the abominations of idolatry, we presume not to say. It will be expected of us however to say whether, in our opinion, the abominations of *Hindoo* idolatry ought to be legally supported by a Christian government. But before we enter into that question, we shall mention one or two more of them that have attracted the particular attention of the two writers, whose works are under our immediate review, observing, in the mean time, that, though we approve of translating the Scriptures into the languages of Juggernaut, we do not expect the Brahmins to be converted merely by perusing that translation.

“Before we proceed,” says Dr. Buchanan, “to show the happy effects of Christianity in those provinces of India where it has been introduced, it will be proper to notice that other sanguinary rite of the Hindoo superstition, the **FEMALE SACRIFICE**.—The female sacrifice is two-fold: there is the sacrifice of women who are burned alive on the funeral pile of their husbands; and there is the murder of female children.” P. 36.

By an account taken in 1803, the number of women sacrificed during that year, within thirty miles round Calcutta, appears to have been two hundred and seventy-five; and those sacrifices—always horrible—are occasionally attended with the most flagitious circumstances. Of this the author produces too complete a proof by a detail, which we shall not transcribe, of one of them which took place near Calcutta, on the 12th of September, 1807. One of the ladies who were sacrificed (for on that occasion three wives were burned with the body of one husband) was old, infirm, and unable to walk; and

“In a discussion which this event produced in Calcutta, the following question has been asked, WHO WAS GUILTY OF THE BLOOD OF THE OLD LADY? for it was manifest that she could not destroy herself; she was *carried* to be burned. It was also alleged that the Brahmin who fired the pile was not guilty, because he was never informed by the English Government, that there was any immorality in the action. On the contrary he might argue that the English, witnessing this scene daily, as they do, without remonstrance, acquiesced in its propriety. The Government in India was exculpated, on the ground that the Government at home never sent any instructions on the subject; and the court of Directors were exculpated, because they were the agents of others. It remained that the proprietors of India Stock, who originate

originate and sanction all proceedings of the Court of Directors, WERE REMOTELY ACCESSARY TO THE DEED." P. 40,

On this discussion the following remarks obtrude themselves upon us, and will do so; we doubt not, on many of our readers. In the first place; it does not appear that the old woman, because she was unable to *walk*, was carried *reluctantly* to the funeral pile of her deceased husband. To burn herself was in her opinion an act of religion highly *meritorious*, to which she submitted, probably, with less internal reluctance than the two younger wives; and if the proprietors of India Stock incurred the guilt of her murder, they unquestionably incurred, at the same time, the guilt of murdering her two companions. 2dly, We have never understood that the Brahmins had such profound reverence for the religious or moral *opinions* of Englishmen as to believe that any thing is immoral, merely on being *informed* that it is so by the English Government. 3dly, It is not by any means probable, that the Brahmin who set fire to the pile reasoned with himself as these Calcutta philosophers supposed him to have done; for Dr. Buchanan has elsewhere \* assured us, that "the sanguinary rites of the Hindoos cannot now bear the *noonday of English observation*, and that the intelligent among them are ashamed to confess the absurd principles of their own casts," which could not be the case, if the English were accustomed to witness such scenes daily with apparent acquiescence. And lastly, it is obvious that the proprietors of India Stock are not more accessary to deeds of this kind than any other British subjects, not excepting even Dr. Buchanan himself; for neither the proprietors, the court of Directors, the Board of Controul, nor all these bodies united can legislate for India but in subordination to the British Parliament, of which one branch, namely, the House of Commons, as certainly takes its origin from the people at large, including this author, as the court of Directors originates from the proprietors of India Stock.

That the female sacrifice should be abolished, if it can be abolished without producing greater evils, is unquestionable; but can it be so abolished? Dr. Buchanan thinks it may, by the most rational and lenient measures.

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\* See his *Memoir of the Expediency of an Ecclesiastical Establishment for British India*, p. 22.



British Government at Benares, abolished a similar practice among another tribe of Hindoos, by convincing them, that by their religion it is as criminal to kill even a foetus as a Brahmin, and that the punishment denounced against the person committing the crime, is to suffer in hell as many years as there are hairs on his head.

“ All casts of Hindoos, *including the parties guilty of the crime*, admit that infanticide is expressly condemned by their religion. By preventing the commission of so foul a crime as murder, we violated no religious prejudice. But all casts of Hindoos deem the voluntary female sacrifice, to be one of the *most sacred rites of their religion*. It cannot therefore be as easy to prevent what we very properly call self-murder, as it was to prevent that, which Hindoos, as well as Christians, look upon to be murder, punishable with death. If we suppose that Mr. Hastings, Marquis Cornwallis, and Lord Teignmouth, were devoid of the common feelings of humanity, Dr. Buchanan must readily admit, that Marquis Wellesley would have been as anxious to preserve the lives of women in the year 1804, as he was to prevent the murder of children in the year 1801. Yet, we are told, by Dr. Buchanan, that in six months only of 1804, one hundred and fifteen women voluntarily sacrificed themselves on the funeral pile of their husbands, in a circuit of thirty miles round the residence of Marquis Wellesley. The authority for the assertion is a Baptist Missionary, and the number is grossly exaggerated; but it makes no difference to the argument. Marquis Wellesley very well knew that the female sacrifice did take place throughout British India *in every month of his administration*, as in that of his predecessors. His Lordship knew also, from the authority of Diodorus Siculus that the practice prevailed in Indostan above two thousand years ago. He very well knew also, that it was not in the power of the British Government to procure the assent of the majority of the Bramins and Pundits, as was done in the case of infants, to a proclamation prohibiting the female sacrifice in future, and denouncing the punishment of death against all who should be present at the female sacrifice.” *Remarks*, p. 32.

“ We must therefore prevent the commission of this crime by force, or by persuasion. The legislature may attempt to adopt the first mode, but *the governments in India* are bound to protect the natives in their rights, according to the laws and constitution of India.

“ The second mode we have adopted. Persuasion has repeatedly been tried, both by the members of Government, and by British subjects; but hitherto in vain, though, in many cases, persuasion has diminished the practice.” *P. 34.*

If the practice has been diminished by persuasion, surely persuasion has not been employed in vain; and we rejoice to



think that this is the case, for persuasion seems to be the only method that we can employ for the purpose, either with prudence or on principle. The female sacrifice and the self devotements at Juggernaut are institutions of the religion of Brama; and it is obvious that we can employ no means for the abolishing of these institutions, that we may not employ for the overthrow of that religion. But the Divine Author of our faith positively forbids his followers to attempt the making of converts from error to truth by violence; even by calling down fire from heaven, if they could so, on those who "worship they know not what \*;" and were we to compel the Hindoos, by such means, to relinquish the most abominable rites of their superstition,—those of Juggernaut, for instance, and the female sacrifice,—we should at once do despite to the Spirit of Christianity, unite against us as one man all the natives of India, and endanger or more than endanger all our own possessions in the East. To ourselves the loss of our Indian possessions would be immense, without producing the smallest advantage to the Hindoos. Were we to abandon Hindoostan to-morrow, the provinces which belong to us at present, would fall under the dominion of the native princes; and then the bloody and impure rites of Juggernaut, together with the female sacrifice, would be practiced perhaps more frequently than they are at present. Dr. Buchanan acknowledges that the natives look up to the British Government with reverence, on account of the equity and mildness, with which, for many years, we have generally treated them; and if this be so, we may gradually wean them from their impure and bloody rites, by pointing out their enormity, and by discountenancing those of every cast who frequent the temple of Juggernaut, and are known to encourage the female sacrifice. If we can then persuade them to read the scriptures, which Dr. Buchanan says are translated into their several languages, and explain to them what must appear obscure in those sacred books, without reviling their own *Shasters*, or their own gods; if we can pay to them that respect, which was paid to the Athenians by St. Paul, who did not disdain to quote their own poets in order to gain a patient hearing; if we conduct ourselves thus, we may certainly, by degrees, bring over even the Hindoos to the Christian faith; but this will as certainly never be accomplished by sectarian Missionaries, actuated by intemperate zeal, without knowledge or discretion.

(To be concluded in our next.)

\* St. Luke ix. 54—57, compared with St. John iv. 22.



**ART. XI.** *Christ, and not St. Peter, the Rock of the Christian Church; and St. Paul the founder of the Church in Britain: A Letter to the Clergy of the Diocese of St. David's. By the Right Rev. Thomas Burgess, D. D. F. R. S. and F. A. S. Bishop of St. David's. 8vo. 77 pp. Carmarthen, printed; London, Rivingtons, &c.*

**ART. XII.** *A second Letter from the Lord Bishop of St. David's to the Clergy of his Diocese; on the Independence of the ancient British Church on any foreign Jurisdiction: with a Postscript on the Testimony of Clemens Romanus. 8vo. 28 pp. Printed and sold as above. 1812.*

**I**N these two very learned and able Tracts, the Bishop of St. David's accumulates many arguments against the Roman Catholics, of which he gives the following clear account in his introductory advertisement.

“The first object of the following pages, is to shew that the Christian Church was not founded on St. Peter, but on the Apostles and Prophets, &c. That the first Christian Church was the Church of Jerusalem, and St. James the first Christian Bishop: that St. James, and not St. Peter, presided at the first Christian council; that St. Paul was the first founder of the Church of Rome; and that the first Bishop of Rome, (Linus,) was appointed by the joint authority, of St. Peter and St. Paul, after St. Paul's return to Rome.

“The next object is to shew that St. Paul preached the Gospel in Britain, and to ascertain, as nearly as possible, the time of the Apostle's journey to Britain, on the authority of Clemens Romanus, Eusebius, Jerome, Theodoret, and two British records.” P. v.

In confirming and explaining these positions, and removing objections, the present tracts are employed. They both refer to a sermon preached by the Bishop at Carmarthen, but not yet published, to which they are meant to be introductory. The sermon is particularly referred to in p. 9 and 11 of the first letter, but is yet not necessary to the clearness of the argument.

In maintaining the first position, that it was not on St. Peter, but on his confession of faith, that Christ said he would found his Church, the learned Bishop is nearly on the same ground with our venerable friend, Mr. Granville Sharp, in a

tract which we lately noticed\*. He even makes the same distinction between *Petra* (a rock) and *Petrus* (a stone,) thereby fully confirming the opinion of Mr. Sharp, whether he had seen it or not. The interpretation itself has been generally supported, by Protestant writers, from the earliest times; but, what ought to have been decisive authority with Romanists themselves, he confirms it by the express words of St. Cyrill and St. Chrysostom, or some ancient writer in his name. (Second letter, p. 6.)

The remarkable circumstance of St. Paul's having visited Britain, after his first imprisonment at Rome, will surprise those who have not before seen it asserted; but it rests on very strong authority; and the only material difficulty, that of finding a convenient or adequate time for this journey, is very fairly removed, by chronological arguments, in which the Bp. has to combat the opinion of the learned Dr. Hales. Of that able chronologist, however, he speaks with the sincerest respect; and only contends that, in this particular point, he has not rightly considered all the circumstances. On the date of St. Paul's first journey to Rome, the practicability of the rest, undoubtedly depends, and on this subject, where the arguments of the two writers are duly balanced, it appears to us that the decision must be in favour of Bp. Burgess.

This opinion of St. Paul having preached in Britain, is by no means a new one, even among English writers. Bishop Stillingfleet, in his *Origines Britannicæ*, has supported it, and was followed by the learned and judicious Nelson, in his account of the Feast of St. Paul, (p. 137.) Collier, in his *Ecclesiastical History*, has adopted the whole discussion of Stillingfleet. The same opinion has been held by Archbishop Usher, in his treatise "*De Britannicæ Ecclesiæ Antiquitate*;" by Camden, in his *Britannia*, and his annotator, Bishop Gibson; by Archbishop Parker, in his tract "*de Vetustate Ecclesiæ Britannicæ*," by the very learned and sagacious Cave, and others. The ancient authorities quoted by Bishop Burgess are 1. Clement Romanus, the friend and fellow-labourer of St. Paul; who does not indeed say that he went to Britain, but "to the extremities of the west," which seems to imply it. 2. Irenæus, whose expression is nearly similar. 3. Tertullian. 4. Eusebius. 5. St. Jerom.

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\* "Remarks on Matth. xvi. 18. See Brit. Crit. vol. xxxix. p. 643.

6. Theodoret. 7. Chrysostom. 8. Venantius Fortunatus, of the sixth century. 9. Gildas, the British historian, in the same century. All these authorities, and the exact force of their words, are carefully discussed by the Bishop, in various parts of these two tracts. To his modern authorities we may add that Hoffman, the Lexicographer, makes the Apostle visit Spain and Gallia, which may imply his journey to Britain; and requires, at least, the same allotment of time which is contended for by the Bishop.

The object of all this discussion is to prove, that the Church of Britain is not only independent of the Church of Rome, but more ancient than that Church itself. At all events it is clear, that this island did not wait for its conversion to the time of Augustine the Monk; and that instead of submitting to the authority of the Pope through him, the British Bishops actually protested against it. Bishop Burgess also, in the opening of his second letter, points out several epochs, which afford substantial evidence that Christianity subsisted in Britain at least six centuries before the arrival of Austin the Monk, and in a state of entire independence. Having thus proved the freedom of the British Church from all foreign authority, till subjected to the Pope under the general influence of his domination, the Bishop applies his learned arguments to the subject of that great question, the altering our constitution in favour of the Romanists.

“ Yet is this imaginary supremacy of the Pope, the cause of a political anomaly, not suffered in any other government but our own. The subjects of no Popish government acknowledge a foreign Protestant authority; it is impossible they should: but it is not more inconsistent with right principles of government, than that the subjects of a Protestant government should acknowledge a foreign Popish authority, independent of their own national government.

“ The advocates of the Popish claims, maintain that they ~~must~~ be conceded; for that the Irish discontents cannot be quieted without them; and that the concessions are necessary to the safety and prosperity of the British empire. But in their zeal for the Papists, they overlook the Protestant discontents, which must inevitably follow from the grant of the Popish claims. They forget, or they wish us to forget, that the Roman Catholics of Ireland are only a part, about a fifth part\* of the whole British community; that the great majority of the em-

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\* This appears to us too much. Perhaps all the Roman Catholics in Great Britain and Ireland do not amount to more than that. *Rev.*

pire are Protestants, whose interests are to be consulted in preference to a subordinate part; and that for the sake of this great majority we have a Protestant government, and Protestant laws, and a Protestant King, who is sworn to maintain inviolate the established Protestant constitution. If there is any danger of a Popish rebellion, which I do not believe, from not granting these claims, there is surely much more reason to fear a Protestant rebellion from granting them, in defence of a religion endeared to Britain by its high apostolical antiquity, and an inheritance of almost eighteen centuries, in comparison with which, the Popery of Britain, established for a few centuries, after the Norman conquest, was a modern usurpation." *Let. 1. p. 44.*

This, and much more, on the important question so often brought before the legislature, must give a peculiar interest to the present tracts.

#### ART. XII. *Clarke's Travels.*

(Concluded from p. 110.)

**A**FTER perhaps too long an interval, we now gladly accompany this enlightened traveller from the Hellespont to Rhodes, the Gulf of Glaucus, Egypt, and thence to Cyprus, and the other places which he visited, and of which the most entertaining description will be found in this volume. The parts which will necessarily and forcibly detain the reader's attention are the account of the campaign in Egypt, the description of Cyprus, the Holy Land, the affair of Jaffa, and the anecdotes of Acre and Djezzar Pacha. With respect to the Egyptian campaign, under the conduct of Sir Ralph Abercrombie, it may perhaps appear a little singular that the traveller has condemned both the ministers who planned the expedition, and the General who commanded, for their want of the necessary intelligence; and yet his own book shows that the officer who was sent to obtain information, was slain after he had obtained it. As an act of justice to those who cannot now vindicate themselves, beneath is inserted the imputation, with its refutation by the author who has introduced it.

"It is a subject of wonder, that our troops should have succeeded in this instance so well as they did. They landed under every possible circumstance of disadvantage, and yet drove from their posts, with the bayonet, the veteran legions of Buonaparté's army; a mode of fighting in which the French were supposed,

at that time, to be superior to every other nation. It was there manifested, as it has since been so decidedly proved, that, man to man, they have no chance of success, when opposed to British soldiers. The laurels acquired by our army in Egypt can never fade. Posterity will relate the heroism, which, on these remote and almost unknown deserts, enabled an inexperienced army to vanquish an enemy, not only in possession of the territory, but also inured to the climate, and well acquainted with the country. The obstacles encountered by our troops were greater than have ever been described. The most powerful originated in their want of information. Never did so much ignorance accompany an expedition. The maps they brought with them would have disgraced a Chinese atlas. The instruction they had received was a mere mass of error; and their guides were unable to direct them. It is said, Sir Ralph Abercrombie lamented, in his last moments, the false notions he had been taught to entertain of Egypt, and of the situation in which the French were there placed. In fact, every one possessed more information than the conductors of the British armament. There was not a clerk in the factory of Constantinople or Smyrna who was not better informed. Instead of the flat sands they expected to find between Aboukir and Alexandria, they discovered a country full of eminences and advantageous posts; so that the French, when defeated, had only to fall back from one strong position to another. Once having effected a landing, our troops were told, and they believed the tale, that they might march without interruption to the walls of Alexandria. It may be important to the interests of our empire to state the truth at this distance of time; and to afford a brief record of this memorable campaign, as far as it can be communicated by a writer destitute of any military science: it will be given as he received it, from the most impartial among the French, as well as the most candid of his own countrymen." P. 270.

"The delay shewn upon this occasion was not solely owing to the weather. A principal source of it might be referred to another cause. Major M'Arras, chief engineer, had been forwarded in a vessel, previous to the sailing of our fleet from the Bay of Marmorice, in order to reconnoitre the country, and to obtain information necessary for expediting the landing of our troops. This officer had been twice on shore, either in the *Penglope's* or *Petrell's* boat, and with the greatest success. He had observed the Lake of Aboukir; had surveyed all the adjoining territory; ascertained the different heights; and selected a convenient place for landing. Having finished all his plans, he unfortunately ventured on shore the third time, to confirm the accuracy of certain observations, and was observed by a French armed boat, in the very instant when he was putting off to return to his ship. The wind was against him; and the crew of his boat finding every effort ineffectual, suffered it to fall alongside, and

and surrendered. By a most dastardly instance of cruelty on the part of the French, they poured a volley of musquetry into the boat, after the surrender had taken place; by which Major M'Arras was killed. Soon after this disaster, our fleet arrived; and the Commander in Chief, instead of obtaining the information confidently expected, was reduced to the dilemma of waiting until the business of reconnoitring, now rendered more difficult than ever, could in some measure be again accomplished." P. 375.

Had the gallant Major M'Arras survived, there would then have been no want of the information required. But there is still another remark on the subject of the landing of the British troops, which it seems incumbent upon us to make. At p. 280, the writer leaves an impression upon the minds of his readers, as if our troops in ascending the Sand Hills had used an improper severity towards the conquered. Dr. Clarke here makes a sort of laboured apology, where more seems to be intended than meets the eye. Much is said of the soldiers' sufferings, the heat of conquest, and so forth. The fact, we conceive, will appear to have been directly the contrary. The British soldiers are never savage after victory; we have a thousand examples to prove this, and as to this particular instance, it is asserted in a very pleasing little pamphlet on the subject of the Egyptian campaign, and which was universally attributed to an officer of high rank who was present, General Doyle, that the British soldiers, though parching with thirst themselves, held their canteens of water, with the greatest good nature, to the mouths of the expiring Frenchmen, and that the general answer from them was, "Thank you, fellow soldier, but take care of that water, for you will not find a single drop between this spot and Alexandria."

There are other instances in which Dr. Clarke does not appear to us to be quite impartial in his representation of Egyptian affairs. He talks, as, an acknowledged truth, of the 10,000 Turks driven into the sea by the French at Aboukir; that is to say, he takes Denon's exaggerated statement, but Denon himself afterwards allows that there were but 8000 Turks in the field. See Sir Robert Wilson's Introduction, p. 20.

The whole of this volume, which relates to Cyprus, is curious and valuable, particularly the traveller's observations on Citium, which we shall subjoin.

"Citium, from whose ruins we shall now consider both the modern towns of Salinas and Larnaca to have arisen, was founded, together

together with the city of *Lapethus*, by a Phœnician king, of the name of *Belus*. Its inhabitants, according to Cicero, were originally Phœnicians. Cyprus, from its vicinity to their country, and its commercial advantages, was the first island of the Mediterranean that came under this dominion. Eusebius observes, that Paphos, a Phœnician city in Cyprus, was built when Cadmus reigned at Thebes. It is moreover affirmed by the learned Bochart, that before the time of the Trojan war, Cinyras, king of Phœnicia, possessed this island of Cyprus, having derived it from his ancestors. To this monarch, Agamemnon, according to Homer, was indebted for his breast-plate. The cities of *Urania* and *Idalium* were also founded by the same people; the former received its name from *Urania Venus*, whose worship, as related by Herodotus, was transferred to Cyprus by the Phœnicians from Ascalon. Citium derived its name from the Hebrew appellation for the Island *CHITIM*; the *Chittim*, or *Cittim*, of the Holy Scriptures. It was famous as the birth-place of Apollonius, a disciple of Hippocrates; and of Zeno, who, being shipwrecked upon the coast of Attica, from a Phœnician merchant, became founder of the Stoics, and had for his illustrious followers, Epictetus and Seneca. According to Plutarch, it was with the sword, presented by a king of Citium, that Alexander triumphed over Darius. This weapon was held by him in such estimation, that he always wore it upon his person. The same author also informs us, that at the siege of Citium, Cimon, son of Miltiades, received the wound whereof he died. It is quite uncertain when this city was destroyed. Mariti believes that event did not take place later than the beginning of the third century. In 1767, an excavation being made to procure from its ruins materials for building, the workmen discovered a marble bust of Caracalla, some medals of Septimius Severus, Antoninus Caracalla, and Julia Domna, with Greek inscriptions. Upon their obverse sides were exhibited the Temple of Paphos, with the legend *KOINONKYTIPIQN*. Some of them had the image of Caracalla on one side, and that of Geta on the other. There were also others, with the head of the Emperor Claudius." P. 351.

We do not feel much hesitation in agreeing with Dr. Clarke, that this was the origin of calling the Greeks in Scripture *CHITIM*. Cyprus would, in the course of things, be the first advance of Phœnician navigation, and from that point the names would extend to *THE ISLES* and to *GREECE*—as *SIBERIA* has its origin from *SIBER*, the first village by which the Russians entered the country. Thus also we say the Atlantic Ocean, from Mount Atlas in Africa, &c.

After giving a specimen of the anecdotes related of that extraordinary



extraordinary character Djézzar Pacha, and observing that throughout this, and indeed in every part of the volume, Dr. Clarke evinces himself a well-informed, instructive, and entertaining traveller, we feel ourselves inclined to remonstrate seriously with him on the memorable affair of Jaffa, and the massacre of the Turks.

“ Soon after we arrived, we went on shore with the Captain, to visit Djézzar Pacha, whom Baron de Tott found at Acre, and described as a horrible tyrant, above twenty years prior to our coming. Having acted as interpreter for Captain Culverhouse, in all his interviews with this extraordinary man, and occasionally as his confidential agent, when he was not himself present, I had favourable opportunities of studying Djézzar's character. At that time, shut up in his fortress at Acre, he defied the whole power of Turkey, despised the Vizier, and derided the machinations of the Capudan Pacha; although he always affected to venerate the title and the authority of the Sultan. His mere name carried terror with it over all the Holy Land, the most lawless tribes of Arabs expressing their awe and obeisance, whensoever it was uttered. As for his appellation, *Djézzar*, as explained by himself, it signified *butcher*; but of this name, notwithstanding its avowed allusion to the slaughters committed by him, he was evidently vain. He was his own minister, chancellor, treasurer, and secretary; often his own cook and gardener; and not infrequently both judge and executioner in the same instant. Yet there were persons who had acted, and still occasionally officiated, in these several capacities, standing by the door of his apartments; some without a nose, others without an arm, with one ear only, or one eye; ‘*marked men*,’ as he termed them; persons bearing signs of their having been instructed to serve their master with fidelity. Through such an assemblage we were conducted to the door of a small chamber, in a lofty part of his castle, overlooking the port. A Jew who had been his private secretary met us, and desired us to wait in an open court or garden before this door, until Djézzar was informed of our coming. This man, for some breach of trust, had been deprived of an ear and an eye at the same time. At one period of the Pacha's life, having reason to suspect the fidelity of his wives, he put seven of them to death with his own hands. It was after his return from a pilgrimage to Mecca; the Janissaries, during his absence, having obtained access to the charem. If his history be ever written, it will have all the air of a romance. His real name is Achmed. He was a native of Bosnia, and speaks the Slavonian language better than any other. It is impossible to give even a detail [sketch] of his numerous adventures here. At an early period of his life, he sold himself to a slave-merchant in Constantinople; and being purchased by Afî Bey, in Egypt, he rose from the humble situation of a Mamluke slave, to the post of Governor of Cairo. In this situation,

situation, he distinguished himself by the most rigorous execution of justice, and realized the stories related of Oriental Caliphs, by mingling, in disguise, with the inhabitants of the city, and thus making himself master of all that was said concerning himself, or transacted by his officers. The interior of his mysterious palace, inhabited by his women, or, to use the Oriental mode of expression, the Charem of his seraglio, is accessible only by himself. Early in every evening he regularly retired to this place, through three massive doors, every one of which he closed and barred with his own hands. To have knocked at the outer door after he had retired, or even to enter the seraglio, was an offence that would have been punished with death. No person in Acre knew the number of his women, but from the circumstance of a certain number of covers being daily placed in a kind of wheel or turning cylinder, so contrived as to convey dishes to the interior, without any possibility of observing the person who received them. He had from time to time received presents of female slaves; these had been sent into his Charem, but, afterwards, whether they were alive or dead, no one knew except himself. They entered never to go out again; and, thus immured, were cut off from all knowledge of the world, except what he thought proper to communicate. If any of them were ill, he brought a physician to a hole in the wall of the Charem, through which the sick person was allowed to thrust her arm; the Pacha himself holding the hand of the physician during the time her pulse was examined. If any of them died, the event was kept as secret as when he had massacred them with his own hands; and this, it was said, he had done in more than one instance. Such stories are easily propagated, and as readily believed; and it is probable that many of them are without foundation. We must however admit the truth of the terrible examples he made after his return from Mecca, in consequence of the infidelity of his women. From all the information we could obtain, he considered the female tenants of his Charem as the children of his family. When he retired, he carried with him a number of watch-papers he had amused himself by cutting with scissors during the day, as toys to distribute among them; neither could there be any possible motive of cruelty, even in the worst of tyrants, towards such defenceless victims. He was above 60 years old at the time of our arrival, but vain of the vigour he still retained at that advanced age. He frequently boasted of his extraordinary strength; and used to bare his arm, in order to exhibit his brawny muscles. Sometimes, in conversation with strangers, he would suddenly leap upright from his seat, to shew his activity. He has been improperly considered as Pacha of Acre. His real Pachalic was that of *Scide*, antiently called Sidon; but, at the time of our arrival, he was also Lord of Damascus, of Berytus, Tyre, and Sidon; and, with the exception of a revolt among the Druses, might be considered as master of all Syria. The seat of government was removed

moved to Acre, on account of its port, which has been at all times the key to Palæstine." P. 362.

The whole of the book which relates to Jerusalem is very curious and important. But Dr. Clarke has here introduced an entirely new hypothesis, viz. that Calvary was Sion. The matter would require more space and leisure to controvert than we can well spare, at least at present; but we have no scruple in declaring our opinion, that he is in this part of his work exceedingly unfortunate—not less so than when at p. 642 he makes the prophet Jonah embark at Joppa to proceed, where, gentle Reader? why to Nineveh, an inland city—as if a traveller in order to reach Vienna should embark at Venice. We now come to the affair of Jaffa. There are two strong facts charged upon Bonaparte by Sir R. Wilson—one, that he poisoned 580 French soldiers at Jaffa; and the other, that he massacred 3800 Turkish prisoners, three days after they had laid down their arms. Of the poisoning business Dr. Clarke takes no notice, as if he thought it not worth examination; but in confirmation of Sir Robert Wilson's statement we are enabled to remark, that Mr. Professor Carlisle, whose character needs not our praise, declared to an excellent prelate, now also no more, that he slept in a large room at Jaffa, out of which the owner assured him, 36 French soldiers had been carried out dead the morning after the celebrated civic banquet.

With respect to the massacre of the Turkish prisoners, Dr. Clarke disbelieves it, "because the people of the town did not mention it in his hearing." But against this remark we are to place the account given by Dr. Wiseman, that these same people of Jaffa did mention it to him, nay, they actually showed him the spot where the bones of the garrison lay. There is also the assertion of Sir Robert Wilson himself, that the French officers talked of the fact without reserve or scruple. We know from indisputable authority, that this assertion from Sir Robert Wilson is corroborated, first from the authority of a General Officer high in command in Egypt, and now serving his country at the Cape of Good Hope; and secondly from Lord Hutchinson himself. Both concur in asserting, that they repeatedly conversed with many French officers on the subject, who talked openly at Cairo upon these points, and never pretended to express any doubt upon the matter. Among these French officers was General Beliard himself.

It is doubtless, owing to the general admission of the fact in France, that the charge has never been openly met and refused,

refuted, if falsely made, by any French writers. The allegation has now been made upwards of ten years, and it has never been contradicted except by the *Moniteur*, which took occasion roundly to observe, that Sir Robert Wilson's book was a tissue of falsehoods. But such assertion is very different from a fair examination of a fact; and let it not be forgotten, that this same *Moniteur* represented our decisive victory at Salamanca as a defeat.

In 1804, Larré, Surgeon to the Consular Guard, published an account of the sickness of the French army at Jaffa. He is very minute and circumstantial in his narrative of the facts which there happened; and having occasion to state what passed at Bonaparte's capture of the place, his words are to this effect: I shall pass over in silence *the horrible circumstances* which often occur in sieges. What does this amount to but a virtual confession of the fact? What horrible circumstances did or could happen, except the great atrocity of this massacre?

Thus stand the arguments for the charge; now let us examine Dr. Clarke's reasons for doubting it. They amount to two only, and how they could influence his mind seems indeed very extraordinary. His first reason is, that "he was at the place, and heard nothing about it." But there is an end of all certainty with regard to historical facts, if negative evidence is to supersede such positive testimony as has been produced above. However hostile the inhabitants of Jaffa may have been to the French General, they might not at the moment think of bringing this story forwards. They might suppose Dr. Clarke and his companions already well acquainted with it. As the conversation was probably maintained in a foreign language, the informers could be but few in number, and being Syrians also, and too familiar, from their neighbourhood to Djezzar, with similar scenes of blood, they might not look on the poisoning of French soldiers, or the slaughter of a Turkish garrison, (both nations equally their oppressors,) with so much horror as we do.

But the second reason alledged for the traveller's disbelief is very remarkable. He walked, forsooth, upon the seashore, and discovered several dead bodies, which he was told "were those of persons who had died of the late plague." This might probably be true, but what does this make either for or against the massacre of the garrison? If Dr. Clarke had been assured that there were no other dead bodies to be found near Jaffa, it might amount to something; but as it stands, it leaves the account of the massacre where it found it.

it. It may besides be observed, that Sir Robert Wilson expressly says, p. 72, the garrison was marched for this horrid purpose to A RISING GROUND in the neighbourhood of Jaffa. Nor can it be produced as an argument against the account, that Dr. Clarke found several bodies *on low ground* near the sea-shore; for low ground it must have been, as we are told that the waves washed over and exposed the horrible remains.

These appear to us to be instances in which Dr. Clarke does not show himself altogether impartial; but making these qualifications we willingly revert to the commendations we have already bestowed upon this very enlightened and agreeable traveller, and add our anxious desire to meet with him in the same character again.

ART. XIV. *Classical Recreations, interspersed with much Biblical Criticism, Vol. I. by Edmund Henry Barker, Esq. Trinity College, Cambridge. 8vo. 492 pp. 2s. 6d. Lunn, &c. 1812.*

THIS Work, being printed in a neat type, and on good paper, is certainly a very cheap book. It is dedicated to Dr. Parr "as a sincere testimony of his regard for genius, talents, erudition, and virtue by one, who proudly subscribes himself his friend;" and Mr. Barker informs us, that "a considerable part of it was written at Hatton, while the Author enjoyed the opportunity of consulting the Doctor's choice collection of books, *munus Apolline dignum*." The book is so multifarious in its contents, that we know not how we shall be able to give to our readers a sufficient idea of it, and yet it is filled with matter at once so novel, so curious, and so important, that we mean to devote several pages to the examination of it. Mr. Barker is a critic of a new order. We see him everywhere endeavouring to connect classical with biblical criticism; and hence he is continually citing biblical philologists, to illustrate passages in the classical writers. We greatly commend his diligence, and sincerely hope that, when his judgment shall be matured, and his mind stored with rich and various learning, he will devote himself to the study of biblical literature, which will present an ample field for the exercise of his inquisitive mind. We are persuaded from the wide and extensive range, which he takes of the different subjects, of which he treats in this interesting Volume, that he will then be able to throw considerable  
lights

light upon difficult passages, and occasionally to decide where his predecessors have doubted. But it is not merely in verbal criticism that Mr. Barker is distinguished: he unites to it a profound knowledge of Greek and Roman antiquities, and this gives him a great advantage over his rivals, Professor Monk, and Mr. Blomfield, whose editions of the *Hippolytus* and the *Prometheus* are elaborately examined by Mr. B. in this work. We find in the volume a chapter employed in the application of the Doctrine of the Association of Ideas to the illustration of different passages in Æschylus, and Euripides, and thus Mr. B. unites philosophy and philology. He appears to have been a careful reader of *Voyages and Travels*, which he is continually citing to elucidate different passages in the ancient writers, and here he walks the course; for we know of no other critic, who has consulted them for the same purpose. We may add that, besides these advantages, Mr. B. unites, to acuteness and ingenuity, a good degree of judgment; that he is patient in the investigation of difficulties. He carefully examines and candidly considers the different interpretations of a contested passage; "unawed," as he himself somewhere says, "by the authority of names," and unbiassed by the prejudices of the world against any particular Critic, who, notwithstanding the general failure of his attempts, may happen to be occasionally right; and he appears always eager to dive into the bottom of his subject. Our readers will here find no dry and uninteresting discussions on minute points of metre, accent, and orthography, on which departments of classical literature, the rising scholars of the day, emulous of the well-earned fame of Professor Porson, seem to be bestowing their chief attention. Mr. Barker employs himself in the interpretation of words, the emendation of corrupt passages, where the sense is affected, the evolution of phrases, which he traces to their source, and the explanation of passages, which involve an allusion to the Greek, and the Roman antiquities. When our readers have perused the list of books, which are cited by Mr. Barker in this volume, we think that they will, with us, be surprised that he should have been able at a very early period of life to bring into use so much reading.

The volume opens with "A Specimen of a Commentary, critical and explanatory, on the Germany of Tacitus," which extends to the 116th page. We hope that Mr. Barker will soon redeem the pledge, which he has here given to publish.

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the whole body of his notes, on this most interesting subject, into the spirit of which he fully enters; for, while he considers this tract as a correct portrait of German manners, he also properly observes that it is an indirect censure of the corruption of the times, in which Tacitus had the misfortune to live; and in explaining it, he has his eye constantly fixed upon the allusions, with which it abounds, to the religious, moral, political, and civil opinions of the Romans. His acquaintance with the state of society in the different barbarous countries of the world, through the means of Voyages and Travels, enables him to correct the false views of Tacitus himself, who wrote with the prejudices of a Roman; and whose delineation of manners, intermingled as it is with reasoning, is apt to mislead moral and political theorists, and even the philosophical historian, in discussing the origin of our own constitution. As an instance of Mr. Barker's merits in this respect, we might quote his note upon the 18th Chapter, (p. 24,) where Tacitus compliments the Germans for their chastity in contenting themselves with one wife, when almost all other barbarians indulge in polygamy. Mr. Barker most justly remarks that "the monogamy of the Germans proceeded from the difficulty of maintaining, as well as the inability of purchasing more than one wife," and as we think, correctly infers by quoting Barrow's *Travels in Africa*, and in *China*, and Meriwether Lewis's *Travels among the American Indians*, "that in whatever barbarous countries monogamy prevails, the cause of it must be referred solely to poverty." It is not to be forgotten that Tacitus himself makes an exception in favour of the great, that is, of those, who could afford to purchase more than one wife; for he says, "*exceptis admodum paucis, qui non libidine, sed ob nobilitatem, nuptiis ambiuntur.*" Again in p. 66, on the 43d chapter, where Tacitus informs us that "the Osi paid a tribute to the Sarmatians, and the Quadians," and that the Gothinians were reduced to a condition still more slavish, *et ferrum effodiunt*, Mr. B. very sensibly observes, that "this mode of life would naturally appear in a more odious light to Tacitus with his Roman prejudices against it, as a species of Roman punishment." The simple fact is, probably, that this people worked the mine for themselves; and they might pay a tribute to their powerful neighbours from the produce of it.

"There is," says Mr. B., "another passage of the same kind in the 45th chapter of this Treatise, *Swionibus Sitonum gentes continuantur: cætera similes, uno differant, quod femina dominatur; in tantum non modo a libertate, sed etiam a servitute degenerant*: now this



this peculiarity in the Sironic customs does not affect us, among whom women are allowed to reign, in the same manner as it would affect a Roman, in the history of whose country a female reign was never known: hence too Cicero says in his *Parad.* v. 2. *An ille mihi liber, cui femina imperat?*

From these extracts our readers may perceive what a spirit of philosophical criticism there is in Mr. Barker's remarks, and we can assure them that all this is blended with an accurate knowledge of the actual meaning of words. He seems to have paid the same attention to the Latin, which he has paid to the Greek language; he is distinguished as a critic in both, and he applies to either Minerva with the same ability. But we must now hasten to the work itself.

On C. 11th of the *Germany*, *Si displicuit sententia, fremite aspernantur; sin placuit, frameas concutunt: honoratissimum assensus genus est, armis laudare*, Mr. B. observes that

"The *Frams* were undoubtedly struck against their shields in a sort of transport, or dance:—the following passage of Milton, *Par. Lost*, B. i. v. 663, is a complete comment upon the words of Tacitus:

"He spake, and to confirm his words, outflow  
Millions of flaming swords, drawn from the thighs  
Of mighty Cherubims: the sudden blaze  
Far round illumin'd Hell: highly they rag'd  
Against the Highest, and, fierce with grasped arms,  
Clash'd on their sounding shields the din of war,  
Hurling defiance toward the vault of Heaven." P. 101.

He then quotes a passage from Spanheim's *Observations upon Callimachus*, which contains an ample proof that this was precisely the Gothic custom. We add the following note:—

"De hoc more à Lat. scriptoribus quædam notavit illustr. E. Spanhem.: animus fere pauca ex Græcis addere: eundem ritum describit Xenoph. *Anab.* L. i. c. 8. §. 13. λέγουσι δὲ τινες, ὡς καὶ ταῖς ἀσπίδι πρὸς τὰ δόρατα ἰδύμεσαι, φόβοι ποιῶντες τοῖς ἵπποις. *Anab.* L. iv. c. 9. §. 13. οἱ δὲ κάμνοντες ἀνακραγόντες, οἷον ἰδύμενοι μίγναι, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔχουσιν, et Arrian. *Expedit. Alex. Mag.* L. i. c. 6. p. 14. οἱ δὲ ἰσαλαλάξαι ἐκείνους τὰς Μακεδόνας, καὶ πῶς δόρασι δαπνῶσαι πρὸς τὰς ἀσπίδας: adde quæ ad hunc Arriani locum congeffit v. cl. J. Gronovius. G. D'Arnaud's *Specimen Animadv. crit. ad aliquos Scriptores Græcos*, Amstelodami, 1730, p. 74."

We shall cite the whole of Mr. B.'s important note about the use of *cognoscere* and *cognitus in re venera*:

"The use of the words *cognoscere* and *cognitus in re venera* is very common, but whenever it is so used, as it is in this passage of Catullus

*Vos unis senibus bonæ*

*Cognita bene femina,*

It is elliptical: understand here *concubitu*, or some analogous word: thus Ovid, Ep. vi. 43.

*Non ego sum furto tibi cognita; prænuba Juno*

*Adfuit; et sortis tempora vincit Hymen.*

Gesner says under *cognoscere*: 'Etiam virum cognovisse dicitur, quæ cum viro rem habuit: Ovid. Ep. vi. 133.

*Turpiter illa virum cognovit adultera virgo:*

nota est scriptorum sacrorum consuetudo in h. v. and under *cognitus*, 'Acta conjugis cognita Vultano, de adulterio Veneris, Ovid. de Arte Am. 2, 574.: etiam de re venera dicitur Tacit. Hist. iv. 44. *Posthumiam stupro cognitam*, et Stat. Achill. ii. 228. *Tacito jam cognita furto Deidamia mihi*: these two instances might have taught him that the expression in both Greek, and Latin is elliptical: two other instances occur in Justin, B. v. c. 2, *quam adulterio cognoverat*, and B. xxii. c. 1. *uxorem adulterio cognitam*, P. 124.

We shall add to it the following instances:

"Propius ad rem, de qua agitur, accedit, quod formulam istam cognovit Adam uxorem suam, Genes. c. iv. v. 1. *et non cognovit eam, donec peperisset primogenitum suum*, Matth. c. i. v. 25.—nec Græcis scriptoribus insolentem esse docet, adductis tribus e Plutarcho locis, quibus adjici plura ex eodem queunt, uti quod in *Monitis Politicis*, de Alexandra, αὐσας τὴν ἀδελφὴν ἔγνωκίαι τινὰ τῶν καλῶν καὶ εἰσὶν, καὶ ἡγνάνην, et in *Pompeio*, de ipso, ἢ τι σωφροσύνη τὴν ἀνδρὸς μέτρον γινώσκοντος τὴν γυναικίαν, et in *Catone Majore*, de Lælio, μία ἡ ἡγνὴ ἐξ ἀρχῆς γυνὴ γινώσκῃ: sed poterat ex Menandro potius Comico vetusto, eo magis quia familiari isti ac vulgari sermone utuntur: ex eo αἰνυῖ λόγῳ παραδειγμα istud profert Hermogenes de *Inventione* T. iv. c. 11. sunt autem puellæ vitii sibi allati historiolum referentis, Διονυσίων ἢ πομπή· ὁ δὲ μοι ἠκολούθησε μέχρι τοῦ πρὸς τῇ θυγατρὶ ἰκταρ ποταμῷ, καὶ καλεσάμενος τὴν μητέρα, ἔγνω με.—et hæc itaque nec priscis Græcis insueta prorsus fuerit formula; sed nec Latinis, quod ex Cæsare, apud quem B. G. L. 6. Germanis, dicitur, *turpissimum haberi intra annum vigesimum femina noticiam habuisse*, ostendit Pfochenius, et ex Næfoue, qui *Fab. L. 4. de Cadmo in anguem verso*,

*Ille sua lambebat conjugis ora,*

*Inque sinus eam, veluti cognosceret, ibat:*

ex quo eodem adjicio et de muliere usurpatum; sic enim apud eundem de Medæ Hypsipylæ ad Jasonem,

*Turpiter*

*Turpiter illa virum cognovit adultera virgo,*  
Et apud Nonium Turpilium Demiurgo,

*Mulier meretrix, quæ me quæsti causa cognovit sui.*  
cæterum statuere non dubitat, qui et istud suggessit v. cl. Grotius, locutionem istam ex Hebraica in linguas cæteras derivatam, in *Annos. ad Matib. c. i. v. 15.* T. Gatakeri *Dissertatio de Novi Instrumenti Stylo*, c. xi. p. 74., in the edition of his *Opera Critica*, Ultrajecti, 1698."

Mr. B. on the *Hippolytus*, v. 24.

Ἐλθόντα γὰρ νιν Πιτθίδος πότ' ἐκ δόμων,  
Σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων.

Says,

"I must here enter my protest against the interpretation of Valckenaer, to which the Professor accedes, as it appears to me forced and unnatural: τέλη μυστηρίων is only the same pleonasm, as ἀεμάτων ἔχου in v. 1161. and δόκη θεῶν in v. 642., and a hundred other examples, to which I could appeal, and that τέλη is used by itself in this sense, appears from the passage of Sophocles, cited in the Professor's note: τέλη μυστηρίων σεμνῶν is a *bendiadys*, *Ut Eleusinia visceret veneranda mysteria*, a figure, which is much more common both in poetry, and in prose, than the greater part of critics seem to think." P. 129.

We entirely agree with Mr. B. in the interpretation of this passage. J. Alberti, in his *Obs. philolog. in sacr. N. F. Libros*, Lug. Bat. 1725, p. 15, has cited a few instances of the figure, which we subjoin:—

"Substantivum, quod in hac loquendi forma adjectivi naturam induit, modo proponitur, modo postponitur: ita præponitur, 2 Petr. i. 3. διὰ δόξης καὶ ἀρετῆς, *per gloriosam virtutem*, et apud Justia. L. ii. c. 2. *Lanae iis usus, ac vestium ignotus*, i. e. *lanadram vestium*: vid. ibi celeb. Grævii notas, et longiore vita dignissim J. Doussæ, F. ad Propert. p. m. 119: contra postponitur Act. xiv. 13. τὰ ῥούρα καὶ τέμματα, i. e. *ισιμμένους*: ap. Aristoph. *Plut.* A. ii. S. 3. τῇ βαδίσει, καὶ τῇ τάχει, i. e. *τῇ ταχυνῇ βαδίσει*."

So too in the passage of Scripture, *clothed in purple and fine linen*, we are to understand the *fine linen*, which means *byssus*, or *cotton*, *dipped in purple*.

Mr. B. observes on the *Hippolytus*, v. 274.

Ὡς ἀσθενεῖ τε, καὶ κατέζανται δέμας,

"Κατα signifies very often in composition, *a diminution*, which has been gradually and slowly effected, derived, perhaps, originally from the trickling of water, drop by drop." P. 135.

Mr. B. illustrates this use of the preposition in composition by several examples, to which we beg leave to annex the following remarks :—

“ V. 1152. πρὶν κατιξάνθαι βολαῖς :—in altero Leidenfium verbo κατιξάνθαι additum erat, interpretamentum ἀφανισθῆναι, in altero ΚΑΤΑ ΜΙΚΡΟΝ ἈΦΑΝΙΣΘΗΝΑΙ: frequentatur illud Euripidi, adhibitum in *Hipp.* v. 274.—*Suppl.* v. 503. πύργοις καταξανθείσας ἐστίν ῥαφάς: *Troad.* v. 510. δακρύοις καταξανθείσα: *Troad.* v. 755. μάτην δ' ἐμόχθην καὶ κατιώς αἶσθη πάροις, etiam legitur in *Medea* 1030. Valckenaer's *Adnot. in Eur. Phoen.* p. 366.”

In all the passages cited by Valckenaer the word means a gradual and slow diminution, or consumption. So the Scholia upon the *Phæn.* says—

“ Ἐκ μεταφοῆς τῶν ἰρίων ΚΑΤΑ ΜΙΚΡΟΝ τῇ ἐργασίᾳ ξαινομένη: Again, ἐκ μεταφοῆς τῶν ἰρίων ΚΑΤΑ ΜΙΚΡΟΝ ξανθίται τῇ ἐργασίᾳ.

(P. 152.) Mr. B. here cites Zeunius on Viger, *De principis Græcæ Dictionis Idiotismis Liber*, p. 205.—

“ Ὡς ἴπος ἱππιῶν, h. e. ut summation dicam, apud Platon. *Phæd.* e. 25, 29, 58. *Apol.* 1, 7, 8. *Symph.* 6, 12.”

To which we add,—

“ Moschopulus de vocibus Atticis exponit [ὥς ἴπος ἱππιῶν] ἐπὶ τῷ ὥς ἐν λόγῳ: Aeschyli vero Schol. in *Persis* ἐν συντόμῳ λόγῳ, pro ut uno verbo dicam, et breviter, vel, ut ita dicam: Eur. initio *Orestis*,

“ Οὐκ ἐστὶν ἕδὲν δεινὸν, ᾧδ' εἰπεῖν ἔπος,  
“ Οὐδὲ πάθος, ἕδὲ συμφορὰ θεήλατος,  
“ Ἦς ἔκ ἄν ἄραιτ' ἄχθος ἀνθρώπου φύσις,

Nihil, inquit, ut uno verbo elequar, durum ac terribile est; neque morbus, neque a diis iniecta calamitas, cuius gravitati hominum consuetitudo ac natura exposita non sit: quos tres versus cum Eur. Orestem doceret, fertur revocasse Socrates, vertitque ap. Cic. *Tusc.* IV. Pacuvius, non Cicero; sed primo versu non satis ex fide illud ὥς ἴπος ἱππιῶν, ut Muretus observat, L. 8. *Var. Leæ.* c. 16.

Neque tam terribilis ulla fando oratio est,  
Neque fors, neque ira cælitum iniectum malum,  
Quod non natura humana patiendo ferat.

A. Schotti *Obs. Humanarum Libri V.* p. 211. Hanoviae, 1615.”

Mr. B. here enters into an elaborate discussion to show the original distinction between ἐπιτάλαιν, and ἐπιτάλλειν, which is briefly given by Moschopulus, whom he quotes; ἀνατολὴ ἐπὶ ἡλίου, ἐπιτολή δὲ ἡ φανέρωσις τῶν ἄστρον μετὰ τὴν κρίψιν

κρύψιν τὴν ἡλιακὴν, and to prove that this distinction is only occasionally observed, he remarks that

“ Ἀνατίλλειν is *to arise*, but ἐπιτίλλειν expresses more than the other; for it means not only *to arise*, but *to arise upon*, or *to shine upon*, as, *the earth*, by the force of the preposition ἐπὶ.” P. 156.

This very satisfactorily accounts for what is in truth only the *apparent* use of ἐπιτίλλειν in the sense of *to appear*; for in such cases the preposition always refers to some other part of the sentence, as in the *Prometheus*, v. 99.

Πῇ ποτε μόχθων  
Χρῇ τέρματα τῶνδ' ἐπιτεῖλαι;

“ The fact is,” says Mr. B. most justly, “ that the preposition in ἐπιτεῖλαι belongs to πῇ in this sense, *at what point is there to be a termination of these evils?* just as the same preposition in the same verb in the 298th v. of Dionysius's *Perieg.* refers to Ῥήνῳ, *after the Rhine*,

Ῥήνῳ δ' ἐξείης ἐπιτέλλεται ἱερὸς Ἴστρος,

where Eustathius says, ὅτι τῷ Ῥήνῳ ἐξῆς ὁ Ἴστρος ἐπιτέλλεται, ἥγυν ἀνατίλλει κάτωθεν ποθὲν: thus in the *Seven at Thebes*, v. 161.

ποῖ δ' ἔτι τέλος ἐπάγει Θεός,

ποῖ, which is the same, as the interrogative τίς with a substantive, is governed of ἐπὶ in ἐπάγει.”

The following passage is too important to be omitted:—

“ I may here remark by the way that in the following passage of St. Luke, ἀνατολῇ notwithstanding the opinion of several commentators, who translate it by *Branch*, one of the titles given by the Prophets to Christ, very clearly means to allude to our Saviour as *the Sun of Righteousness*, from the words which immediately follow, ἰν' οὗς ἐπιστρέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους· ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τῷ πατεροῦναι τὰς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης c. i. v. 78, 9; for the metaphor of the *Sun* is continued, as we see, throughout the next verse, but, if we translate it by the other word *branch*, we introduce a confusion of metaphors, and destroy the propriety of the expressions in the subsequent verse: it appears to me to be a direct allusion to the passage of Malachi, in which our Saviour is called *the Sun of Righteousness*; and perhaps St. Paul, *Heb.* vii. 14., had the same passage of Malachi in his view, when he said, Ἐξ Ἰούδα ἀνατίσκειν ὁ Κύριος ἡμῶν.”

In the *Addenda* Mr. B. says:—

“ The use of the passage in Pindar, (*Pyth.* i. 135.) ἀγνῆρ υἱῷ ἐπιτελλόμενος, *exoricens uti ætherius Sol* (to apply the language of an original

original poet, who is, in my humble opinion, far superior to the imitative Virgil: I doubt whether any passage of equal beauty, simplicity, and sublimity, is to be found in the poems of Virgil,

*Ipse Epicurus obit decurso lumine vitæ,  
Qui genus humanum ingenio superavit, et omnes  
Præstinxit stellas, exortus æti ætherius sol!*)

this use of it, I say, both vindicates, and illustrates the expression of St. Paul."

We offer to Mr. B. the following additions to his useful note: Musæus has,

Οἱά τε λευκοπάρητος ἐπαντέλλουσα σελήνη,  
Theocr. *Idyll.* xviii. v. 26.

αὐτὴ ἀντέλλουσα καλὸν δῖφαινε πρόσωπον,

"Arrianus etiam pro *verticalis spinæ*, *cubi* vocabulum usurpasse legitur,

αὐχένος ἐξ ὑπάρτοις κύβοις ἐπιτέλλεται ἴξυς,

*derivis summa conjungit vertebra spinam.*" Hadr. Junii *Adriani* *madv.* l. ii. c. 4. p. 92. "Loquendi norma," says G. Wakefield, "usitata præbissimis auctoribus Græcorum mihi subindicat Lucam dedisse *ὑποφωσκει*, neque me terret Matth. xxviii. 1: imo hand dubie parem medicinam locus iste postulat; similis vox *ὑποφαινω* restituenda manet, critici, multoties, ubi jam legitur *ἐπιφαινω*: nobis faves in Lucæ conimate varietas lectionis *ὑποφωσκει*: Polyb. quem laudat ad Matth. l. c. Wetsten. xi. p. 878. ita corrigo, *ἀρτι τῆς ἡμέρας ὑποφωσκύσεως*: non aliter enim loquitur in 1 Sect. 53. p. 88. ed. Ernest. cf. *Sibv. Crit.* iv. p. 238. Aristidem i. p. 348. ed. Jebb. 2 Macc. x. 35. xiii. 7. lxx. Valer. ad Herod. viii. 89. Diod. Sic. xx. 6. Lucian. *Ver. Hist.* ii. 47. neque aliter Xenoph. plus semel: Diod. Sic. xiii. 18. *τῆς ἡμέρας ὑποφωσκύσεως*, ejus pariter mendosi sunt quidam codices; sed omnino consulendus est Wesseling., qui præripuit mihi locum Aristotelis: sin autem ad aliam interpretationem revocandus est Lucas, qualem dedimus in *Anglica nostra Novi Foederis Versione*, et de qua Lightfoot. videri potest ad ii. p. 15. ed. Roterod. scriptura vulgata moveri non debet." *Sibv. Critica*, pt. 5. p. 75, 6.

"Matt. xxviii. 1. *τῇ ὑποφωσκύσει* sc. *ἡμέρας*: sic et Herodotus loquitur, L. 3. p. 224. lin. 7. *ἔμ' ἡμέρα διαφωσκύση*, cum *primum illuxisset dies*; L. 6. p. 425. C. lin. 3. dicit *ὡς ἡμῖν τάχιστα ἐπιλαμψε*, ubi *primum dies illuxit*; item L. 7. p. 444. B. lin. 2. *ἡμῖν ἐπιλαμψάσης*: L. 9. p. 604. C. lin. 6.; cf. *Annotatt. Polyb.*" G. Raphelius's *Annotationes in Sacr. Script.* V. 1. p. 359.

P. 166. As to *ἀρχαῖος* in the sense of *foolish*, as Mr. B. observes, we had cited several instances of it in our strictures upon

upon Mr. Blomfield's *Prometheus Vinculus* \*. In the *Helena* of Euripides, v. 1062.

Παλαιότες γὰρ τῷ λόγῳ γ' ἐνεστί τις,

“ Παλαιότες significat,” says S. Musgrave in his *Exercitatio*. in *Eurip.* Lug. Batt. 1762, p. 164, *crassum aliquid et veteris avi simplicitatem sapiens*: eodem sensu sæpius usurpatur ἀρχαῖος a Comico in *Nub.* 980. 1472. et alibi.” So too the word Κρόνος is used: “ Κρόνος ἄν: Schol. ἀρχαῖος, ἄλσος: paullo post eam vocat Κρόνιππον, in *Vesp.* v. 1478. τὴς τραγῳδίας φησὶν ἀποδείξειν Κρόνος τὸν νῦν.” Bergler's note on the *Nubes*, v. 926. V. i. p. 177. With respect to Κρόνιππον, we have in v. 1066. οὐ δ' εἰ Κρόνιππος, where Bergler observes: “ Schol. μέγας ἄλσος, κατ' ἐπίτασιν λαμβανόμενος τῷ ἵππῳ: nempe ut in voce ἱππόκρημα in *Ranis*, v. 960. et in ἱππόπορος apud Alciph'r. *Ep.* 28. et ἱππόβινος apud Com. in *Ranis*, v. 342.” Again in p. 302, “ Significat autem ἵππος in compositione quandoque magnitudinem.”

Hemsterhuis's important note on the passage of Lucian, which he cites, seems to have escaped Mr. B.'s researches:

“ Quæ de voce ἀρχαῖος paulo ante notat L. Bos, illa quidem vera sunt, et a Budæo jam occupata C. G. L. p. 132, neque tamen satis est adsecutus hujus loquendi formulæ potestatem: sic intellige: tanta me sermonum suavitate perfudit, ut Sirenas illas, si quæ modo fuerunt, &c. oblitteraret, earumque suæ orationis lenociniis memoriam deleteret: ἀρχαῖος aliquando quod jam vetustate obsolevit, atque ex usu et animis hominum abiit: ἀρχαῖοι νόμοι, *leges abrogatæ*; Plato *Ep.* iv. ἕς ἐν ὑπὸ πάντοι δρώμενος παρασκευάζει, τὸν τε Δευκλῆγον ἐκείνου ἀρχαῖον ἀποδείξεν, καὶ πρὸς Κῦρον, καὶ ἑν τῷ ἄλλοι πρόποτι ἰδοξίῃ ἦθι καὶ πολιτεία διωκτοῦ, Τα igitur, tanquam si optinuit in te oculi sine cæceci, cum in modum te compara, ut *Lycurgus* ille et *Cyrus*, et si qui alii unquam moribus et regendorum civium arte præstitisse sunt visi, obscurati tuis laudibus obsolescant, et non sola amplius magnæ virtutis exempla commemorantur.”

[To be continued.]

\* See *Brit. Crit.* Aug. 1811.



## BRITISH CATALOGUE.

## POETRY.

ART. 15. *Licida di Giovanni Milton, Monodia, per la Morte dell' naufragate Edwardo King, Tradotta dall' Inglese da T. J. Mathias.* 12mo. 55pp. 4s. Becket and Co. 1812.

An English critic must be a better modern linguist than it is usual for any Briton to be, if he can presume to correct the Italian compositions of Mr. Mathias. We believe that they are fit to stand the examination even of Italian critics. We shall content ourselves with producing a specimen, and shall leave to those who are more bold the task of criticizing. We shall take our specimen from the part so beautifully imitated by Milton from the Greek; ("Where were ye Nymphs," &c.) which seems to us to make as classical an appearance in the Italian as in the English.

"Dov' era, oh Ninfe, allor vostra dimora,  
Quando le onde spietate  
Levârsi formidabili ed irate,  
E inabissar' quel sì gradito capo?  
Non scherzavate voi sulla pendice,  
Ove i Druidi famosi,  
I vostri Bardi antichi,  
Dormon sepolti; nè su la ronchiola  
Alta cima di Mona,  
Nè dove spande il Deva  
L'incantato suo fiume et indovino,  
Oimè! vaneggio, o sogno?  
Se foste allor presenti—ahi, pensier folli!—  
Che potè far la Musa, l'alma Musa  
Genetrice d'Orfeo,  
Pel lusinghier suo figlio,  
Per cui gemer si vide  
L'universal Natura,  
Quando dall' empia femminil masnada,  
Fu su l'Ebro mandato  
Suo volto insanguinato,  
Con spaventoso grido,  
Su le più rapide onde al Lesbio lido." P. 17.

Our readers will recollect that Mr. Mathias has before published a translation of Mason's Lyric Drama Sappho, and a volume of Canzoni and other compositions in Italian, besides having cultivated, with distinguished success, our native poetry.

The

The present little volume is printed in the same beautiful manner with the preceding, and with all those Italian works, republished by Mr. Mathias, the complete collection of which will be hereafter inestimable. The book is dedicated to Signior Polidori, the spirited translator of Milton's *Comus*, in a classical Italian sonnet; and to the translation of *Lycidas* are subjoined a few notes, and the English original. A more elegant present to the Tuscan and English Muses, has not often been made.

ART. 16. *Something New for Charity; a Sermon in Verse!!*  
By Paul Pastor. "*Pro bono Publico.*" 8vo. 33 pp. 2s.  
Norwich, Stevenson. 1812.

A Sermon for *charity* is far from being a new thing in an English pulpit, and will often be heard there (we hope) as long as time shall last; but a Sermon *in verse* is certainly "*Something New:*" and the object of this being equally *good*, we have read it with a strong inclination in its favour. But our readers shall judge for themselves; from a few specimens; being first apprized that the person to whom it is dedicated is totally blind, whose life is devoted to charitable purposes.

" DEDICATION. "

" TAWELL! to thee, the Muse inclines  
To dedicate these *patchwork* lines." P. iii.

" To thee, assur'd to be receiv'd,  
With joyful steps, what numbers run!  
In thy asylum, all *reliev'd*,  
*Taught, cloth'd, and fed, All under One;*

" The unperceiving unperceiv'd!"  
What, tho' thy knowledge, past a doubt,  
Be "at one entrance, quite shut out,"  
No one shall say, without offence,  
That thou hast lost an *useful* sense;  
As we observe thy *mental eye*,  
Stedfastly fix'd on CHARITY;  
We trust, thou wilt, most readily,  
Pardon the Muse's inclination,  
And grant Paul Pastor's supplication,  
To make to thee—*this Dedication.*" P. iv.

" If some there be, of human race,  
Wou'd clasp *the world* in one embrace,  
Let them be told so *vast* a plan  
Exceeds the energies of man.  
That man has not, whate'er his state,  
A power and will commensurate;  
That tho', in theory, the mind,  
Has Charity for ALL mankind,  
Yet, in its *active* operation,  
It must submit to limitation.

Tho' all the world, in one wide grasp;  
 Imagin'd Charity may clasp;  
 Tho', with benevolence, the soul  
 May freely range from pole to pole,  
 It is but in a neighbourhood  
 That man can *do* substantial good." P. 15.

ART. 17. *The Wilderness, or Prolusions in Verse; consisting partly of original Pieces, and partly of Imitations, &c.* 12mo. 216 pp. 6s. Richardson. 1811.

Thomas Berkeley Greaves is the name subjoined to the dedication of this miscellany, though it does not appear in the title-page. It is dedicated modestly to Mr. Hayley, but in truth there is not much in it for Mr. Hayley or any other person to notice. The best pieces in it, except the translations, are those which are humorous. Those which attempt to be serious, have the namby pamby simplicity of Mr. Wordsworth, and nothing more. The following belongs to the better division of the collection.

*" Love at first Sight.*

" What angel so lovely and pure  
 Now gracefully crosses the street;  
 No eye has beheld, I am sure,  
 A mortal so charmingly sweet.

" How lovely her form, and her face,  
 Her eyes how enchantingly bright,  
 She moves, and her motions are grace,  
 She smiles, and her smiles are delight.

" Her bosom is white as the snow,  
 And as pure, or I'll forfeit my life,  
 Ah! ne'er can the man feel a woe  
 Who calls this enchantress his wife.

" I'm in love at first sight, and I feel  
 An affection no time will remove;  
 To the magnet, as true as the steel  
 Will I to my conqueror prove.

" Oh tell me the name of the maid,  
 With impatience to hear it I die;  
 Alas! ne'er before, I'm afraid,  
 Her beauties have dazzled your eye."

" A youth, as he stood at the door,  
 Thus question'd the host of an inn,  
 Who said, "yes, I've seen her before,  
 And she owes me two shillings for gin." P. 114.

In two or three places, the reader is referred, in the margin, to "Notes and Illustrations;" but no such things appear. The translations are in many instances taken from originals which have been translated *ad fastidium usque*, as "Harold the Valiant," &c. from the Norse. The following Epigram is, we believe, quite original.

"On a Lounger, who was fond of early rising.

"Not without reason lounging Hugh,

In early rising takes a pleasure;

He does just nothing, it is true,

But then, he does it at his leisure." P. 41.

### DRAMATIC.

Act. 18. *The Kiss, a Comedy, in five Acts; as performed at the Theatre Royal, Lyceum, with the greatest Applause. By Stephen Clarke. 8vo. 62 pp. 2s. Longman and Co. 1812.*

A Comedy in blank verse is heartily welcome. We are old-fashioned enough to prefer it, and even to wish that no general deviation from that practice had ever been allowed. It almost precludes the attempt to write mere nonsense, of which many modern Comedies are entirely composed. The chief fault of the drama before us is its brevity, in consequence of which the incidents are hurried over, in a way not favourable to probability. The underplot is confessedly taken from Beaumont and Fletcher, and that underplot amounts to a fair half of the drama. The scenes borrowed are those in the *Spanish Carate*, which relate to Dr. Bartolus and Amaranta, the Carate Lopez, and his Sexton Diego. But Amaranta is very properly made the ward instead of the wife of Bartolo (as he is here more correctly named) and consequently the lawful love of Leandro. But a very just commendation of the author arises from this, that his own scenes read with all the ease and simplicity of the old authors; and that where he has had occasion to alter their language at all, which is but seldom, he has done it with judgment and good taste. The distress of the principal character, Orelia, arises from a kiss, given in reality to Amaranta, but supposed by her jealous husband, Count Olmedo, to have been given to her. The following scene, among others, if not any where borrowed from the old Dramatists, is an excellent imitation of them. Olmedo speaks to his servant Pedro.

"How many years of service hast thou pass'd  
Beneath my roof?

*Ped.* Thirty good years and more.

*Olmedo.* Some thirty years—a portion of man's life—  
How large and how irrevocable!

*Ped.*

*Ped.* Never,

In all the time wish'd I to change my station,  
Content and happy.

*Olmedo.* Thou should'st then be honest.

*Ped.* Your lordship doubts me not.

*Olmedo.* No, no; not that.

Secret, I mean.

*Ped.* Yes, Sir, when I am trusted.

*Olmedo.* Hah—a shrewd fellow this—He thinks to worm  
My meaning out. So—you may leave me, Pedro—  
Nay, nay, come back—Thou saidst just now, that I  
Was an indulgent master—couldst thou be  
As true a servant.

*Ped.* Put me to the trial.

*Olmedo.* What dost thou think of women?

*Ped.* Think of women!

*Olmedo.* Aye, think of women. Didst thou as'er think on  
them?

*Ped.* Lord, Sir—I'm but as may be call'd a servant :  
They are beyond my reach of comprehension.

*Olmedo.* Nay, of their honesty I mean.

*Ped.* O, that's

A mystery, subject more for faith than reason.  
I'm but an unskill'd scholar.

*Olmedo.* Thou dost think then

'Tis not to be relied on.

*Ped.* Heaven forbid;

I merely thought the best way to secure it  
Was to guard o'er it well.

*Olmedo.* Upon my faith,

Well spoken, Pedro. I shall dine abroad.

*Ped.* I wish your lordship a good appetite.

*Olmedo.* Know you this key?

*Ped.* Not, Sir, I think exactly.

But would you please to trust it to my hands.

*Olmedo.* Ha—trust it—no—'tis safer in my own—

Now, Pedro—tell me honestly—come nearer—

Hast thou observ'd in all thy course of service

Nothing that woke suspicion of thy mistress?

Speak it out plainly—fear not to offend me.

I should be happier if I knew the worst.

*Ped.* Nothing, my lord, whatever.

*Olmedo.* No disguises,

No mysteries, no spies with nods and shrugs,  
Intelligibly speaking more than words:

Didst notice any ancient gentlewomen,

She jugglers, that can serve their friends by proxy,  
Come to her in my absence?

*Ped.* None, my lord.

Indeed

Indeed your noble nature is abus'd :  
 If servant might presume to note his mistress,  
 A lady of more matron-like deportment,  
 I'd swear my eyes ne'er saw.

*Olmedo.* Get thee away.

All are confederated to deceive me.  
 Why thus expose my weakness? A strange whim  
 Just pass'd my brain—You may attend your business—  
 A foolish fancy—you may go, nay—leave me;  
 My mind is alter'd; I shall dine at home." P. 5.

A strange pantomimical trick of returning the lady's ring, in a way which could not have happened under the circumstances, is the only very injudicious thing that we have observed in this drama.

ART. 19. *One o' Clock ! or, the Knight and the Wood Dæmon. A grand Musical Romance in Three Acts.* By M. G. Lewis. First performed at the English Opera, Theatre Royal, Lyceum, on Thursday, August 1, 1811. 8vo. 79 pp. 2s. 6d. Lowndes and Co. 1811.

That we saw at one of the old Theatres a sort of pantomimical after-piece, with nearly the same title as this, we are well assured. It was in 1807. What connection the one had with the other, Mr. Lewis, who announces this as *first acted* at the Lyceum, has not condescended to say. Probably, he first made the pantomime, and then built the opera upon it. The enquiry is not much worth making. The dialogue of this opera is, by long established prescription, very nonsensical; the conclusion all show, and German abruptness. But some of the songs are pretty. For instance.

" Hail to the Elf and the Mountain Fairy !  
 Hail to the Goblin of the Wood !  
 Hither I shaped my progress airy,  
 Lured by the hopes of forfeit blood !  
 Still on this night, to claim my right,  
 Hither I speed when a Twelvemonth's run :  
 You shall have part, the Head and the Heart !  
 Then Spirits, rejoice, when the Clock strikes One." P. 6.

And this also.

" A Wolf, while Jutta slept, had made  
 Her favourite Lamb his prize ;  
 Young Caspar flew to give his aid,  
 Who heard poor Jutta's cries :  
 He drove the Wolf from off the green,  
 But claimed a Kiss for pay ;  
 Ah ! Jutta, better 'twould have been,  
 Had Caspar stayed away.

" They

" They toyed, till Day its light withdrew ;  
 When night invited sleep,  
 Fond Jutta rose, and bade adieu,  
 And homeward drove her Sheep,  
 But ah ! her thoughts were changed, I ween,  
 For thus they heard her say ;  
 — ' Ah Jutta, better 'twould have been,  
 ' Had Caspar staid away ! ' " P. 7.

Several other songs might be quoted, but nothing else.

ART. 20. *Any Thing New. A Musical Farce in Two Acts, as performed at the English Opera, Theatre Royal, Lyceum, July 1st, 1811. By J. Pocock, Esq. Author of " Yes or No," " Hit or Miss," " Twenty Years ago," &c. 8vo. 47 pp. 2s. Barker. 1811.*

A musical farce has a right to be worse than a comic opera, and that right is here exercised without scruple. We do not find even the songs here worth inserting. That in these musical pieces the songs should be bad and the dialogue worse, is certainly not *Any Thing New* ! but is something that might as well be left off ; but the audiences must effect it, for so long as they will be contented with any stuff that is offered, no writers will fatigue themselves, or harass the Muses to produce any thing good.

## NOVELS.

ART. 21. *Emily, a Moral Tale, including Letters from a Father to his Daughter, upon the most important Subjects. By the Rev. Henry Kett, Fellow of Trinity College, Oxford, and Author of the " Elements of General Knowledge," &c. &c. Volume the Third. Crown 8vo. 328 pp. 7s. 6d. Rivingtons. 1811.*

The two former volumes of this novel have had so good a sale, that the author has been induced to add a third, in which he conducts his heroine, as a wife and mother, to the end of life ; thereby completing the instruction which he had offered to the females of Great Britain. His first volumes were noticed by us in our xxxvth volume, p. 93, where we commended both the plan and execution of the work. We have now only to add, that it is continued without diminution of interest, and forms, on the whole, a delightful as well as instructive tale.

The character and history of Baron Belfield, in the present volume, are particularly interesting ; the incidents in general well imagined and well conducted : and Emily, now Mrs. Marriot, preserves her consistency to the end, and always engages the attention and regard of the reader. Emily must not by any means be classed with the common ware of circulating libraries ;  
 its



its objects are higher, and its execution proportionably superior: nor can we doubt, that they who have been pleased with the first volumes, will gladly welcome the third, and place the whole with satisfaction in an honourable part of their collection.

ART. 22. *Marian. A Novel.* 3 vols. 12mo. 15s. Longman and Co. 1812.

Notwithstanding the immense number of novels which almost daily issue from the press, the writers of them must be allowed to have some difficulties to encounter. The first which, in our opinion, is not a small one, is the choice of a title. Neither male nor female author would choose to have their literary hangings *Nicodemused* into nothing. This being determined, the next thing is the plot, it must have something like novelty, some contrivance, perplexity, a great deal of love, tenderness, pathos, disappointment, danger with a long train of etceteras to the last delightful and happy termination. What shall we say of *Marian*. The moral is unexceptionable, and there is as much contrivance, perplexity, love, danger, and so forth, till the heroine is finally united to her lover, as any reasonable reader of such compositions has a right to expect. Whether this will be considered as commendatory, we cannot exactly say, but we may add what is certainly so to be considered, that it is exceedingly well-written. Some poetry is interspersed, and there is one in particular on the violet which is very pretty.

ART. 23. *Tales of Real Life, forming a Sequel to Miss Edgeworth's Tales of Fashionable Life.* In Three Volumes. 8vo. 18s. Colburn. 1810.

These tales are chiefly of the horrible kind, some of them so much so, that we cannot conceive the pleasure to be derived either from writing or reading them. The connection between them and Miss Edgeworth's tales is only this, that they are famous, and the editor wishes these to be so, but it would have been wiser not to invite a comparison. The tales appear to be in general, if not altogether, of foreign origin. That in Volume I. entitled "The Apparition," is exactly a French story, famous as a colloquial narrative about twenty years ago, the artifice of telling which consisted in introducing the final "*il y en a deux*," with a striking and terrific effect. The French journals are perpetually publishing such tales, from which a collection may at any time be formed, with no more trouble than that of translating: there are twenty-five in the present set, but of very different lengths.

ART. 24. *The Adventures of a Dramatist, or a Journey to the London Managers.* 2 vols. 12mo. 12s. 1813!!

"We really do think this Dramatist must be capable of writing a piece for the Theatre with quite as much merit as many of those exhibitions which have been successful and popular. He must, however, be very ignorant, which is one obstacle to his success, but he is very saucy, and that will perhaps operate per contra. Of both his ignorance and sauciness, his introduction furnishes a striking specimen. "Reviewers," he says, "have list of prices, and communicate their laudatory paragraphs in proportion to the quantum of bribe which is given them." We cannot, after this perfectly false assertion, exhibit a stronger proof of our being both disinterested and impartial, than by saying that these *Adventures of a Dramatist*, have very much amused us. They indicate abilities by no means contemptible, and many of the scenes are well imagined, and described with great vivacity. The book grows somewhat dull towards the conclusion, and we began to wish the traveller at home again. But the story of the Strolling Player, and the theatrical exhibition of the Hero of the Tale in King John, have much humour and fun. This author has doubtless written before, but we do not recognise his style; he will soon write again, and then, perhaps, he will be brought to our recollection.

## LAW.

ART. 25. *A Treatise on the Game Laws and on Fisheries, with an Appendix, containing all the Statutes and Cases on the Subject.* By J. Chitty, Esq. 2 vols. 8vo. 1436 pp. 1l. 11s. 6d. Clarke and Butterworth. 1812.

"It is remarkable," says Mr. Chitty, "that there is no work of any magnitude on the law relating to game and fisheries:" to us it was a matter of great surprise, till we looked into them, to see two such ponderous volumes on such a subject. Our surprise soon ceased, when we found that the treatise, without any effort at brevity, was comprized in 325 pages, and that the residue of this work of magnitude was made up, by printing verbatim, every statute relating to forests, rivers, game, sporting, and fishing, from Magna Charta to the 48th of George the third; and every dictum of law and decided case at full length, from the 21st of Edward the first, (A. D. 1293) to the 51st of George the third, (1811). In the same manner a work of magnitude might be produced on every title in the Abridgments and Digests.

What he had in view, beside making a book, the Author may state for himself.

"The treatise, or digest," he says, "is divided into two parts,

parts, the first relating to game, the second to public and private fisheries.

“ The first part contains ten chapters. In the first chapter, the legal definition of Game is considered, as well as the property in it in general, and the restraints on taking it at common law, and by statute, and the policy of those regulations. The second chapter relates more particularly to the places privileged as to game, such as the franchises of forests, chases, parks, and free warrens, and the protection of game in other places, not particularly privileged, as manors, hare and rabbit warrens, private grounds and decoys. In the third chapter are considered those important legislative enactments and decisions, which confine the liberty of sporting to qualified persons; the ancient and modern statutes are here fully examined, and the qualifications to kill game are stated, as they relate to the owners of forests, parks, chases, and free warrens, lords of manors, and their game-keepers. The fourth chapter contains a practical view of the penalties and punishments, to which unqualified persons are subject for sporting; and of the penalties on officers and soldiers for killing game, and on inferior tradesmen, apprentices and others, for sporting without leave of the owner or occupier of the land. The fifth chapter relates to the time when game may be taken, and the mode of taking it, the offence of buying and selling it, or of an unqualified person having it in possession, and the regulations which tend to preserve it, by the prohibiting the taking of eggs and burning of heaths. In the sixth chapter is considered in particular, the law relating to deer, rabbits, and pigeons. The seventh chapter relates to the summary proceedings against offenders, and the searching for and seizing their dogs, guns, nets, and game, either by foresters, park-keepers, justices of the peace, and others acting under their warrant, lords of manors and their game-keepers, and by others. In the eighth chapter are considered very fully all the different offences relating to game, and when they are punishable criminally, or by pecuniary penalties. When an indictment is sustainable at common law or by statute for such offences. When a quo warranto is suitable. And the proceedings for the recovery of pecuniary penalties, either by action, or by information before a justice of the peace. The ninth chapter relates to the private remedies, either to prevent or punish trespasses in pursuit of game, notices not to trespass, costs, pleadings, &c. The tenth chapter, which concludes the first part of the work, contains the regulations as to game certificates, and the decisions upon them.

“ The second part of the digest contains the law relative to public and private fisheries.

“ In the first chapter are considered the nature and different descriptions of public fisheries, either in distant seas or in the British four seas and navigable rivers. The nature of the public right of fishing and its qualifications, are investigated, all the

regulations calculated to preserve and encourage fisheries in these waters are here collected, with the decisions upon them. The regulations relating to particular fisheries, as oyster fisheries; the Thames, and Medway, and Severn, and other rivers are also considered. The second chapter of this part of the work, relates to private right of fishery, and to actions for injuries thereto, and the pleadings therein. In the last chapter are fully considered the criminal proceedings and penalties for injuries to private fisheries, and the pleadings and convictions thereon."

Mr. Christy modestly adds, "I have prepared a very comprehensive collection of the forms of proceedings for offences relating to the game laws and to fisheries, to be adopted by magistrates, and otherwise connected with law proceedings, which might prevent the repetition of questions on this subject. But I am unwilling to encumber the purchasers of the work with the expense of a third volume, till I know their wishes upon the subject, and therefore for the present, I forbear the publication of such additional volume."

ART. 26. *A Practical Abridgment of Election Laws; from the Issuing of the Writ to the Return. Adapted particularly to the Use of Returning Officers, Candidates, and Electors, in the respective Proceedings for Counties, Cities, being Counties, and Boroughs. By John Disney, Esq. of the Inner Temple. 8vo. pp 153. 7s. 6d. Clark and Sons. 1812.*

It is among the blessings of these days that every passing event, and every anticipated occurrence, sets to work a sufficient number of pens to give all the instruction and information that can be desired. Mr. Disney, having made one pocket volume of the Election statutes, prepares for the other pocket, to keep the person employed on the hustings in balance, this pretty little practical abridgment. In order to make his compilation useful, without being cumbersome, he says;

"It has been a principal object to select such resolutions only as give general rules, or such particular cases of voters, or others, as furnish matter from whence a general rule may be drawn. The design has been to give to the public a concise compilation, not an elaborate treatise; but merely that which would furnish the counsel, agent, or candidate with sufficient information to enable him to do his duty to his client or himself, during the hurry and confusion of a poll."

To us, we confess, the book appears to be one which the counsel, agent, or candidate, who is moderately informed, will hardly regret, if in the hurry of getting to the hustings, he should happen to leave it at home. The information is meagre and ordinary, and the arrangement sometimes incorrect. Thus in p. 74, pl. 158, the question whether the receiving of permanent money is deemed alms or not is treated. After much other matter, it occurs again in p. 78. pl. 177.

## MEDICAL.

ART. 27. *Tirocinium Medicum; or a Dissertation on the Duties of Youth apprenticed to the Medical Profession.* By William Chamberlaine, Member of the Royal College of Surgeons, Fellow of the Medical Society of London, one of the Institutors of and Secretary to the Society for Relief of Widows and Orphans of Medical Men in London and its Vicinity. 12mo. 253 pp. 7s. Sherwood and Co. 1812.

There is so much honest simplicity, so much of what the French call, in one word, *bon-homme*; in this book, that, with the aid of the anecdotes introduced, it is extremely entertaining. It must be also no less useful to those who are engaged in those branches of the Medical Profession to which it alludes, either as master or pupil; and those branches, by the mention of "youth apprenticed," will easily be understood to be those of the Surgeon, Apothecary, and Man-midwife. The following sketch of part of the *Miseries* of the profession will amuse our readers. After supposing that he had at once received a dun from his druggist, a summons to attend with the creditors of one of his customers, a bankrupt; a new tax on glass, (ergo on phials,) and another bankrupt customer in the papers, both in his debt, he proceeds thus.

"Before you have had time to ruminate on these mighty amusing occurrences, in comes, we will suppose, the lady of the house, the personage you wished to see; and on your venturing to ask how soon she can make it convenient to allow you to call for the amount of your bill, due above a twelvemonth, she wonders at your conscience, to expect any payment when times are so hard that she finds it as much as she can do to pay butcher and baker; adding, that she is very sure such people as doctors and apothecaries, that get eleven-pence three-farthings in every shilling, cannot want money!

"No wonder apothecaries make large fortunes, when they meet with such munificent customers!! But the measure of your disappointment and mortification is not yet full. On your return home, fretted and weary, you are accosted by your wife—Run like lightning to Mrs. Hastily; there have been no less than five messages after you; the lady's husband is gone after you in one direction, the boy in another, and the assistant has been to Dr. Friendly, to get him to attend for you, but he was from home; fly to the lady as fast as you can.

"Not many words are necessary to induce you to make the best of your time, in hastening to a three-guinea patient, in labour with her first child: but what must be your mortification to learn that she has been safely put to bed above an hour ago, and that

Mrs. Slanderman, the midwife, the sworn enemy of all male accoucheurs, has got the job, and completely succeeded in *casting* you." P. 61.

The book, though enlivened with such anecdotes, is altogether practical, so much so as even to direct the questions to be asked on taking an apprentice or an assistant, and the best mode of having your labels printed for your boxes and phials. These parts, though extremely useful to the medical man, will not much amuse or benefit others; but this may clearly be seen by all, that the difficulties and disadvantages of the lower branches of the medical profession are infinitely greater than is usually supposed, the profits less, and the danger of loss from bad debts, or the carelessness or dishonesty of assistants or apprentices, not a little alarming. At the end is a Vocabulary of the words most frequently occurring in prescriptions; to which if a list of the most usual abbreviations had been added, it would have been still more useful.

We are sorry that, even in such a book as this, Mr. Chamberlaine cannot quite keep his politics out of sight; and that they are those of Dr. Charles Lucas, the Charles Fox of Ireland! P. 175.

## AGRICULTURE.

**ART. 28.** *A Treatise on Fiorin Grass; with a short Description of its Nature and Properties, together with the Soils and Manures, best adapted to its Culture; and shewing the great Advantages to be derived from this valuable Grass.* By John Farish. 8vo. 46 pp. 2s. Dumfries, printed; Longman and Co. London. 1810.

As many of our Agriculturists feel much interested in the discussion of the merits of Fiorin Grass, we will not wholly pass by this tract, though it has accidentally lain by 'till nearly out of date. Some of our English neighbours, who have had plants sent over by Dr. Richardson himself, still contend that they are neither more nor less than common *Coach Grass*, here usually regarded as a vile and troublesome weed. Nevertheless, as even *Coach* may be valuable in some situations, we will point out, in the words of this author, what are the most favourable situations for growing it.

"In treating of the different soils best adapted to the culture of Fiorin, I would not be understood to mark any soil as improper.

"The moist, deep, and wet marsh, and the shallow, hard, and dry ridge, are found equally clothed with it in a state of nature; and it will require no great degree of courage to attempt the culture of any plant, upon a soil where nature produces it spontaneously.

"I can, however, produce strong presumptive proof, that it will

will thrive upon dry light soils, and produce a crop as much superior to any other grass, as it confessedly does, upon low, deep, and marshy grounds."

"The author, notwithstanding, would still prefer the low damp soil, as most likely to produce the richest crops; in other respects there appears no difference to the Fiorin, whether the soil itself be clay, or loam, or moss, or the miry pond filled with sludge, provided they are respectively pulverized, and kept moderately free from weeds during the first stages of its growth.

"If these observations are admitted, we cannot doubt the immense, individual, and even national advantages arising from the culture of this grass.

"Were only the bottoms of all the cut out mosses in the county of Dumfries laid down with Fiorin, and to produce six tons of good hay per acre, which they would gradually exceed, what a permanent, public, as well as private benefit would it produce: but if the idea is extended over the united kingdoms, the increase of food gained for animals, with the space of ground thus left open for the culture of grain, produces a sentiment highly gratifying. And if we contemplate the whole moors and mosses themselves, clothed with this nutritious herbage, the beneficial consequences become incalculable." P. 17.

The author expressly says, that he by no means recommends it as a substitute for clover and rye-grass, where they can be grown: but if it can be cultivated with profit, in places where no other fodder for cattle will thrive, it is still undoubtedly of prodigious value and consequence.

Dr. Richardson's curious and well-written pamphlet on this grass was distinctly noticed in our 36th volume, p. 447, and this of Mr. Farish may make an excellent supplement to it.

## ROMAN CATHOLICS.

ART. 29. *A Protestant and Papist's Manual; containing, 1. A Protestant's Reasons for the Independence of the ancient British Church. 2. A Roman Catholic's Reasons why he cannot conform to the Protestant Religion, examined, and answered. 3. A short View of the Differences between the Churches of England and of Rome.* 8vo. 27 pp. 1s. Stockdale, jun. Rivingtons, &c. 1812.

It is impossible to doubt from what quarter this excellent, though anonymous tract proceeds; the reasons for the independence of the British Church, here alledged, being the very same which we stated and argued in the two Letters to the Clergy of St. David's, which we noticed in the former part of our Review (p. 613); namely, the founding of our Church by St. Paul, and



the rejection of the influence of Rome by the British Bishops, in the 7th century.

It appears that the Roman Catholics have lately issued a Pamphlet (published by Keating, Brown, and Co.) in which they pretend to assign thirteen reasons why they cannot conform to the Protestant Religion. These reasons are here extracted, and fully answered, one by one, in a parallel column. There is printed also, in a separate paper, which deserves to be abundantly circulated, an abstract of the 13 Reasons and of the Answers. Nothing can be more complete and satisfactory than these replies.

The Papists throw a great deal of confusion into the argument, by referring our religion to Luther and the Reformation, which they studiously do, and for very obvious reasons. Our religion did not originate then, but in the Gospel. Wickliff was virtually a Protestant before Luther, and so doubtless were the Waldenses and Albigenses, though calumny has made them heretics. Protesting against the errors introduced into Christianity is not making a new religion, but restoring the old. Our Saviour said, that the Scribes and Pharisees made void the Commandments of God by their traditions. A teacher then, who had rejected their traditions, and referred the people to the written Law of God; would not have been the founder of a new faith, but a restorer of the Divine Law. Christ allowed that the Scribes and Pharisees sat in Moses's seat, and so far deserved obedience. But he condemned their corruptions and hypocrisy. Should we therefore allow, that the Pope sits in the seat of St. Peter, (which we need not,) and that seat of St. Peter was superior to that of St. Paul, (which it certainly was not,) still we might exclaim against the corruptions of St. Peter's successors, and be no more blameable than our Saviour was with respect to the Jewish teachers. The Roman and the Greek Church mutually protest against what they conceive to be errors in each other, yet it is not pretended that either Church originated from the time of that protestation which led them to separate. The following passage in this tract is especially worthy of remark.

"Protestants certainly allow that Papists, though in a dangerous state, may, by the grace of God, be saved; that the Church of Rome is a part of the Church of Christ; and that it has its ordinary mission, succession, and orders from the Apostles. But our reasoner [the author of the *Reasons* here answered] affirms, that Papists can allow nothing of all this to Protestants, without doing, as they say, wrong to truth and to conscience. *If a Papist in a state of toleration can venture to expose such sentiments to the public, what would he say or do, in the plenitude of equal establishment, or with superiority of power?*" P. 19.

It is also admirably well observed, that "the Popish Church in this country cannot properly be called *the Church of Rome*; but is the *unreformed remnant of the Church of England*." With this

this unreformed part, that which is reformed must now expect daily and hourly controversy. Be it so. We trust that the latter will never be wanting either in zeal to argue, nor in strength of argument.

## DIVINITY.

ART. 30. *A Sermon, preached in Boston (America) April 5, 1810, the Day of the Public Fast. By William Ellery Channing, Pastor of the Church in Federal Street. Published at the Request of the Hearers. 8vo. 19 pp. 1s. 6d. Boston (America) printed; Hatchard, London. 1810.*

What amends can we make to our readers, nay to our country, and to ourselves, for having so long neglected to notice this most admirable discourse? The discourse of a true philanthropist, that is a true christian, the friend of human kind, and THE FRIEND OF ENGLAND!

Would to heaven that every individual in England and America could be persuaded to read it!

After giving the most correct views of the present dangers of the civilized world; after showing most eloquently the dreadful nature of the revolutionary power of France, as wielded by its present ruler, the preacher comes to consider the subject as it concerns America.

"Is it asked, what has a nation so distant as America to fear from the power of France? I answer: the history of all ages teaches us, all our knowledge of human nature teaches us, *that a nation of vast and unrivalled power is to be feared by all the world.* Even had France attained her present greatness under a long established government, without any of the habits which the revolution has formed, the world ought to view her with trembling jealousy. What nation ever enjoyed such power without abusing it? But France is not a common nation. We must not apply to her common rules. Conquest is her trade, her business, her recreation. The lust of power is the very vital principle of this new nation. Her strength is drained out to supply her armies; her talents exhausted in preparing schemes of wider dominion. WAR, WAR, is the solemn note which resounds through every department of state. And is such a nation to be viewed with indifference, with unconcern? Have we nothing to fear, because an ocean rolls between us?" P. 7.

Think only that America, instead of feeling this salutary dread of France, should at this moment be so misled by its Governors, as to be seconding its views, and assisting its designs! But the author proceeds.

Will it be said that the conqueror has too much work at home to care for America? He has, indeed, work at home, but, unhappily

unhappily for this country, that work brings us to his view. There is one work, one object, which is ever present to the mind of Napoleon. It mingles with all his thoughts. It is his dream by night, his care by day. He did not forget it on the shores of the Baltic, or the banks of the Danube. *The ruin of England* is the first, the most settled purpose of his heart. That nation is the only barrier to his ambition. In the opulence, the energy, the public spirit, the liberty of England, he sees the only obstacle to universal dominion. England once fallen, and the civilized world lies at his feet. England erect, and there is one asylum for virtue, magnanimity, freedom; one spark which may set the world on fire; one nation to encourage the disaffected, to hold up to the oppressed the standard of revolt. England therefore is the great object of the hostile fury of the French Emperor. England is the great end of his plans; and his plans of course embrace all nations which come in contact with England; which love or hate her; which can give her support, or contribute to her downfall. We then, we may be assured, are not overlooked by Napoleon." P. 8.

"Oh that every American could be persuaded to consider these solemn truths! but, that every Englishman may, let us try the effect of one short passage in the notes.

"I feel myself bound to all nations, by the ties of a common nature, a common Father, and a common Saviour. But I feel a peculiar interest in England; for I believe, that there Christianity is exerting its best influences on the human character; that there the perfections of human nature, wisdom, virtue, and piety, are fostered by excellent institutions, and are producing the delightful fruits of domestic happiness, social order, and general prosperity. It is a hope, which I could not resign without anguish, that *the prayers and alms of England will come up for a memorial before God, and will obtain for her his sure protection against THE COMMON ENEMY OF THE CIVILIZED WORLD!*"

Shall we confess, that five or six different times, we have put aside this excellent discourse, with the idea, "what is an American sermon to us?"—We ought to have thought more of it, from seeing it reprinted for Hatchard; but other things pressed, and we did not. We could now with great pleasure make amends, as far as possible, by taking one or two striking extracts from it every month, till the whole was exhausted. Never was any thing, in such a compass, so well calculated to open the eyes of England, of America, of all the world!

We shall most probably return to it.

ART. 31. *The Sin and Danger of Schism, considered in a Charge intended to be delivered to the Clergy of the Archdeaconry of Leicester, at the Summer Visitation 1811. By the Rev. A. Burnaby, D. D.*

*D.D. Archdeacon of Leicester.* 8vo. 23 pp. 1s. 6d. Paya:, &c. 1811.

This Charge may almost be considered as the legacy of the venerable Archdeacon to his Clergy, since he was prevented by indisposition from delivering it, and that illness soon after deprived the Church of a valuable minister. The worthy author does not seem very deeply to have studied the sects against whom he writes, since he considers them as being all Calvinistical; whereas it is very well known that, of the Methodists, the Arminian division originating from Wesley, has been, if it is not still, full as extensive as the Calvinistic, which was founded by Whitefield. On the whole, though the writing of the Charge, under the weakness of declining health, was a very laudable proof of the worthy author's zeal for his duty, we are inclined to think, that in the full vigour of his abilities, he would not have given it to the press. Well worthy was he of general esteem, and favourable recollection, and with a full share of these we take our leave of him as an author.

**ART. 32.** *A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June, 1811. By George Owen Cambridge, A.M. F.A.S. Archdeacon of Middlesex, and Prebendary of Ely.* 8vo. 28 pp. 1s. 6d. Cadell and Davies. 1811.

This useful Charge is chiefly occupied in stating and explaining matters of business to the parochial Clergy; such as the assistance held out by the Governors of Queen Anne's Bounty, for the borrowing of money under Gilbert's Act, for the repair of parsonage houses; the particulars of the case of the Vicar of Terling, with the cautions rendered necessary by its operation; the measures taken to extend the benefits of that truly valuable and venerable institution, "the Society for promoting Christian Knowledge," by establishing subordinate and corresponding Committees; the proceedings of the Clergy Orphan Corporation, and the success of their subscription for buildings to contain their schools.

After stating these matters in a clear and satisfactory way, the Archdeacon concludes with general observations on the state of the time, so far as it affects the Clergy. He congratulates his hearers on the appearance of the Bishop of Lincoln's excellent book on Calvinism, with strong and judicious commendations of the work itself; and finally recommends to his brethren the utmost care with respect to their own conduct, so that "when the chief Shepherd shall appear, they may, through the abundance of his mercy and goodness, be accepted as diligent and faithful servants, and receive a Crown of Glory that fadeth not away."

## MISCELLANIES.

ART. 33. *Memoirs of Joan D'Arc or Du Lys, commonly called the Maid of Orleans; chiefly from the French of the Abbé Langlet Du Fresnoy, with an Appendix and Notes. By Geo. Ann. Grave.* 8vo. 7s. 6d. Longman. 1812.

The general facts which characterize the life of this most extraordinary personage are sufficiently known, but we do not remember that they have before been so circumstantially detailed in any separate English publication. Mr. Grave has produced an entertaining volume, and shows himself well acquainted with French history, and has given a concise but satisfactory account of the times and principal personages involved in this part of the French annals. The writer is, as we presume, a young man, but has considerable information, and wants only study and practice to enable him to undertake and execute some more important work.

ART. 34. *An Appeal addressed to the Public, and dedicated to his Royal Highness the Prince Regent, in behalf of the Families and Relatives of the British Prisoners of War on the Continent. By A. Clesstratus.* 8vo. 28 pp. 1s. 6d. J. J. Stockdale. 1811.

This is an earnest, and very rhetorical appeal in behalf of persons, who do not appear to have been thought of in the general distributions of benevolence. The English Prisoners in France have been aided by large contributions; but the families of those detained at the beginning of the war, many of whom this author represents as in great distress, do not seem to have been thought of. One material error must of necessity have counteracted the effect of this pamphlet. The author writes under an assumed name. He should have stood forth boldly, with his real name; have pointed out, or pledged himself to point out, some real objects of distress, and then there is no doubt that he would have secured attention, both from the Prince, and the people. An appeal in behalf of real and pressing misfortune cannot, we conceive, be made in vain, in this country.

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A second edition of the *New Art of Memory*, founded upon the principles taught by M. Von Feinaigle, with additions and improvements, will appear in a few days.

Mr. Russer, of Reading, has a new Catalogue in the press, which is expected to be ready for delivery in February.

The *Parochial History of Humpstead*, which we long since announced, as undertaken by Mr. J. J. Park, will, we are informed, appear in the course of the spring.

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